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PROCEEDINGS,

SERMON, ESSAYS, AND ADDRESSES

OF THE

CENTENNIAL METHODIST CONFERENCE

HELD IN

Mt. Vernon Place Methodist Episcopal Church,

BALTIMORE, MD., DECEMBER 9-17, 1884.

WITH A HISTORICAL STATEMENT.

EDITED BY

H. K. CARROLL, W. P. HARRISON, D. D.,
J. H. BAYLISS, D. D.

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NOTE BY THE EDITORS.

THIS volume has been prepared by request and authority of the Centennial Conference. By resolution the Conference directed that its proceedings and papers be published as a memorial of the celebration, and, on the nomination of the Business Committee, it appointed the undersigned as Editors of the proposed publication. The Editors have discharged the delicate and difficult duty assigned them as promptly, fairly, and faithfully as the circumstances and their ability permitted, and the result is offered to the Methodist public with the earnest hope that it will not be unsatisfactory. In the arrangement of the contents they have been guided by the order which the Conference observed. The essays are published without change by the Editors, from copy furnished by the authors. The Business Committee expressed the opinion that they should not be subject to modification. In this judgment the Editors heartily concur. Where the Conference interposed no objection they see no cause for revision, especially as they remember that the Conference assumed no responsibility for the views presented. With each paper, as published in this volume, appears the name of the author, and he alone is to be judged as to the accuracy of his statements and the justice of his conclusions. The celebration was historical in its character, and the program reflects the purpose of the Executive Committee to provide for a discussion, in an unpartisan spirit, of the phases of the history of our American Methodism in the past century.

The Editors are aware that there is room for difference of opinion, and consequently for some dissatisfaction, concerning the publication of the evening addresses. The program called for seventy-six speeches at the platform meetings held under direction of the Conference in various churches. Each speaker was allotted forty minutes, and was invited to prepare his address carefully with a view to future publication. Most of these appointments were kept. Ought these addresses to be published in full? The Editors were limited by the agreement

of the publishers, among themselves, that the proposed book must not exceed in contents the Methodist Ecumenical volume of 1881. A careful estimate showed that they could not publish every thing connected with the Conference. The discussions in the Conference, which, on some accounts, it was desirable to include, were omitted, and still the estimate overran the limits. It was, therefore, deemed necessary to have the evening addresses reduced. The Business Committee had passed a resolution recommending that this be done, and the Editors decided to allow a maximum of two thousand words for each address arranged for by the Executive Committee. They addressed a circular letter to each speaker, asking him to reduce his address to this limit. The summaries printed are the result. They may be regarded as containing the best and most valuable thoughts of the addresses as delivered.

The Editors have felt most fully the weight of their responsibility. They would have been relieved of much of it if they had been directed and expected to publish every thing, as in the case of the Ecumenical Conference; but they have finished their task with the consciousness of having exercised their best judgment and acted with impartiality. They have been deeply impressed in the course of their editorial labors with the value of the literature which the essays and other papers in this volume constitute. The facts, history, thoughts, and statistics presented, as well as the survey of the past, and the outlook into the future, are worthy of careful study, and the editors venture to express the hope that the readers of this volume will be roused to new efforts for the extension of the Lord's Kingdom; that new zeal will be kindled by the Holy Spirit in all hearts, and that our beloved Methodism will be preserved in the coming centuries in humility and entire dependence upon God, in spiritual strength and devotion to the divine purpose, and in efficiency as the instrument of salvation to all classes.

H. K. CARROLL,
W. P. HARRISON,
J. H. BAYLISS.

HISTORICAL STATEMENT.

THE proposal to celebrate the Centenary of the Christmas Conference of 1784 raised in some minds the question whether Methodism was not exhausting the possibilities of centennial anniversaries. There had been one, it was recalled, in 1839, another in 1866, and now a third was suggested—all within a period of fifty years. Would it not minister to confusion and vainglorying to have centenaries so frequently? The best reply, perhaps, to these doubts is to point to the fact and character of the Conference held last December, in Baltimore, and to add that if Methodism, brief as is its history, is pregnant with epochs as with results, no apology is necessary for the multiplication of centennial observances. The justification is in the importance of the events commemorated, each of which is charged with great historical significance. The first signalizes the rise of a movement which has profoundly affected the English-speaking peoples; the second marks the introduction of that movement into America, where it has had free course; the third indicates its escape from entangling alliances, and its entrance upon its God-given work as an independent, efficient, and unique organization. The Centenary of 1839, though belonging to all Methodists, was, in a special sense, an English Wesleyan anniversary, though it was observed quite generally in America. The Centenary of 1866, distinguishing an event of great importance to Methodism on this continent, was celebrated with enthusiasm by the Methodist Episcopal Church; but, owing to circumstances which it is not necessary to describe, the Methodist Episcopal Church, South, took no part in the celebration. It is not singular, therefore, that the centenary of the organization of the Methodist Episcopal Church should seem to brethren, North and South, East and West, an eminently appropriate occasion for the gathering of the members of the numerous denominational family, at the place where the parent Church was organized, to review the work of the century, to enjoy a season of fellowship, to draw closer to one another in fraternal intercourse, and to seek inspiration for the work of the coming century.

To the Methodist Episcopal Church, South, belongs the honor of having first proposed a centennial celebration for 1884. The General

Conference of that body, which met in Atlanta, Georgia, in 1878, adopted resolutions* suggesting that the centenary of the Christmas Conference of 1784 be observed by a conference in which all branches of American Methodism should be invited to participate, and appointing the Board of Bishops a committee to open the subject to the other members of the Methodist brotherhood by correspondence. It does not appear, however, that such correspondence was begun. Doubtless the preparations for the Ecumenical Conference, which was held in the last year of that quadrennium, suggested delay. The real beginning of the movement was at the Ecumenical Conference in London. The great success of that historic gathering in City Road Chapel led a delegate, who was not then aware of the previous action of the General Conference of the Methodist Episcopal Church, South, to propose a conference of American Methodism at the expiration of the first hundred years of its organized existence, in December, 1884. Accordingly a short paper† in the handwriting of Dr. John M. Walden—now Bishop Walden—was presented to the American delegates for signature. It simply recommended the holding of such a conference. Eighty delegates put their names to it, all the Episcopal branches, including the Evangelical Association and the United Brethren in Christ, being represented in the list of names. Near the end of the year the paper was given wide circulation by the Methodist press of this country, and its suggestion was received with much favor.

So general and hearty was the approval expressed, no objections being urged from any quarter, that it was deemed proper and advisable to take some preparatory steps. A number of signers of the paper, belonging to the Methodist Episcopal Church, and living in and near New York City, were called together, March 22, 1882, at the Mission Rooms, 805 Broadway, and after consultation an unofficial committee was formed, with the object of obtaining an expression of opinion from annual conferences and preachers' meetings, and their co-operation in securing the appointment of a semi-official committee for the Methodist Episcopal Church. As the result of the work of this preliminary committee, a Provisional Committee was constituted, which in turn prepared the way for the organization of a Joint Committee, consisting of delegates from several annual conferences and from the Methodist preachers' meetings of Philadelphia and Baltimore, and of the members of the Provisional Committee. The meeting of the Joint Committee was held in the Mission Rooms, in New York, May 3, 1882. Two letters, presented in draft, were adopted, and ordered to be signed and dispatched, one to the Board of Bishops,‡ the other to

* See Document I.

† Document II.

‡ Document III.

the General Conference of the Methodist Episcopal Church, South, which was then in session in Nashville, Tennessee. The letter to the Board of Bishops stated what steps had already been taken toward a Centennial Conference, the favor with which the proposal had been received, and the necessity of early action to carry it forward, and prayed the Bishops to name a committee of twenty-five, including three Bishops, on behalf of the Methodist Episcopal Church. The Bishops complied with the request, and announced the committee. The letter to the General Conference of the Methodist Episcopal Church, South, gave an account of what had been done by the committee, and expressed the belief that if the Conference should decide to appoint a committee of correspondence, a similar committee would be named on the part of the Methodist Episcopal Church.

The Quadrennial Address of the Bishops of the Methodist Episcopal Church, South, brought the subject before the General Conference at Nashville, and it was referred to a special committee. The report* of this committee recommended that the centennial year be observed by raising a fund of two million dollars for the cause of education, of missions, and of Church extension, and that a committee of twenty-four be constituted to devise plans for the collecting and administering of this fund, and also to represent the Church in the preparations for the proposed Centennial Conference. This committee, as appointed by the Bishops, met in Nashville, Tennessee, May 4, 1883, and organized by electing E. R. Hendrix, D. D., chairman, and O. P. Fitzgerald, D. D., secretary. A sub-committee of five—Bishop A. W. Wilson (chairman), John S. Martin, D. D. (secretary), Samuel Rodgers, D. D., T. J. Magruder, Esq., and Charles Shipley, Esq.—was appointed to deal with all questions concerning the Centennial Conference.

Meanwhile, the committee of twenty-six, appointed by the bishops of the Methodist Episcopal Church, had met (at the Mission Rooms, New York, in November, 1882) and chosen a Committee of Counsel and Correspondence—Bishop M. Simpson (chairman), H. K. Carroll (secretary), D. A. Goodsell, D. D., the Rev. John F. Goucher, and A. Longacre, D. D.—which was charged with the duty of opening correspondence with all the Methodist Churches in the United States and Canada, to ascertain if they would participate in the proposed Conference. A circular-letter,† signed by the chairman and secretary, was accordingly sent to the various Methodist Churches late in December, 1882.

The responses to this circular-letter showed that all the episcopal, with two or three non-episcopal, Methodist bodies in the United States,

* Document IV.

† Document V.

and the Methodists of Canada, desired to take part in the Conference; but there was some delay in the appointment of committees, and it was not until March, 1884, that the first conference of representatives of the various bodies was held. An informal exchange of views between the committees of the Methodist Episcopal Church and the Methodist Episcopal Church, South, had taken place in January of that year, in Baltimore, and several preliminary questions were considered, in order to save time and correspondence. The way having thus been prepared, a joint meeting of committees was called at the Methodist Episcopal Book Rooms, on Arch Street, Philadelphia, March 25, 1884. Delegates from two Churches only were present—the Methodist Episcopal and the Methodist Episcopal, South. Bishop A. W. Wilson, of the latter body, was chosen chairman, and the Rev. Dr. D. A. Goodsell, of the former, secretary. Several important matters were decided at this session.* It was resolved, on invitation † of the Methodist Churches in Baltimore, that (1) the Conference be held in that city; that (2) it be held in the month of December, 1884, opening Tuesday evening, December 9th, and closing Wednesday afternoon, December 17th; that (3) the basis of representation should be two delegates for every fifteen thousand communicants (subsequently it was made two to every ten thousand); and that (4) an executive committee be appointed by the participating Churches to complete all necessary arrangements for the Conference. The committee also fixed the number of sessions, the hours of opening and closing, adopted a list of topics for essays, and chose the subjects for the evening platform meetings.

The committee adjourned with the understanding that no further action be taken until the Executive Committee, which was to complete the arrangements for the Conference, should be organized. The representatives who were acting on behalf of the Methodist Episcopal Church, on the nomination of the Board of Bishops, deemed it necessary on their part to await the action of the General Conference, which was to meet in May. They presented to the Board of Bishops a statement of what they had done, ‡ and the General Conference, on the recommendation § of its Centennial Committee, approved the action of the bishops and of the Committee of Counsel and Correspondence, and directed that members for the Executive Committee and delegates to the Conference be appointed by the bishops.

The first meeting of the Executive Committee was held in Philadelphia, June 26th, representatives of the Methodist Episcopal,

* Document VI.

† Document VII.

† See Document VI.

‡ Document VIII.

the Methodist Episcopal, South, and Colored Methodist Episcopal Churches, being present. Bishop E. G. Andrews was made chairman; Dr. S. Rodgers, vice-chairman; Mr. H. K. Carroll, secretary; and Mr. T. J. Magruder, treasurer. At this meeting the topics were assigned to the several Churches on the numerical basis—the basis of membership—which had governed all the arrangements thus far, and was deemed the simplest and most satisfactory rule of representation in the Conference and on its program. Each Church, through its members of the Executive Committee, was asked to make its own selections for the topics assigned it, and during the Summer this difficult and delicate task engaged the attention of the committee, and was not, indeed, entirely completed until shortly before December, so extensive was the correspondence, and so many were the unavoidable delays. On the morning of the first day of the Conference, Wednesday, December 10th, the Executive Committee held its last meeting, and expired by limitation when the Conference was formally organized. Its members, however, were reappointed as the Business Committee of the Conference. From the time of the meeting of the first committee (the Provisional Committee), in New York, in March, 1882, to the close of the Conference, in Baltimore, December 17, 1884, embracing a period of two years and nine months, one purpose and one spirit marked all the proceedings. In all the meetings in committee, from the beginning of the movement to the end, the utmost harmony prevailed. Representatives of the various Churches met together and arranged the details of the Conference as brethren of one body. Not a jar occurred to mar the perfect intercourse, not a hasty word was said in anger or dissatisfaction. The decisions were practically without division.

The same feeling of brotherly love characterized the Conference. On some of the many topics which came up for discussion and action there was, inevitably, difference of opinion, but the most positive and emphatic expressions were uttered in that spirit of kindness and courtesy which neither exhibits nor provokes offense. Bishop Andrews's address of welcome touched the tender and responsive chords of sympathy, and joined heart to heart in its tribute to the great departed—Simpson and Pierce, Pierce and Simpson—who were to have been the glory and delight of the gathering; and his closing exhortation, echoed by Dr. McFerrin, who followed him, was the inspiration of the Conference—"Little children, love one another!" The children of the family who, at that preliminary meeting, humbly, devoutly, and thankfully received the symbols of the atoning death of our Lord had long been separated; but they met in full fellowship around the

common table. From that evening until the closing session of the Conference, the last hour of which was given to a love-feast, their intercourse was of the most cordial, Christian character; and, when Dr. McFerrin, next to the last day, presented resolutions declaring that the Conference had been one of "great personal interest and spiritual profit;" that it had "strengthened the bond of brotherhood;" and that its members would return to their homes with "sincere and deepened affection" for one another, and would "seek more than ever to co-operate" for the spread of Scriptural holiness, the Conference rose and adopted them unanimously, singing with deep feeling:

"Together let us sweetly live,
Together let us die,
And each a starry crown receive,
And reign above the sky."

The history of the Conference sessions is given in the Journal, and it is not necessary to make further reference to its proceedings. But mention must not be omitted of the Sunday-school demonstration on Sunday, December 14th. Arrangements had been made for a centennial celebration in the afternoon by the children of fifty-six Methodist Sunday-schools. These schools were grouped in such a manner that the scholars were gathered into twenty-one churches, and they entered upon the same order of exercises at the same hour. It was estimated that upwards of twenty-five thousand children took part in this celebration, and many schools in all parts of the country, in response to the general invitation which had been published by the committee, joined in the observance of the day.

The program of the Conference filled the time, morning, afternoon, and evening, so fully—perhaps too fully—that little opportunity was given for social intercourse. Baltimore Methodists opened their hearts and their homes to the delegates, and made their sojourn in the Monumental City an occasion to be remembered with gratitude and delight for the kindly and generous hospitality with which they were entertained. There were, however, two receptions that deserve special mention, one at the Academy of Music, on Monday night; the other at the residence of the Rev. John F. Goucher, on the preceding Saturday night. At the former, from which few of the members of the Conference were absent, an address of welcome was delivered by the mayor of the city, to which most happy responses were made by Drs. McFerrin and Buckley and Gen. Clinton B. Fisk, and an hour of pleasant social intercourse was spent. Representative brethren of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, were brought into closer acquaintance at Mr.

Goucher's, and the bonds of fraternity were strengthened by the free and cordial expressions with which brother greeted brother.

This volume contains the essays and addresses, the Journal, and other records of the Conference. Somewhat of the spirit of the love and harmony exhibited, somewhat of the encouragement, the hope, and the zeal inspired, is indicated in its pages; but the measure of the influence exerted for the good and glory of Methodism, who can estimate?



DOCUMENTS AND CORRESPONDENCE.

I.

Action of the General Conference of the Methodist Episcopal Church, South, in 1878.

WHEREAS, The year 1884 will be the centenary of American Methodism, the Methodist Episcopal Church having been organized in the city of Baltimore, December, 1784; and, whereas, the event ought to be commemorated by all the Methodists on this continent; therefore,

Resolved, That the General Conference of the Methodist Episcopal Church, South, now assembled in Atlanta, Georgia, deem it desirable that a Conference of Methodists in the United States, the Dominion of Canada, and other parts of the continent of America, be held in the city of Baltimore, at Christmas, in the year 1884, that being the centenary of the organization of the Methodist Church in America.

Resolved, That the Bishops of the Methodist Episcopal Church, South, be requested, in behalf of this Conference, to open a correspondence on this subject with the Bishops of the Methodist Episcopal Church, the Presidents of the several Canada Conferences, and of all other Methodist bodies on this continent.

Resolved, That the Bishops and Presidents aforesaid be, and the same are hereby, requested to mature a program for the solemn observance of the centenary of the organization of American Methodism, in the city of Baltimore, Maryland, December 25, 1884.

THOMAS O. SUMMERS,
A. G. HAYGOOD.

II.

Paper of the Ecumenical Conference Delegates.

ECUMENICAL METHODIST CONFERENCE,
CITY ROAD CHAPEL, LONDON, E. C., September 19, 1881. }

THE undersigned delegates from Methodist Churches in America to the Ecumenical Methodist Conference join in commending to the favorable consideration of our respective Churches the holding of a commemo-

rative centennial meeting in 1884, to be composed of representatives (clerical and lay) from all Methodist bodies in America:

METHODIST EPISCOPAL CHURCH:

M. Simpson,	E. D. Huntley,	Benj. St. James Fry,
Jesse T. Peck,	R. S. Maclay,	J. M. Reid,
Henry W. Warren,	E. Q. Fuller,	E. O. Stanard,
J. M. Walden,	G. R. Crooks,	W. C. DePauw,
A. Wheeler,	J. P. Newman,	George W. Peck,
Clinton B. Fisk,	O. H. Tiffany,	Henry Liebhart,
Oliver Hoyt,	C. E. Felton,	David McWilliams,
H. K. Carroll,	C. A. Van Anda,	O. H. Horton,
O. H. Warren,	J. Braden,	James M. King,
C. H. Payne,	P. S. Donelson,	L. M. Vernon,
A. C. George,	J. B. Stitt,	Homer Eaton,
S. L. Baldwin,	Wm. N. McElroy,	W. H. Kincaid,
J. W. Waugh,	J. M. Buckley,	J. W. McDonald,
Francis S. Hoyt,	A. Edwards,	W. R. Davis,
W. S. Edwards,	B. K. Peirce,	W. W. Evans,
A. J. Kynett,	Otis Gibson,	J. Dorman Steele.
George W. Frost,		

METHODIST EPISCOPAL CHURCH, SOUTH:

H. N. McTyeire,	J. O. A. Clark,	F. Asbury Mood,
E. E. Wiley,	H. V. M. Miller,	C. G. Andrews,
Edward H. East,	J. B. McFerrin,	Thomas S. Moorman,
David Morton,	W. W. Bennett,	W. H. Potter,
G. W. Horn,	J. B. A. Ahrens,	Walter Clark.
S. H. Werlein,		

METHODIST PROTESTANT CHURCH: *

S. B. Southerland,	J. H. Robinson,	C. W. Button.
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AFRICAN METHODIST EPISCOPAL CHURCH:

Daniel A. Payne,	Alexander Clark,	A. Thos. Carr,
Wm. F. Dickerson,	John M. Brown,	F. W. Morris.
J. P. Shorter,		

AFRICAN METHODIST EPISCOPAL ZION CHURCH:

J. W. Hood,	J. C. Price,	J. McH. Farley.
Joseph P. Thompson,		

COLORLED METHODIST EPISCOPAL CHURCH:

L. H. Holsey.

INDEPENDENT METHODIST CHURCH:

Chas. M. Giffin.

*These signatures were given under a misapprehension, and Messrs. Southerland's and Button's were subsequently withdrawn.

III.

Letter to the Board of Bishops of the Methodist Episcopal Church.

To the Board of Bishops of the Methodist Episcopal Church :

REVEREND AND DEAR BRETHREN,—A Joint Committee, including members of a Provisional Committee and duly appointed delegates of annual conferences and preachers' meetings of the Methodist Episcopal Church, met in conference in the city of New York, May 3d, 1882, to promote the holding of an American Methodist Centennial Conference in 1884.

This Committee begs leave to call your attention to the origin and progress of this movement, to request respectfully your sanction of it, and to urge upon you the desirability of appointing a committee of Bishops, ministers, and laymen to represent our Church and co-operate with similar committees of other bodies in making arrangements for the proposed Conference.

At the Ecumenical Methodist Conference in London, last September, more than eighty delegates, representing seven American Methodist bodies, joined in commending "the holding of a commemorative centennial meeting in 1884, to be composed of representatives (clerical and lay) from all Methodist bodies in America." The delegates of three other branches have since approved the proposal. The Churches thus represented are the Methodist Episcopal, the Methodist Episcopal, South, the African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, the Methodist Protestant, the Independent Methodist, the Congregational Methodist, the Primitive Methodist, and the United Brethren in Christ. The utterances of the Methodist press, the action of annual conferences and preachers' meetings, and the expressions of prominent men of our own and other bodies in correspondence show that a very general desire exists that the centenary of organic American Methodism, dating from the Christmas Conference of 1784, should be observed by a conference representative of all the members of the family that has sprung from this common source. The Ecumenical Conference has deepened and extended the feeling that the family ties of our Methodism ought to be used to draw the members more closely together for their common good; and such an occasion as this centenary for the promotion of a better acquaintance of each with the others and of fraternal fellowship seldom offers.

The Provisional Committee, arrogating to itself no authority, but knowing that the initiative must be taken promptly, and only inspired with the hope of securing official action on the part of our Church, through our Board of Bishops, addressed a circular to such of the Spring conferences as could be reached, and to several of the preachers' meetings, asking their co-operation. In response, the Newark, New York, New York East, Wyoming, New England, New England Southern, North Indiana, Northern New York, New Hampshire, and Troy Conferences, and the preachers' meetings of Philadelphia, Baltimore, and Cincinnati, adopted resolutions of approval, and appointed the following delegates:

Ministers: J. N. Fitzgerald, J. M. King, J. M. Buckley, O. H. Tiffany,

J. A. Price, J. W. Eaton, R. D. Robinson, C. S. Harrington, Geo. Prentice, W. T. Worth, C. W. Bennett, and H. R. Clarke. *Laymen*: George J. Ferry, J. B. Cornell, W. J. Hooper, Peter Lamb, J. B. Graham, Oliver Hoyt, C. S. Frink, L. Beach, Jr., John W. Hoyt, S. S. Talcott, Warner Miller, and A. I. Decker.

These delegates, with the following members of the Provisional Committee, not named among the delegates, constitute the Joint Committee which now addresses you: D. Curry, J. M. Reid, C. H. Fowler, S. F. Upham, J. Strong, J. Miley, G. R. Crooks, S. L. Baldwin, M. D'C. Crawford, J. L. Hurlbut, A. D. Vail, C. B. Fisk, H. K. Carroll, J. M. Phillips, J. H. Vincent, F. S. Hoyt, A. S. Hunt, and John F. Hurst. If the circular could have been sent out at an earlier date, other conferences in the West and South would have responded, we have reason to believe, as promptly and favorably as those that received it. No conference or meeting or individual, so far as we are aware, has offered any objection to the proposed celebration, and we are confident that in this address to you we have the sentiment of the Church with us.

We would respectfully suggest to you the appointment of a committee of three bishops, eleven ministers, and eleven laymen, or such other number as your wisdom may dictate, to act in this matter for the Methodist Episcopal Church.

We have adopted a communication to the Southern General Conference, now in session in Nashville, stating what steps we have taken on behalf of our Church, and expressing the confident hope that, if that Conference deems it wise to provide for a committee to represent the Church, South, there will be a similar committee for the Methodist Episcopal Church to co-operate with it.

Hoping that your decision will promote the interests of our common Methodism, we leave this matter in your hands.

Yours sincerely,

J. M. KING, *Chairman*.

H. K. CARROLL, *Secretary*.

IV.

Action in Part of the General Conference of the Methodist Episcopal Church, South, in 1882.

. At the General Conference of 1878 action was first taken looking to "a conference of Methodists in the United States and Canada, and other parts of the Continent of America, to be held in the city of Baltimore, at Christmas, in 1884," and the bishops of the Methodist Episcopal Church, South, were "requested, in behalf of the Conference, to open a correspondence on this subject with the bishops of the Methodist Episcopal Church, the presidents of the several Canada conferences, and of all other Methodist bodies on this continent." In view of the action already taken, we submit the following resolutions:

"1. *Resolved*, That, in grateful acknowledgement of God's signal mercies, and of our increased prosperity and responsibility, we will endeavor,

during the year 1884, to raise the sum of two million dollars, to be applied equally to the cause of education, Church extension, and foreign missions, save where donors shall give special direction to their gifts, under the supervision of a committee hereinafter named.

"2. That a committee consisting of twelve ministers and twelve laymen, to be appointed by the bishops, shall, together with the bishops, be charged with the duty of collecting and administering all funds collected for connectional objects; and that such committee make its report to the General Conference in 1886.

"3. That such a committee be authorized to organize sub-committees in every annual conference, who, jointly with these, may aid in collecting funds for both local and connectional objects, and who shall report to the central committee, as above constituted, all amounts raised for the payment of Church debts, the erection of churches and parsonages, and all other local objects or needs as for connectional objects.

"4. That the committee above provided for shall represent us in all correspondence respecting the Conference to be held in Baltimore in December, 1884; and that our bishops be, and are hereby, authorized to appoint all necessary representatives from our Church to such Conference."

Respectfully submitted,

E. R. HENDRIX,	J. S. KEY,
J. C. GRANBERY,	E. B. PRETTYMAN,
R. W. JONES.	

V.

Circular Letter.

NEW YORK, *December 25, 1882.*

DEAR BRETHREN,—The Board of Bishops of the Methodist Episcopal Church appointed, at their Spring session, a committee of twenty-six, including four of their own number, eleven ministers, and eleven laymen, to consider the matter of holding a Methodist Centennial Conference, in Baltimore, in 1884. This committee met in New York City, November 9th, 10th, Bishop Simpson presiding, and adopted a resolution approving the proposal to hold a conference in celebration of the centenary of the "organization of the Methodist Episcopal Church," and declaring that it is desirable that the various branches of Methodism in America should be represented in it. The committee appointed a sub-committee of Counsel and Correspondence, consisting of the following persons: Bishop Simpson (chairman), D. A. Goodsell, D. D., the Rev. J. F. Goucher, the Rev. Andrew Longacre, and Mr. H. K. Carroll (secretary).

This sub-committee was instructed to communicate with representatives of other Churches "on matters relating to the proposed celebration," and to "unite with them in calling a general meeting" of the committees of the participating Churches, and in preparing plans for its consideration.

It seems to us, dear brethren, very desirable that all the members of the Methodist family in America which trace (with us) their origin back

to the Christmas Conference of 1784, to the first Societies of 1766, and thence to the rise of Methodism in England, should take part in this Conference. Though the one body of 1784 has now become many bodies, yet we are closely bound together in one family, and are ecclesiastically descended from the same holy men whose organization a century ago we propose to celebrate. As Paul and Apollos and Cephas are not divided to our common Christianity, so Wesley and Asbury and Garrettson and Whatcoat and Ware are not divided to our common Methodism. They are equally our heritage. It was not intended or desired by our committee, in the use of the phrase, "organization of the Methodist Episcopal Church," to confine the celebration to that body which has retained the original name, nor even to those bodies which are denominated Episcopal. We use the words in a historic sense. It would therefore give great pleasure to our committee to unite with committees of other Methodist Churches in preparing plans for the Conference.

We do not, brethren, claim priority in this movement. The Methodist Episcopal Church, South, took, we believe, in its General Conference of 1878, the first official action in favor of the celebration. Its representatives in the Ecumenical Conference, last Fall, in common with those of other American Churches, signed a recommendation for a conference in 1884, and its General Conference of May, 1882, appointed a committee to deal with the matter. We shall be glad to join with your committee, brethren, in preparing plans for the approval, if it seems to you wise and expedient, of a general meeting of committees of the Churches to be called next year.

Will you do us the favor to reply to this letter as soon as possible, and make any suggestions touching the preliminaries that may occur to you? By free interchange of ideas, we may soon arrive at satisfactory conclusions.

Trusting that it may be our privilege to co-operate with representatives of all the Methodist Churches in the United States and Canada in preparing for a grand Methodist assembly at Baltimore, in 1884, and that the celebration will result in advancing the interests of our common Methodism and the cause of Christ, we are yours, very truly,

H. K. CARROLL, *Secretary.*

M. SIMPSON, *Chairman.*

VI.

Minutes of the Joint Committee.

MINUTES of the session of the Joint Committees on the Centennial of the Christmas Conference of 1784, held in Philadelphia, March 25, 1884, at the Methodist Episcopal Book Rooms.

The committee was called to order by H. K. Carroll. Bishop Wilson, of the Methodist Episcopal Church, South, was chosen chairman, and D. A. Goodsell, of the Methodist Episcopal Church, secretary.

The following members were present: Bishop Wilson, Dr. S. Rodgers, T. J. Magruder, Dr. J. S. Martin, of the Methodist Episcopal Church;

South, Rev. J. F. Goucher, Dr. A. Longacre, Dr. D. A. Goodsell, and Messieurs H. K. Carroll and J. A. Wright, of the Methodist Episcopal Church.

D. A. Goodsell offered prayer, Mr. H. K. Carroll presented a plan of subjects and program, which was read.

Pending discussion the invitation of the Churches of Baltimore was read, as follows:

At a convention of delegates from the various Methodistic Churches in Baltimore City, called by the accompanying circular, attended by duly appointed representatives from the Methodist Episcopal Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Independent Methodist Churches, the United Brethren Church, and held in the hall of the Book Depository, 168 West Baltimore Street, on September 24, 1883, the following resolution was unanimously adopted; namely:

"We cordially invite the General Committee to arrange for the Centennial Conference to convene in the City of Baltimore."

Attest: A. W. COURTENAY,

March 23, 1884.

Secretary of Convention.

On motion this invitation was unanimously accepted.

On motion of J. F. Goucher the committee voted that the Conference convene Tuesday evening, December 9th, at 7.30, and continue in session until Wednesday evening, December 17th.

The consideration of the proposed program was resumed.

On motion of Dr. Rodgers it was voted that two sessions of the conference be held daily, and that public meetings be held in the evening at several Churches.

On motion of J. F. Goucher it was ordered that the morning session should continue from 9.30 to 12.30 and the afternoon session from 3 to 5. The platform meetings to begin at 7.30.

On motion of T. J. Magruder the proposed program was considered item by item, and after a full discussion was adopted as a whole. [See Program, p. 20.]

It was then by vote determined that the order of the evening services should be included in the printed program and be under the direction of the Executive Committee.

The program of Evening meetings was adopted, as follows:

TOPICS.

Wednesday evening—Missions.

Thursday evening—Reception of Delegates.

Friday evening—Our Educational Means and Methods.

Saturday evening—The Mission of Methodism to all Classes of Society.

Monday evening—The Sunday-school.

Tuesday evening—The Early Methodists of Baltimore and New York.

On motion of H. K. Carroll the committee voted that the Conference consist of clerical and lay delegates in the proportion of two to fifteen thousand members and probationers on the basis of the latest official reports, no denomination to have less than two; that is, one clerical and one lay delegate to fifteen thousand, as above, provided that for fractions of more than one-half of this multiple an additional delegate may be appointed, each Church accepting the invitation to participate to adopt such mode of appointment as it may deem best.

On motion of H. K. Carroll the following resolutions were adopted:

1. That an Executive Committee be appointed, consisting of ten or more members, of whom four shall represent the Methodist Episcopal Church, two the Methodist Episcopal Church, South; the other participating Churches to have one (1) each.

2. That the Executive Committee be authorized and instructed to perfect the program and other necessary arrangements for the Conference; to carry out the regulations adopted by the Joint Committee; to select persons to prepare papers on the topics assigned, and to transact such other business as may present itself until the meeting of the Conference, December 9th.

3. That the Executive Committee invite suitable persons to deliver addresses at the platform meetings, notifying them in advance, and providing two or more for each assembly.

4. That the Executive Committee send a letter at an early date to such Methodist bodies in this country as are not to be represented in this Conference, inviting them to appoint fraternal delegates to the Conference; also a similar letter to the Methodist Churches in Great Britain and elsewhere.

5. That the Executive Committee prepare a series of rules for the government of the Conference, to be reported for the action of the Conference by the Business Committee.

On motion of J. F. Goucher, the Joint Committee voted to recommend that the Centennial Conference should appoint the Executive Committee created by this Joint Committee as the Business Committee of the Conference, and that the following resolutions be recommended for the consideration of the Centennial Conference:

1. That the Business Committee shall receive and consider all resolutions, memorials, and petitions offered to the Conference and report them, and upon such other business as may belong to or be referred to it at each morning session of the Conference, immediately after the devotional services; also in the afternoon of the last day of the Conference. They shall also have power to provide substitutes in case any of the persons appointed to read papers shall fail to produce them, and to appoint speakers for the platform meetings to fill vacancies.

2. That the Business Committee shall select presiding officers for the various sessions, distributing the honor equitably among the various Churches on the basis of their representation. They shall also nominate three secretaries to the Conference, one from the Methodist Episcopal Church, one from the Methodist Episcopal Church, South, and one from one of the remaining Churches.

On motion of H. K. Carroll, Bishop George F. Pierce was invited by the committee to preach the opening sermon of the Centennial Conference, the alternate to be appointed by the Executive Committee.

On motion each denomination was requested to appoint its members of the Executive Committee on the principle of representation adopted by this committee.

The Minutes were then read and approved.

Bishop Wilson was appointed a committee to convey the invitation to Bishop Pierce to preach the opening sermon.

The committee then adjourned.

D. A. GOODSSELL, *Secretary*.

VII.

Report of Committee of Counsel and Correspondence to Board of Bishops of the Methodist Episcopal Church.

To the Board of Bishops of the Methodist Episcopal Church:

THE Committee appointed by you to consider all matters relating to the celebration of centenary of the Christmas Conference of 1784 respectfully report:

1. That the committee of twenty-six members met in New York City, in November, 1882, Bishop Simpson presiding, and agreed that it is desirable to hold a conference in celebration of the organization of the Methodist Episcopal Church, in 1784, and appointed a Committee of Counsel and Correspondence to confer with other members of the Methodist family as to the advisability of holding such a conference, and to co-operate with them in making preparations for it.

2. The Committee of Counsel and Correspondence addressed a circular to all Methodist bodies in this country and Canada, for the purpose of ascertaining whether they desired to participate in such Conference.

3. To this circular favorable replies were received from the Methodist Episcopal Church, South, whose General Conference had, in 1882, appointed a committee on the subject, with power; from the African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, the Primitive Methodist, and the Canada Methodist Churches.

4. After much correspondence and personal conference, a joint meeting of the committees of these bodies was appointed to be held in Philadelphia, March 25, 1884. Representatives were present from the Methodist Episcopal Church and the Methodist Episcopal Church, South. This Joint Committee, Bishop Wilson presiding, agreed that the proposed Conference should be held in Baltimore, in response to an invitation extended on behalf of the various Methodist Churches in that city, beginning December 9th, and closing December 17th; that the basis of representation be fixed at two delegates, one clerical and one lay, for every fifteen thousand communicants, with an additional delegate for fractions of half or more of this number; that an Executive Committee, to consist of ten or more members, be constituted by the proper authorities of the Churches participating, the Methodist Episcopal Church to appoint four, the Methodist Episcopal Church, South, two, and the other bodies one each.

5. It was further agreed that this Executive Committee should have power to complete the preparations for the Conference, to perfect the program (an outline of which was adopted), to select essayists and speakers, and to transact such other business as may come before them prior to the meeting of the Conference; and it was recommended that the Conference adopt the Executive Committee as its Business Committee.

It being impracticable to call a meeting of the Committee in full, this report is respectfully submitted on its behalf by the Committee of Counsel and Correspondence.

M. SIMPSON, *Chairman,*

H. K. CARROLL, *Secretary.*

Philadelphia, May 2, 1884.

VIII.

Report of Committee of the General Conference of the Methodist Episcopal Church, and action of the Conference.

Presented and Adopted May 8th.

YOUR Committee has considered that part of the Episcopal Address relating to the appointment, by the Board of Bishops, in May, 1882, of a committee to co-operate with committees of other Methodist bodies in making arrangements for the holding of a conference in celebration of the centenary of the Christmas Conference of 1784; also the report of that committee to the Board of Bishops. It appears that six Methodist Churches, namely, the Methodist Episcopal, South, the African Methodist Episcopal, the African Methodist Episcopal Zion, the Colored Methodist Episcopal, and the Primitive Methodist Churches of the United States, and the Canada Methodist Church, have signified their desire to co-operate with our own Church in the holding of a Conference, to consist of delegates, clerical and lay, from each body participating, on the basis of two delegates for every fifteen thousand members; that it is proposed to hold such Conference in Baltimore, beginning on the 9th of December, 1884, and closing on the 17th of December; that at a joint meeting of committees of the various bodies, held in Philadelphia, March 25, 1884, it was recommended that an Executive Committee be constituted, to consist of ten or more members, four of whom should be appointed by the Methodist Episcopal Church, two by the Methodist Episcopal Church, South, and one each by the other bodies participating; and that the Executive Committee so appointed should have power to complete the necessary arrangements for the Conference. We therefore recommend:

1. That the action of the Board of Bishops in appointing a committee to co-operate with similar committees of other Methodist bodies in making arrangements for the celebration of the centenary of the Christmas Conference of 1784 be ratified, and that the work of the committee, as set forth in the report to the Board of Bishops and referred to us, be approved and confirmed.

2. That the Board of Bishops be requested to appoint four persons, including one of their own number, to represent our Church on the proposed Executive Committee.

3. That the Board of Bishops be authorized to appoint delegates to the Centennial Conference, as provided for by the basis of representation agreed upon by the Joint Committee and reported by the Committee of Counsel and Correspondence.

JOHN LANAHAN, *Chairman*.R. C. GLASS, *Secretary*.

RESOLUTION SUBSEQUENTLY ADOPTED.

Resolved, That it is the sense of this General Conference that our bishops should be included among the delegates from this Church at the Centennial Conference in Baltimore.

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COMMITTEES,

DELEGATES, REGULATIONS, AND PROGRAM.

General Executive Committee.

(The Conference adopted this Committee as its Business Committee.)

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Rev. L. T. WIDERMAN,	Rev. W. H. D. HARPER,
Rev. J. ST. C. NEAL,	Rev. J. W. BOWSER.
Rev. R. B. WILBURN,	

Delegates.

(Those marked with an asterisk were not present.)

METHODIST EPISCOPAL CHURCH.

- Rev. Bishop THOMAS BOWMAN, D. D., LL. D., . . . St. Louis, Mo.
 *Rev. Bishop WILLIAM L. HARRIS, D. D., LL. D., . New York City.
 Rev. Bishop RANDOLPH S. FOSTER, D. D., LL. D., Boston, Mass.
 Rev. Bishop STEPHEN M. MERRILL, D. D., Chicago, Ill.
 Rev. Bishop EDWARD G. ANDREWS, D. D., LL. D., Washington, D. C.
 *Rev. Bishop HENRY W. WARREN, D. D., Denver, Col.
 *Rev. Bishop CYRUS D. FOSS, D. D., LL. D., . . . Minneapolis, Minn.
 *Rev. Bishop JOHN F. HURST, D. D., LL. D., . . . Buffalo, N. Y.
 Rev. Bishop WM. X. NINDE, D. D., Topeka, Kansas.
 Rev. Bishop JOHN M. WALDEN, D. D., LL. D., . . Chattanooga, Tenn.
 *Rev. Bishop WILLARD F. MALLALIEU, D. D., . . New Orleans, La.
 Rev. Bishop CHARLES H. FOWLER, D. D., LL. D., San Francisco, Cal.
 *Rev. Bishop WILLIAM TAYLOR, D. D., Africa.
 *Rev. C. A. PLUMER, Damariscotta, Me.
 *Rev. ISRAEL LUCE, Gardiner, Me.
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 Rev. D. H. ELA, D. D., Worcester, Mass.
 Rev. B. K. PEIRCE, D. D., Boston, Mass.
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 Rev. W. H. OLIN, D. D., Binghamton, N. Y.
 Rev. J. G. ECKMAN, West Pittston, Pa.

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Rev. M. L. SMYER,	Danville, Pa.
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Rev. J. S. J. McCONNELL,	Philadelphia, Pa.
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Rev. T. N. BOYLE, D. D.,	McKeesport, Pa.
Rev. C. W. SMITH, D. D.,	Pittsburg, Pa.
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Rev. G. E. HITE,	Wheeling, W. Va.
Rev. G. C. WILDING,	Parkersburg, W. Va.
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Rev. W. G. WILLIAMS, LL. D.,	Delaware, O.
Rev. S. L. ROBERTS, D. D.,	Defiance, O.
Rev. R. S. RUST, D. D., LL. D.,	Cincinnati, O.
Rev. W. L. HYPES, D. D.,	Cincinnati, O.
Rev. J. H. BAYLISS, D. D.,	Cincinnati, O.
*Rev. L. D. McCABE, D. D.,	Delaware, O.
Rev. W. H. LOCKE, D. D.,	New Philadelphia, O.
Rev. W. W. CASE, D. D.,	Cleveland, O.
Rev. A. H. NORCROSS, D. D.,	Cleveland, O.
Rev. JOHN WILLIAMS, D. D.,	Bellaire, O.
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Rev. J. S. DEALE, D. D.,	Washington City, D. C.
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REGULATIONS

FOR THE

GOVERNMENT OF THE CONFERENCE.

I. THERE shall be a Business Committee, consisting of ten members, of whom four shall be from the Methodist Episcopal Church, two from the Methodist Episcopal Church, South, and one each from the African Methodist Episcopal Church, Methodist Episcopal Zion Church, Colored Methodist Episcopal Church, and the Canada Methodist Episcopal Church.

All questions, proposals, resolutions, communications, or other matters not included in the regular program of exercises, which may be presented to the Conference, shall be passed to the Secretary, read by their titles only, and referred without debate or motion to the Business Committee.

A period at the close of the regular program of the afternoon session of each day shall be set apart for reports from the Business Committee and

from other committees, but the reports of the Business Committee shall at all times take precedence of any other matter which may be before the Conference.

II. The Business Committee shall appoint the persons to preside at all the regular sessions of the Conference. They shall also appoint the persons to preside at all the evening meetings.

III. The Business Committee, as soon after its appointment as may be, shall nominate three Secretaries, but, if the nominations thus made shall fail of confirmation, in whole or in part, then the Conference shall proceed to fill the vacant place, or places, in such manner as it may determine.

IV. Every session of the Conference shall be opened with devotional exercises, to be conducted by some person selected by the presiding officer for that session.

V. A period not to exceed three-quarters of an hour of each forenoon session, after devotional exercises and reading of the journal, shall be set apart for the presentation of resolutions or other papers not included in the program. The Conference may at any time close this period and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

Every resolution must be reduced to writing and be signed by at least two names.

VI. No essayist nor invited speaker shall occupy more than the time designated. No other speaker shall occupy more than five minutes, nor any person speak more than once on the same subject. The President is required strictly to enforce this regulation.

VII. At the close of the regular order, at the afternoon session of each day, the President shall call for a report from the Business Committee. In debates on reports, whenever presented, no member shall speak more than once on the same report, nor occupy more than five minutes, except the Chairman of the Business Committee or some one designated by him, who shall be allowed ten minutes in which to close the debate.

VIII. All votes taken in the Conference shall be by individual count, without any reference to the particular body with which the voter is connected.

IX. The first session of each day shall be opened at 9.30 A. M., and be closed at 12.30 o'clock P. M., by lapse of time; and the second session shall be opened at 3 o'clock P. M., and be closed by resolution of the Conference.

X. Any addition to, or alteration of, these regulations thought desirable must be sent to the Business Committee, and reported back to the Conference before a final vote is taken, and no rule shall be suspended except by consent of two-thirds of the Conference.

PROGRAM.

DECEMBER 9th TO 17th, 1884.

TUESDAY EVENING, DECEMBER 9th.

7.30 P. M.—Reception and Administration of the Lord's-supper, in the
"First Methodist Episcopal Church" (Lovely Lane Meeting
 House).

GERMAN H. HUNT, Esq., PRESIDING.

Address of Welcome, Rev. Bishop E. G. ANDREWS, D. D.

Response, Rev. J. B. McFERRIN, D. D.

▼ *Response*, Prof. J. C. Price.

Administration of the Lord's-supper,

Rev. Bishop ALPHEUS W. WILSON, D. D.

FIRST DAY—WEDNESDAY, DECEMBER 10th.

MT. VERNON PLACE M. E. CHURCH.

First Session.

9.30 A. M.—Conference called to order by the Executive Committee.
 Devotional Exercises. Secretary *pro tem.* selected.
 Regulations for the government of the Conference
 adopted. Business Committee appointed. Perma-
 nent Secretaries chosen. Miscellaneous business.

11.00 A. M.—*Sermon*, Rev. Bishop RANDOLPH S. FOSTER, D. D.

Second Session.

3.00 P. M.—*Devotional Exercises*.

(1.) 3.10 P. M.—*Work of "The Christmas Conference"* (1 hour), Rev. JOHN
 MILEY, D. D.

(2.) 4.10 P. M.—*Personnel of "The Christmas Conference"* (1 hour), Rev. H.
 B. RIDGAWAY, D. D.

Wednesday Evening.

Platform meetings in eleven churches. *General Topic*, MISSIONS.

SECOND DAY—THURSDAY, DECEMBER 11th.

First Session.

9.30 A. M.—*Devotional Exercises*.

(3.) 10.30 A. M.—*The Superintendency of Asbury, and what it did for Methodism*
 (45 min.), Rev. JESSE BORING, D. D.

(4.) 11.15 A. M.—*The Relations of John Wesley to American Methodism* (45 min.),
 Rev. ALFRED WHEELER, D. D.

12.00 noon.—*General Discussion* (30 minutes).

Second Session.

- 3.00 P. M.—*Devotional Exercises.*
 (5.) 3.10 P. M.—*Statistical Results, Membership, etc.* (30 min.), Rev. DANIEL DORCHESTER, D. D.
 (6.) 2.40 P. M.—*Statistical Results, Educational and Financial* (30 min.), J. H. CARLISLE, LL. D.
 4.10 P. M.—*General Discussion.*
Discussion Opened (15 min.), Rev. JAMES GARDINER, D. C. L.

Third Session.

- 8.00 P. M.—*Devotional Exercises.*
 8.10 P. M.—*Reception of Fraternal Delegates.*

THIRD DAY—FRIDAY, DECEMBER 12th.

First Session.

- 9.30 A. M.—*Devotional Exercises.*
 (7.) 10.30 A. M.—*Methodism in 1784 and its Outlook* (45 min.), Rev. O. H. WARREN, D. D.
 (8.) 11.15 A. M.—*Methodism in 1884 and its Outlook* (45 min.), Rev. J. D. BLACKWELL, D. D.
 12.00 noon.—*General Discussion* (30 min.).

Second Session.

- 3.00 P. M.—*Devotional Exercises.*
 (9.) 3.10 P. M.—*Causes of the Success of Methodism* (30 min.), Rev. B. F. LEE, D. D.
 (10.) 3.40 P. M.—*Possible Dangers to Future Methodism* (30 min.), Rev. J. H. VINCENT, D. D.
 4.10 P. M.—*General Discussion* (1 hour).
Discussion Opened (15 min.), Rev. W. H. YARROW.

Friday Evening.

Platform meetings in five churches.

General Topic—THE EDUCATIONAL WORK AND SPIRIT OF METHODISM.

FOURTH DAY—SATURDAY, DECEMBER 13th.

First Session.

- 9.30 A. M.—*Devotional Exercises.*
 (11.) 10.30 A. M.—*Rise and Progress of Methodism in Canada* (45 min.), Rev. JOHN A. WILLIAMS, D. D.
 (12.) 11.15 A. M.—*Methodist Pioneers and their Work* (45 min.), Rev. CHAS. J. LITTLE.
 12.00 noon.—*General Discussion* (30 min.).

Second Session.

- 3.00 P. M.—*Devotional Exercises.*
 (13.) 3.10 P. M.—*Is Methodism Losing its Power Among the Masses?* (45 min.), Bishop S. T. JONES, D. D.
 3.55 P. M.—*General Discussion* (1½ hour).

Saturday Evening.

Temperance mass meetings in two churches.

SUNDAY, DECEMBER 14th, 1884.

Centennial Celebration of the "Christmas Conference"

BY THE

METHODIST SUNDAY-SCHOOLS OF BALTIMORE,

AT 3 O'CLOCK, P. M.

Order of Exercises.

DOXOLOGY.

Praise God, from whom all blessings flow ;
Praise him, all creatures here below ;
Praise him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost.

PRAYER.

SINGING—*All Hail the Power of Jesus' Name.*

ADDRESS.

TOPIC—"The hand of God as seen in the Sunday-school work of the past century."

SINGING—*All Glory and Praise to Jesus be given.*

ADDRESS.

TOPIC—"The promise of the Sunday-school work for the incoming century if God's people are faithful."

PRAYER.

For the spirit of consecration to this work.

SINGING—*Walk in the light the Lord hath given.*

BENEDICTION.

THIS CELEBRATION

will be participated in by over twenty-five thousand scholars simultaneously, as follows :

MONUMENT STREET—

Greenmount Avenue,
Exeter Street,
Holland Street,
Harford Avenue (German).

BROADWAY—

High Street,
Caroline Street.

ST. JAMES—

Jefferson Street,
Jackson Square.

GRACE—

Whatcoat,
Webster Chapel.

UNION SQUARE—

Monroe Street,
Frederick Avenue.

CALVARY—

Columbia Avenue,
Hollins Street.

MADISON AVENUE—

Strawbridge,
Emmanuel,

MADISON AVENUE, *Continued*—

St. John's Chapel,
West Baltimore (German),
North-western Mission.

MADISON SQUARE—

Appold,
Harford Avenue,
Chester Street.

EASTERN AVENUE—

Burke Street,
Canton,
Broadway (German).

MT. VERNON PLACE—

Trinity,
First Church,
Huntington,
Eutaw,
St. John's.

EPWORTH—

Central,
Harlem Park.

WILLIAM STREET—

Hanover Street,
Fort Avenue,
William Street (Second),
South Baltimore (German).

ST. PAUL'S—

Fayette Street,
Bethany.

WESLEY CHAPEL—

Bennett Memorial,
Hill Street,
Olive Branch.

EMORY—

Franklin Street,
Chatsworth.

CENTENNIAL—

Watters Chapel,
Asbury Mission.

SHARP STREET—

St. John's,
Waugh Chapel.

TRINITY—

Metropolitan,
Ames Chapel,
Metropolitan Mission.

BETHEL—

Asbury,
Durham Street Mission.

EBENEZER—

John Wesley,
A. M. Zion.

ALLEN CHAPEL—

St. Paul's,
St. James Mission.

FIFTH DAY—MONDAY, DECEMBER 15th.

First Session.

9.30 A. M.—*Devotional Exercises.*

(14.) 10.30 A. M.—*The Aim and Character of Methodist Preaching* (45 Min.),
Rev. A. S. HUNT, D. D.

(15.) 11.15 A. M.—*Methodist Means of Grace* (45 min.), Rev. Bishop L. H.
HOLSEY, D. D.

12.00 noon.—*General Discussion* (30 min.).

Second Session.

3.00 P. M.—*Devotional Exercises.*

(16.) 3.10 P. M.—*The Doctrinal Unity of Methodism* (45 min.), Rev. ANSON
WEST, D. D.

(17.) 3.40 P. M.—*Guards to the Purity of our Doctrinal Teaching* (45 min.),
Rev. R. N. DAVIES, D. D.

4.25 P. M.—*General Discussion* (30 min.).

Monday Evening.

Platform meetings in eleven churches. *General Topic*, THE SUNDAY-SCHOOL.

SIXTH DAY—TUESDAY, DECEMBER 16th.

First Session.

9.30 A. M.—*Devotional Exercises.*

- (18.) 10.30 A. M.—*The Four Points of Methodism: Heart Conversion, Assurance, Christian Experience, and Sanctification* (45 min.),
REV. J. E. EVANS, D. D.

- (19.) 11.15 A. M.—*The Influence of Methodism on other Denominations* (45 min.),
REV. JAMES M. KING, D. D.

12.00 noon.—*General Discussion* (30 min.).

Second Session.

3.00 P. M.—*Devotional Exercises.*

- (20.) 3.10 P. M.—*Value of the Press to Methodism* (45 min.), Rev. B. ST.
JAMES FRY, D. D.

- (21.) 3.55 P. M.—*Value of the Periodical Press to Methodism* (30 min.), Rev. O.
P. FITZGERALD, D. D.

4.25 P. M.—*General Discussion* (45 min.).

Tuesday Evening.

Platform meetings in eleven churches.

General Topic: THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

SEVENTH DAY—WEDNESDAY, DECEMBER 17th.

First Session.

9.30 A. M.—*Devotional Exercises.*

- (22.) 10.30 A. M.—*Place and Power of the Lay Element in Methodism* (45 min.),
REV. H. P. WALKER, D. D.

- (23.) 11.15 A. M.—*What Methodism Owes to Woman* (45 min.), Rev. J. M.
BUCKLEY, D. D.

12 noon.—*General Discussion* (30 min.).

Second Session.

3.00 P. M.—*Devotional Exercises.*

CLOSING EXERCISES.

Adjournment.

THE CENTENNIAL CONFERENCE,

1884.

RECEPTION OF DELEGATES.

THE Delegates to the Centennial Conference of American Methodism were received and welcomed on Tuesday evening, December 8th, the evening before the formal opening of the Conference. The meeting was held in the First Methodist Episcopal Church, the lineal successor of Lovely Lane Chapel, in which the Christmas Conference of 1784 assembled. A majority of the delegates were present, and the large edifice was filled with delegates, visitors, and interested spectators. Mr. German H. Hunt, Chairman of the Committee of Entertainment, presided. After an announcement of the arrangements for the sessions of the Conference by the President, Rev. James Gardiner, D. C. L., of Canada, read the 693d hymn, beginning:

“See how great a flame aspires
Kindled by a spark of grace,”

and offered prayer. Hymn 770 was then sung:

“I love thy kingdom, Lord,
The house of thine abode;”

and Bishop E. G. ANDREWS, of the Methodist Episcopal Church, delivered the address of welcome, as follows:

Honored Brethren, Delegates to the Centennial Conference:

In 1878 the General Conference of the Methodist Episcopal Church, South, formally declared its opinion that a Conference of Methodists in the United States, the Dominion of Canada, and other parts of the continent of America, should be held in the city of Baltimore, at Christmas, in the year 1884, as a Centennial Commemoration of the organization of the Methodist Church in America.

In 1881 many American delegates to the Ecumenical Conference of Methodism, held in London in that year, joined in commending such a centennial meeting to the favorable consideration of their respective Churches.

A Provisional Committee and Committees of Correspondence followed; the necessary official approval and action were secured, and this evening

the distinguished sons and representatives of many families of American Methodism, coming from near and far, gather at the old homestead to recognize their common parentage, to commemorate the Christian worth and wisdom and work of the fathers, to declare and strengthen their fraternal love, and by the study of the past to prepare for the future.

And the Methodism of Baltimore assembles to greet and welcome her honored and beloved guests. On behalf of the Committee of Entertainment, and in behalf also of the Executive Committee, it is my lot (my privilege I would say, did not the gravity of the occasion somewhat oppress me) to utter this word of unfeigned and hearty welcome.

We bid you welcome to the State within whose bounds, as all good Baltimoreans hold (begging the pardon of our brothers of New York) the first Methodist preaching was heard, the first society was formed, the first chapel was built, the first General Conference (that of 1784) was held; the first school was founded, and the first native preachers, local and itinerant, were called.

We welcome you to this prosperous and beautiful city. It is not the Baltimore to which Coke and Asbury rode from Perry Hall a hundred years ago. The same sparkling bay, indeed, lies at its feet, the same cincture of hills environs it. But the town then (it was not yet a city) consisted of two distinct, yet adjacent, settlements of less than ten thousand population, plainly built and plainly kept. Three constables and fourteen watchmen were its police. No monument yet rose to him, "first in war, first in peace, first in the hearts of his countrymen." No Fort McHenry adorned and guarded the harbor. And it would be yet thirty years before the captive Baltimore poet would sing:

"The Star-spangled Banner, O, long may it wave
O'er the land of the free and the home of the brave."

To-day a thriving city of 350,000 inhabitants rises around you, the seventh in population among the cities of America, and the first among the large cities in the proportion of its native-born residents; and in orderliness, morality, and religion, probably unsurpassed among them. You will take note of its beautiful situation and its genial climate, of its imposing monuments and noble parks, of its numerous and well appointed institutions of learning and of mercy, of its libraries, of its solid warehouses and its elegant homes, of the frankness and cordiality of its people, of their culture and refinement, and of the generous hospitality for which they have been long famed.

But welcome, thrice welcome to the Churches, the homes, and the hearts of Baltimore Methodism! We welcome you for your own sake, brethren, beloved in the Lord, and fellow-workers in the kingdom of Christ. Some knowledge we have of your faith, of your devotion, labor, and sacrifice, and of your widely extended success. For these we give you fraternal greetings. We welcome you also for the fathers' sake; for are we not heirs-in-common of Asbury and Whatcoat, of Garrettson and Ware, and of their associates, who, on this historic spot, a hundred years ago the coming Christmas, laid with singular wisdom the foundations of the earliest of the American Episcopal Churches, within which we have found our home and our Christian training, and which, in the good providence of God, was destined to accomplish a work for American Christianity as yet

unequaled and unapproached? Ourselves at home on the scene of this transaction, we welcome the scattered sons of Methodism as they turn their steps toward the honored spot. We open our arms, our hearts, our homes, our Church to receive you. We doubt not you will find a delightful and profitable week of common reminiscence and thoughtful deliberation, of fraternal greetings and companionship, of devout thanksgiving and prayer; and we also doubt not that the Great Head of the Church will preside over and bless your assembly.

It was the fortune of Dr. Osborn, the President of the Wesleyan Connection, to welcome the Ecumenical Conference to the very church planned and builded by Mr. Wesley, to the grounds hallowed by his sacred dust, and by that of other leaders of the Methodist revival.

A similar fortune does not befall us. For Lovely Lane Chapel, the scene of the Christmas Conference, has long since vanished. I have heard that some reverent men preserve a brick or two saved from its foundation, and canes from its timbers. With the walls, of course, have gone the benches of which Dr. Coke writes in a way to indicate the plainness of the beginnings, that some of them had been furnished with backs for the comfort of the Conference. This church, styled the First Church, in which we are met, is its lineal successor—and is one of many capacious, commodious and fair churches to which the Methodism of Baltimore welcomes its brethren.

In the original home of the Church, God has been pleased greatly to prosper it. This hundredth year looks upon a hundred Churches and more, and the small membership of 1784 has in 1884 become 27,598. Mr. Asbury said in 1789: "We have more members in Baltimore (town and point) than in any other town or city on the Continent beside." What was true then is true now, if comparative populations be also considered; and this, notwithstanding the peculiar trials to which, by its situation, the Church has here been subject. And you will permit me, a neighbor rather than a resident of Baltimore, to say what modesty might forbid one of themselves to say, that nowhere are the Methodist doctrine and organization and usages more prized than among these Methodists who greet you to-night; that nowhere has our Church been enriched by deeper spiritual experiences, or graced by purer lives; that nowhere has it contributed better men to business and civic life, and that nowhere is the fellowship of believers more happily illustrated. Possibly many members of the Conference will find opportunity and need to use another word of Mr. Asbury's: "They treated me with great kindness and care. O! that plenty may not harm or ease destroy me. Lord, help me in all things to desire nothing but thee."

But we rejoice with you to-night that the growth of the Church in America is greater even than its growth in Baltimore. The eighty-three Methodist itinerants, of whom sixty met in the Christmas Conference, have become 25,000, and the 15,000 communicants of 1784 have become (not including adherents) nearly 4,000,000. Is it wonderful that the exclamation is so frequent among us: What hath God wrought!

The constituent elements of this Conference are a striking index of the change. In 1784, one preacher from Nova Scotia appeared. He had made the difficult and perilous journey, not to attend the Christmas Conference (for

of its appointment he probably knew nothing) but that, if possible, he might secure additional preachers for his distant province. He succeeded. Even in its infancy the Church throbbed with missionary life. Two brethren were selected, a collection was taken to aid them, and so began a series of ministrations to the several provinces, now the Dominion of Canada, whose result is notable. To-night there sit with us honored representatives of a United Canadian Methodism, numerically the strongest Protestant Church in the Dominion, whose more than 1,700 itinerants minister from Newfoundland to Manitoba and the Pacific Coast, and far toward Hudson's Bay, to more than 170,000 communicants.

New England was not represented in the Christmas Conference. In that region of a stern dogmatic theology, of a Church established by law, of Puritanism critical, self-contented, and inflexible, Methodism had not yet taken root. No circuit had been formed, no society had been organized, it is not certain that any Methodist sermon had been preached. It was reserved for a native of Virginia to hear in Charleston, South Carolina, from a Massachusetts traveler such statements concerning its religious condition as moved him to what even the high faith of Asbury deemed a Quixotic enterprise. He would plant Methodism in this uncongenial soil. What were the notable qualifications of Jesse Lee for this work, and how he succeeded in it, need not be told. Suffice it to say, six annual conferences and parts of two others now cover this territory, and are represented in this Centennial Conference; that the membership is 150,000, not many less than the membership of the orthodox Congregational Churches, and that the Methodist doctrine asserted with valor and skill has distinctly modified the theology and the religious life of New England.

The Atlantic region below the Carolinas sent no one to the Christmas Conference. The State in which Wesley prosecuted an unsatisfactory ministry, had not yet heard his successors. Florida was yet Spanish. So too the vast regions between the Alleghanies and the Mississippi, the predestined home of prosperous and powerful States, were probably unrepresented, though here and there the tireless itinerant had followed the hardy pioneer through the passes of the mountains into the valleys immediately beyond. The ancient Louisiana, comprising the entire territory watered by all the western affluents of the Mississippi, Texas, the State of imperial dimensions and resources, that half of itself ceded by Mexico to the United States as the result of war, a land of unsuspected mineral wealth, and opening its golden gate toward populous Asia—all these were yet, in 1784, under the Spanish flag. The young itinerant whom Bishop George, in 1820, sent to open the Methodist work in New Orleans, yet lives among us, in this city, in an old age of peculiar sweetness and sanctity.

Oregon was then unknown, to be opened later by an American ship-master, and by the adventurous exploration of Lewis and Clark.

The marvelous transformation that has passed within the century upon all this immense trans-Alleghany region, is indicated by nothing more plainly than the fact that of the whole body of delegates here assembled to commemorate the organization of Methodism, more than one-half are representatives of Churches therein located. Is it wonderful that those who love to trace the divine hand in our national life often find occasion for reverent gratitude in the fact that, for the peculiar exigencies lying before the new nation, God prepared a new, free, and heroic Church, whose

westward march should keep pace with the advancing population, and powerfully mold its spirit and its institutions?

When Dr. Coke parted from Mr. Asbury after their first meeting at Barrett's Chapel, he was accompanied by Harry Hosier, familiarly known as Black Harry, a driver and body servant for Mr. Asbury, but also a preacher of rare eloquence. Whites and colored alike delighted in his ministry. Dr. Rush pronounced him "the finest orator in America." Whether, as a spectator, he was present at the Christmas Conference we do not know. But we do greet with unfeigned satisfaction the presence in this Centennial Conference of numerous representatives of colored Churches and conferences, self-guiding and self-supporting, which, triumphing over the infelicities of their race-history, are steadily advancing in all the elements of stable and efficient Church life, thus giving hope that ere-long they will not only raise their kinsmen on this soil in knowledge and piety, but will also furnish apostolic men, who, in the spirit and power of Asbury and Lee, will fill the African Continent with evangelic light and life.

Nor can we fail to greet with peculiar love the sons of the Fatherland who are with us to-night. Wesleyan Methodism, indebted in the person of its founder to Luther, under whose Preface to the Romans he felt his "heart strangely warmed," to Böhler and the Moravians, has happily been able to make some return for benefits conferred. In Germany itself and among our German immigrants, Methodism has preached effectively the great doctrine of Luther and of the Gospel, "justification by faith only." And of all Methodists none are more spiritual, none more methodical, none more faithful, none more generous, and, we may add, none more welcome by their representatives to this assembly, than those who come to-day from the land of the Reformation.

To-morrow, if it please God, we shall enter on grave deliberations. They will concern, not questions of speculative philosophy, or even of dogmatic theology, but of the organic life and work of Methodism.

We shall naturally, in the first place, turn to the organization of the Church, and to the particular form of organization which, upon the advice of Mr. Wesley, our fathers with perfect unanimity adopted. We shall consider the exigencies of the feeble and scattered societies and of the new national life which imperatively demand new Church provisions; the protracted providential training by which Mr. Wesley was freed from a narrow ecclesiasticism and made competent to meet the hour by an act original, heroic, self-abnegating, and consummately wise; the peculiarly fit agents whom he selected to inaugurate the new system; and the interesting incidents and personnel of the Christmas Conference. By this historical study of the constitution of the earliest and the largest of the Episcopal Churches of American Protestantism, we shall come better to understand its unique character—especially to understand its unique Episcopacy—an Episcopacy modern, in a sense, yet created in conformity with most ancient and well authenticated usage; an Episcopacy pre-eminently Scriptural in part, because distinctly and always refusing to find in the Scripture any authoritative prescription of itself or of any other form of Church government; an Episcopacy continued by the will of the Church and strictly amenable to the Church, yet exercising, by the pleasure of the Church and through the itinerant system, the most extraordinary power over the current life of the

Church; an Episcopacy transcending all diocesan limitation, yet by the aid of a sub-episcopate, the presiding eldership, pervading each part of the vast communion with its influence and authority; an Episcopacy affecting no titles of honor, no insignia of office, and no lordship over God's heritage, but which has never yet failed to secure the affection and reverent esteem of the Church; an Episcopacy whose validity, resting not on "fables and endless genealogies which minister questions rather than godly edifying," is confirmed to the satisfaction of all those immediately concerned by its admirable adaptation to the work it has to do, by the spirit in which it has been administered, and by the manifest blessing of the great Head of the Church upon it.

But what is the body without the living soul? And thus, passing beyond the Methodist organization, we shall study its interpretation of the Christian doctrines, its spiritual experiences based on these doctrines, as conversion, assurance, and entire sanctification, and its style of declaring from the pulpit both the doctrines and the experiences. We shall learn how far the genial doctrines pre-eminently taught by Methodism, of God's impartial love and of universal, yet conditional, redemption in Christ, have modified the current theology of the last century; how far their doctrines associated with those which declare the immediateness, the assurance, and the fullness of salvation in Christ have gone to make a buoyant, active, aggressive, singing, and triumphant Church—and how far the spiritual life thus created has itself been the conservator of orthodoxy. Happy for us if this "life of God in the soul of men" shall continue among us! It will create all needful agencies for the evangelization of men.

It is a striking proof of the equipoise of the fathers, that intent as they were upon the conversion and sanctification of men by the immediate administration of the Holy Spirit, they distinctly recognized the place which Christian education holds in the economy of redemption. It is enough to say that out of the abundance of their poverty they founded Cokesbury College at a cost, within a few years, of \$50,000.

We shall also consider the question how Methodism may meet the great educational responsibilities created by its increased constituency and resources. We shall review the Sunday-school, the seminary, the college and university, the theological school, the press—agencies which Methodism, if it purposes to be self-preservative and of growing usefulness, must learn to use with the highest vigor and wisdom.

Meeting as the children of Wesley, we can not forget his oft-cited and Christ-like words: "The world is my parish." In Dr. Coke and Asbury, and in their associates of 1784 burned also an unquenchable missionary ardor. This the appointment of Garrettson and Cromwell to Nova Scotia, and the collections taken from the preachers and people on the hard benches of Lovely Lane Chapel fully attest. The first conference of the Methodist Church was a missionary conference. So will this Centennial Conference be. We shall pass beyond the bounds of our American life to consider God's redemptive purpose toward the whole human race; we shall open our souls to a universal charity; we shall implore the faith, the self-sacrifice, and the heroism by which Methodism may become pre-eminently a Missionary Church.

But why should I enumerate the great topics awaiting our deliberations? Let me not detain you.

But this I may add. Though the method of your study will naturally be historic, it will not be as if history were a circular movement, always and exactly repeating itself. Not thus has Methodism reckoned itself the child of Providence. It has recognized God's hand in its origin and in its development—but never as if God's thought concerning it had been completed; as if its present forms, methods, and usages were the ultimate ones. It has believed in the past, but also in the future.

No chapters of Church history are more impressive than those which treat of the ever-varying manifestation of the one unvarying spirit of Christianity during the successive Christian centuries.

When Paul wrote his great epistles the conditions of human society and life restricted the expressions of Christian charity within the narrowest limits. Personal ministrations to the poor, the sick, the imprisoned, the sorrowing, personal instruction and exhortation to the ignorant and sinful—these exhausted the possibilities of the primitive Church. But confronting as the Church now does the twentieth Christian century, with civil and political institutions unknown to the apostolic age, which widen indefinitely the relations and obligations of individual Christians and of the Church to the whole body politic; with new appliances, the gift of modern science and art, for molding human opinion and character and abating human woe; with human society around it in a ferment of new thoughts and new activities, fused, it would seem, in order to be cast into new forms, it can not be that the Church of Christ, and Methodism as a part of it, may indolently content itself with the forms either of the first or of the eighteenth century.

Its creed can not indeed be outworn. "One Lord, one faith, one baptism, one God and Father of all," will ever be the blazon of its escutcheon. But it is part of the invaluable liberty wherewith God has made it free, that with loving reverence for all the past, with laudable reluctance to change aught that has been accessory to its success, it shall yet be able to recognize and to change forms and instruments that are defective or outworn. It will believe in God, and therefore make haste slowly. It will believe in God, and therefore in a future grander than the past.

In this spirit wrought the men of 1784, when holding fast substantial Wesleyanism, they nevertheless adopted the far-reaching organization proposed by Wesley. In this spirit will this Conference also deliberate; and so, if God pleases, there shall issue from it light for ourselves and for our respective Churches.

But whether or not new light shall come to us from this Conference, for one thing we confidently hope. It will declare, it will increase, fraternal affection. I speak not of the reknitting of sundered ecclesiastic ties—with that question we have here and now no concern. But to love one another, to value one another's character, work, and success, to have mutual forbearance, co-operation, and helpfulness, this surely will come from a week spent as it were around the family hearthstone, in tender remembrance of our common parentage, in mutual prayer, in deliberation concerning the kingdom of our common Lord and Savior.

Ah, brethren, insignificant indeed our divergences and differences in presence of our common faith and aim, in presence also of the unmeasured future toward which we pass, and to which the honored and the loved have preceded us. Insignificant, indeed! Think ye not this, ye who were

to have crowned our gathering with your venerable presence, with your saintly bearing, with your garnered wisdom, with your matchless eloquence—whom missing from this assembly we seem to miss its chief excellence and glory? Simpson and Pierce! Pierce and Simpson! Alas! my fathers, my fathers! the chariots of Israel and the horsemen thereof! We know your earthly history—how your life touched this rolling ball in the same annual round; how from chosen professions you were both of you called in the flush of youth to the ministry of the Word; how your brethren commissioned you both in early manhood to the chief council of the Church; how the course of our ecclesiastical history separated the movement of your lives; how you entered the chief pastorates of the Churches as nearly simultaneously as was possible; how you illustrated this high office through a long career by faithfulness, by love, by wisdom, by sacred speech; how you had hoped to meet and co-operate in this Centennial Conference, one or the other, as strength might permit, consenting to preach the sermon which to-morrow opens formally the assembly—and then, alas, how from our love and reverence you were translated to the General Assembly and Church of the first-born in heaven. All this we know. But tell us, now that ye walk with your Lord and Redeemer in white, the heart purged of all earthly taint, the eye cleared of all earthly mist, whether, next to the beatific vision, there be any joy comparable to that of the fellowship of kindred souls redeemed by the precious blood, and wrought by the divine Spirit into his likeness. And even now may we not believe that from your high estate ye bend down over this assembly of the Churches you so tenderly loved, and with outstretched hand of blessing pronounce those words of the early bishop of the Church: “Little children, love one another?”

There were two responses, one by Rev. J. B. McFERRIN, D. D., of the Methodist Episcopal Church, South, and another by Prof. J. C. PRICE, of the African Methodist Episcopal Zion Church. Dr. McFERRIN spoke as follows:

Mr. Chairman and Respected Audience:

Whether by design or accident, I have been selected to make a response to the eloquent speech to which we have all listened with so much interest and profit. I may say, without egotism, that perhaps it is befitting that I should say a word. I am not a very old man, and yet they say I am far advanced in years. I am, however, the only man here, or that will be here to-morrow in the Conference, that was a member of the General Conference in 1836. I am the only man here, or that will be here, who was a member of the General Conference in this city in 1840. I was then a young man, but the recollections of that day, and of that occasion, and of that great Conference, are very fresh in my memory. We had giants in those days. Bishop Roberts was here, Bishop Soule was here, Bishop Hedding was here, Bishops Andrew, Waugh, Morris were all here. Here we had Bascom and Durbin and Hamline and the great Dr. Newton from beyond the seas. And then we had a Conference of great and good men, who deliberated upon the interests of the Church for nearly a month, and then returned to their places of labor. And now, alas! not one of them is left, and I alone am here to tell the story. Furthermore, if you will allow a per-

sonality, this is the Centenary of Methodism; we have come up here to celebrate the hundredth year of our organization as a Church; more than half that number of years I have been a member of this glorious Methodist Society, as we call it, of Jesus Christ. I am in my sixty-sixth year as a Methodist, and in my sixtieth year as an itinerant preacher. If any body here has a better record than that let him speak.

Since I have been here I have been contrasting our condition with the condition of the brethren that met here a hundred years ago. Dr. Coke and Mr. Asbury came over here and sent word to their brethren to meet them here; and I see them coming out of the woods on horseback, with their saddle-bags, and they assemble in Lovely Lane, which had no stove in it; and the first thing they asked of the brethren in Baltimore was to put backs on some of the seats, that they might not break their poor backs. Now I see them coming up from Oregon and Tennessee and the South, riding in palace cars, coming up in starched collars and fine clothes, to have a grand feast in these grand churches with great organs, and where we are to be cared for in magnificent style. Compare that with a hundred years ago, and well may we say, "What hath God wrought!" I make one more effort. I have been looking over the list of delegates to see who was in the Conference of 1844, and I think but one brother is here as a delegate who was in that Conference, and that is Dr. Trimble. I look around upon those from the Church, South, and I find but two besides myself—Dr. Bor- ing and Dr. James Evans. We look back with sorrow on that day that brought such a cloud of sorrow and darkness on the Church; but there is another view of this matter; "in the mouth of two or three witnesses every word shall be established." God has permitted us to come up here to witness to our fraternal affection. Here we are from the cities and from the wilderness; from the swamps of the South, and from the rice and cotton plantations of Louisiana. Here we are, white and colored, all engaged in this glorious work, in a glorious, solid country. I say, being a witness of these things, it is not very much out of place that I should make a speech.

I do not intend to repeat what our beloved brother has said, but, if there is any one thing in Methodism next to religion, next to the power of the Holy Ghost, the power of God in the soul, it is the interest of Methodists in the great cardinal doctrines of the Bible. I hope I shall die before the day comes when it shall be supplanted by modern speculation in theology and religion. I want to go down to my grave seeing the doctrines of Methodism exerting their saving power upon our Protestant Christianity. Mr. Chairman, we have not come up here to legislate and to make suggestions with regard to new creeds. They tell us it is time for the creeds of the Church to be remodeled. Well, that may do for some people's creed, but not ours. Our creed is like the New Testament—finished. Woe be to the man who takes any thing out of it or puts any thing into it. Justification by faith, the Witness of the Spirit, Sanctification of Heart and Life, these are the grand peculiarities of Methodism, and let them be preserved forever. Mr. Chairman, we have come up here to celebrate the Centennial of Methodism. We do not expect to have any costly mottoes, any golden crosses, or blazonry or procession; but we expected to come here and shout all over this place. If you think that I have come down here to tramp around these streets, you are greatly mistaken. Methodist

preachers had enough of that before they came here. I am glad to meet you all, and especially these brethren from Canada.

Last year I was very near the gate of heaven, but God has allowed me to come back to witness this grand Centenary of Methodism, and when I have witnessed this I may say, with one of old, "Now, Lord, lettest thou thy servant depart in peace;" and I am going to carry up with me this intelligence, that all Methodists are one in heart, and are carrying out the apostle's injunction, "Little children, love one another."

Prof. PRICE said:

Mr. Chairman, Ladies, and Gentlemen:

In the history of individuals and nations it is customary for them to halt in their onward march and consider the way through which they have been brought, and the progress they have made. Ordinarily this is a pleasant task. It is most agreeable to contrast great results, and to look back to small beginnings. A man full grown in years, and whose life has been attended with remarkable successes, delights to go back to the days of his youth, and to the scenes familiar to his mind—the old broken fence, the cabin and the mansion, the rickety bridge and the stream across which he could jump, yet to him the largest in the world. Not only is this customary among this class, but also among those who desire to increase the national grandeur and power. How often, when seas have been traversed, and oceans have been crossed, to add to the greatness of the nation, the generals have met to talk over the victories and the events of the march which may have aided their successes! But, when we consider the march of nations, what joy can come up without its alloy? The victories in which the general has led have been won by kinsman against kinsman. His march has been over fields where the ground has been drenched by the blood of its people, and these victories have been won through the shedding of the blood of many dear ones. We have halted here in the march of a hundred years—halted in a march followed by a thousand prayers. Here we have gathered to receive new inspiration, strengthen the old faith, and utilize the past for the cause of God and the salvation of the race.

It is perhaps fitting that I should come here to make response to the able and eloquent speech that has been made. It is proper that I should come here to recognize the outstretched arms of this hospitable city and people, and to pray that God may clothe us with new power and kindle a new flame, until we all have the fire of the Holy Ghost burning in our hearts, enabling us to carry his blood-stained banner to the remotest ends of the earth; but we can not forget or leave out the past as we compare this present with the hundred years ago. How my heart rejoiced when I read of the great number of members that have been brought into the Church during that time! Can you think of the many thousands of churches, seven million twenty-five thousand sittings, thirty thousand preachers, a membership of three million nine hundred thousand souls, without having your hearts stirred? Can you look over the churches and think of the seventy-three million nine hundred and seventy-five thousand dollars' worth of property belonging to the Methodist family, and not rejoice? Let us, as we look at these things, only catch the spirit of Wesley, and pray that the Spirit of God may permeate all these agencies, prompting us

to go forth and renew the struggle in the name of the great founder of Christianity, whom we follow.

But as we go back over the past, we are led to ask the question, How was all this accomplished? I am led to speak of the question referred to by Dr. McFerrin. It has not been worked up without its toils; it has not been accomplished without its sorrows. How often has it been worked up without friend or shelter, but still carried forward, notwithstanding the trials, notwithstanding the tears—carried forward to make the name of Christ known to all! But we have not come here now to think of the tears and sorrows and of the troubles that lash the soul, but to cherish the precious heritage that these men of God have handed down to us. And shall we prove untrue to this trust? No, the spirit of Wesley answers no; the spirit of Coke answers no; the spirit of Asbury answers no; the spirit of black, though eloquent, Harry, answers no. Yes, that Spirit that helped them out of every difficulty, that Spirit's voice has come to us, saying, "Sons, prove yourselves worthy of your glorious heritage." And now, in the name of God, who inspires us to go forth to further that glorious work we have undertaken, let us respond with all our hearts. I will speak of some of the phases of Methodism.

Wherever the Gospel has gone, the passions of men have been changed; and wherever the inebriate has come under its influence, he has been reformed, and wherever it has gone, no longer do cities and nations and peoples sit in sackcloth and ashes, but intelligence and prosperity are promoted, and every thing becomes bright and promising under its glorious influence. Not only so, but Methodism has cut its way into almost every known country, and to-day Africa is receiving its light, and China is receiving its light, and as a pledge of his fidelity to the work, one of the noblest men of Methodism has made his grave but recently in that distant land, China. Thus Methodism is planting herself in the world, and wherever the truth is felt, and the Spirit of God has gone, its work must go. But there is a triumph still greater, and still nearer to us, and this triumph I have the pleasure to represent on this platform. You will recollect that in the formation of Methodism in this city, the words of its great founder were quoted, that it was a violation of the law of God, and of the inalienable rights of man, that the image of God should be held in slavery. That became the law of the Church. She worked the best she could under the circumstances; but was Wesley wrong when he declared this truth? A hundred years have vindicated the wisdom of his decision. Do not the voices of Methodism vindicate that decision, and do they not thus echo that truth which he uttered? Yea, he was heard, and his voice has come up out of the smoke of battle, ringing from the clash of arms, and sparkling from the glittering sword, as when God uttered the burning words, "Let the people go free;" and therefore, as one of the triumphs of Methodism, this has been recorded as one of its foundation truths. But for fear you may do as the sister told the preacher to do, I will close my remarks. A preacher was talking to a sister about the devil and his power among men, and he said, "I hope the time will come when the power of the devil will be curtailed"—and she said, "Yes, Lord, cut it short off." So if I am not careful, I may be cut short off. What is the influence Methodism has exerted upon its thousands of Churches, and schools, and members?

If responsibility is equal to the advantages, then what are her responsibilities? Suppose that millions of souls have been gathered, and suppose that there are large portions of the country covered with the light of the Gospel through her instrumentality; are there not also large portions where there is no light? Have all received it? No. But the spirit of Methodism must and will go on until all around this country there shall be a cordon of lights, from the Atlantic to the Golden Gate, and from the North to the Gulf, until the camp-fires of Methodism shall light the entire country, until everywhere they shall say not, "Know the Lord, for they shall shall know him, from the least unto the greatest;" and when in all the islands of the sea, and the countries of the earth, they shall know the power of the Gospel as spread by Methodism. The next hundred years they shall know more, and the next hundred years after that they shall know more still. Every superstition and idol shall be cut down, and every other power shall be destroyed that is contrary to the power of Jesus Christ, our Lord. Nay, more, the work must go on until all nations shall have heard his truth and be gathered under his banner. The millions of earth shall be led to the kingdom that can not be destroyed, and the nations shall come into one. There shall be no North, and no South, but all shall come into the likeness of Jesus Christ. When that great army shall come up with their scarred shields, and with their broken swords—shall "come up out of great tribulation"—it will be seen as they come nearer the throne, and nearer the Sun of Righteousness, that all lines will melt away, and then Christ will receive those who have been faithful in his service. Then will come the day when the Church you have referred to shall be one; when, from the watch-towers of Asia shall roll out, "One Lord;" and when, from the watch-towers of Europe shall roll out the words "One Faith;" and from the watch-towers of America, with inspiring chorus, "One Baptism;" when from the watch-towers of Africa shall roll out, "One God and Father of us all." Then the whole creation shall spring to their feet, and shall respond to the chorus, "One Lord, One Faith, One Baptism," "One God and Father of us all, who is over all, and through all, and in you all; to him be the glory, forever and forever."

At the close of Prof. Price's address, a communion service was held, Bishop Alpheus W. Wilson, of the Methodist Episcopal Church, South, officiating, and being assisted by Bishops Andrews and Granbery, and others. The services were concluded with the doxology and the benediction.

JOURNAL OF THE CONFERENCE.

FIRST DAY—FIRST SESSION.

WEDNESDAY MORNING.

THE CENTENNIAL CONFERENCE OF AMERICAN METHODISM assembled in the Mount Vernon Methodist Episcopal Church, Baltimore, Maryland, Wednesday morning, December 10, 1884, at 9.30 o'clock.

Religious service was conducted by Rev. Joseph Cummings, D. D., of the Methodist Episcopal Church, who read from the sacred Scriptures the sixty-second chapter of Isaiah. A hymn of praise to God, composed by S. K. Cox, D. D., for the occasion, was sung by the members of the Conference, and Dr. Cummings led in prayer.

Bishop Edward G. Andrews, D. D., of the Methodist Episcopal Church, on behalf of the Executive Committee, nominated Bishop J. C. Granbery, D. D., of the Methodist Episcopal Church, South, as Chairman of the morning session, and Bishop Granbery took the chair.

On motion, Rev. John S. Martin, D. D., of the Methodist Episcopal Church, South, was elected Secretary *pro tem*.

On motion, it was

Resolved, That the Executive Committee be recognized as the Business Committee of this Centennial Conference, and that the program of business, as published by the committee, be observed.

On motion, Secretaries of the Conference were elected as follows: Rev. John S. Martin, D. D., of the Methodist Episcopal Church, South; Rev. D. C. John, D. D., of the Methodist Episcopal Church; Rev. B. T. Tanner, D. D., of the African Methodist Episcopal Church.

On motion, the Conference ordered a Committee on Credentials. The committee was appointed as follows: Rev. Arthur Edwards, D. D., and Gen. C. B. Fisk, of the Methodist Episcopal Church; Rev. John E. Edwards, D. D., and President J. H. Carlisle, LL. D., of the Methodist Episcopal Church, South; Rev. B. W. Arnett, D. D., of the African Methodist Episcopal Church; Rev. R. S. Green, D. D.,

of the African Methodist Episcopal Zion Church ; Rev. G. W. Usher, of the Colored Methodist Episcopal Church of America.

On motion, it was

Resolved, That six or more of the invited speakers be granted the privilege of participating in the current of debate on this floor.

On motion, it was

Resolved, That the names of delegates in the report printed by the committee be accepted, and that those coming to the Conference as substitutes, be directed to report to the Committee on Credentials just appointed.

Resolved, That the authorities originally appointing, be authorized to fill all vacancies.

Bishop Andrews moved that further business connected with the organization be postponed for the purpose of taking up the order of the day, viz.: the opening sermon, by Rev. Bishop R. S. Foster, D. D., LL. D., of the Methodist Episcopal Church. The motion prevailed.

The order of the day was thus observed. The first hymn of the Methodist Episcopal Hymnal was sung, commencing :

“O, for a thousand tongues to sing
My great Redeemer’s praise.”

Prayer was offered by Rev. J. M. Trimble, D. D., of the Methodist Episcopal Church. Bishop Foster read chapter xvii. of the Gospel of St. John.

The text announced by the Bishop was 2. Chron. xxxii ; Psalm xlviii, 12-13. For more than two hours the bishop held the unwearied attention of the Conference, and the power of the Lord was manifest in the utterance of his word and in the baptism of the Holy Spirit upon the Conference.

Announcements for the evening were read by the Secretary of the Business Committee, H. K. Carroll, Esq.

T. J. Magruder, Esq., announced the arrangements of the local committee for the accommodation of the delegates, for receiving and mailing letters, telegraphing, etc., and also dinner tickets at the Eutaw and Howard House hotels for those delegates whose homes are remote from the seat of the Conference.

Rev. L. M. Wilson was appointed to preside at the meeting at Wesley Chapel this evening, in the place of Rev. E. B. Prettyman.

Conference adjourned with the benediction by Rev. Bishop Thomas Bowman, of the Methodist Episcopal Church, to meet this afternoon at 3 o’clock.

FIRST DAY—SECOND SESSION.

WEDNESDAY AFTERNOON.

THE CONFERENCE met at the appointed hour, 3 o'clock P. M., Rev. James Gardner, D. C. L., of the Methodist Church of Canada, in the chair. Religious service was conducted by Rev. James H. Brown, of the Methodist Episcopal Church.

Conference united in singing Hymn No. 2, commencing—

“Come, let us join our cheerful songs.”

After which Mr. Brown led in prayer.

The Journal of this morning's session was read and approved.

The First Topic of the program was announced, and Rev. John Miley, D. D., of the Methodist Episcopal Church, read a paper upon the subject assigned him, “*The Work of the Christmas Conference.*”

On behalf of the Business Committee, Bishop Andrews requested that all substitutes present report themselves to the Committee on Credentials; also, that all knowing of vacancies report them to the same committee.

The Committee on Credentials was requested to meet in the lecture room immediately after adjournment.

The Second Topic of the program was announced, and Rev. Henry B. Ridgaway, D. D., of the Methodist Episcopal Church, read an essay on “*The Personnel of the Christmas Conference.*”

On motion,

Resolved, That the part of Rev. Dr. Miley's paper on “*The Work of the Christmas Conference*” which was not read for want of time be printed as a part of the Proceedings of this Conference.

Announcements for the evening services were made.

A paper from the Young Men's Christian Association, inviting the Conference to their rooms; also one from Mr. Mosher, requesting the privilege of taking photographs of the Conference, were presented and referred to the Business Committee.

It was announced that Rev. Bishop Wilson, of the Methodist Episcopal Church, South, would occupy the chair and preside over the session of to-morrow morning.

On motion, at 5 o'clock P. M., the Conference adjourned, with the benediction by Bishop Andrews, to meet to-morrow morning at 9.30.

ON Wednesday evening meetings were held in nine churches, two other churches which had been announced in the list not being open,

owing to some misunderstanding. The general topic was "Missions." The following is a list of the chairmen and speakers of the evening:

CHURCHES	CHAIRMEN.	SPEAKERS.
Broadway,	J. H. Carlisle, LL. D., . .	{ Hon. W. C. Ireland,
Madison Avenue,	Gov. R. E. Pattison, . .	{ Wm. Butler, D. D.
Monument Street,	W. C. DePauw, Esq., . .	{ J. M. Reid, D. D.
Grace,	James Gardiner, D. C. L.,	{ Rev. W. F. Taylor,
		{ J. B. Graw, D. D.
		{ M. C. Briggs, D. D.,
		{ E. R. Hendrix, D. D.
Mt. Vernon Place,	John E. Edwards, D. D.,	{ R. A. Young, D. D.,
		{ B. M. Messick, D. D.
St. Paul,	Bishop Thos. Bowman, .	{ Bishop C. H. Fowler,
		{ O. H. Tiffany, D. D.
Wesley Chapel,	Rev. L. M. Wilson, . . .	{ S. L. Baldwin, D. D.,
		{ S. K. Cox, D. D.
Centennial,	J. T. Jenifer, D. D., . .	{ Rev. J. H. Bell,
		{ E. E. Wiley, D. D.
Ebenezer,	B. W. Arnett, D. D., . .	{ Rev. J. E. Scott,
		{ J. B. McFerrin, D. D.

SECOND DAY—THIRD SESSION.

THURSDAY MORNING.

THE CONFERENCE met at the appointed hour, 9.30 A. M., Rev. Bishop Alpheus W. Wilson, D. D., of the Methodist Episcopal Church, South, in the chair.

Religious service was conducted by Rev. A. S. Hunt, D. D., of the Methodist Episcopal Church.

Hymn No. 574 was sung:

"A charge to keep I have."

Dr. Hunt led the Conference in prayer.

Rev. James Hill, D. D., of the Methodist Episcopal Church, offered a resolution in relation to holding mass meetings on Temperance, which was referred to the Business Committee.

Rev. D. R. McAnally, D. D., of the Methodist Episcopal Church, South, moved that this Conference recommend to the several general conferences here represented that each appoint one member, who shall form a committee to prepare a COMMON HYMNAL for all American Methodism.

A request was made that the Chair announce the name of each speaker upon the floor.

The Committee on Credentials reported substitutes for members-elect not present.

Rev. Sandford Hunt, D. D., of the Methodist Episcopal Church, offered a resolution that the Business Committee be requested to take into consideration the question of publishing in permanent form the Proceedings and addresses of this Conference. Referred to the Business Committee.

Rev. G. L. Curtiss, D. D., of the Methodist Episcopal Church, offered a resolution requesting the Secretary of the Conference to make a note after each day's session of the various evening meetings and addresses at the churches designated in the program. Referred to the Business Committee.

Rev. C. B. Galloway, D. D., of the Methodist Episcopal Church, South, presented a resolution relating to the closing of the gates at the New Orleans Exposition on the Sabbath. Referred to the Business Committee.

The Third Topic of the program was announced, and Rev. Jesse Boring, D. D., of the Methodist Episcopal Church, South, arose and requested that Col. S. P. Thomson be permitted to read his essay for him.

Permission was granted, and Col. Thomson read the essay on "*The Superintendency of Asbury and what it did for Methodism.*"

Bishop Andrews requested fraternal delegates to meet immediately in the lecture room to make arrangements for the evening meetings.

The Fourth Topic of the program was announced, and Rev. Alfred Wheeler, D. D., of the Methodist Episcopal Church, read an essay on "*The Relations of John Wesley to American Methodism.*"

The paper was discussed by Rev. E. R. Hendrix, D. D.; Rev. O. P. Fitzgerald, D. D.; Rev. R. O. Burton, D. D.; Rev. J. B. McFerriu, D. D., of the Methodist Episcopal Church, South; Rev. J. E. Edwards, D. D.; Rev. A. J. Kynett, D. D.; Rev. Herbert Richardson, of the Methodist Episcopal Church; Rev. B. T. Tanner, D. D., and Rev. C. S. Smith, of the African Methodist Episcopal Church.

On motion, the time for discussion was extended, and the paper was further discussed by Rev. A. Atwood, D. D.; Rev. J. M. Trimble, D. D., of the Methodist Episcopal Church; and by Rev. John E. Edwards, D. D., and Rev. S. K. Cox, D. D., of the Methodist Episcopal Church, South.

Bishop Andrews reported from the Business Committee, recommending that the Business Committee be authorized to provide for two temperance meetings, one in a white and the other in a colored church. A motion to adopt prevailed.

Also, that the Business Committee be authorized to publish the

proceedings, essays, and addresses of this Centennial Conference. A motion to concur prevailed.

Also, that the Secretary make a record of all meetings held in the various churches, and that an engrossed copy of the Proceedings of this Conference be placed in the rooms of the Historical Society. Adopted.

Also, a report in relation to the paper referred to the Business Committee as offered by Dr. Galloway on the observance of the Sabbath at the New Orleans Exposition. After some remarks on the subject from Rev. Dr. Marshall, of the Methodist Episcopal Church, South, by request of Bishop Andrews, the paper was referred back to the Business Committee.

Also, on motion, it was ordered that all manuscripts be placed by their authors in the hands of the Business Committee.

The following was also presented from the Business Committee, was read, and, on motion, was adopted:

Resolved, That we recommend the publication of a Centennial volume containing the records of this Conference and of papers and addresses before the Conference—the duty of publication to be committed to the Business Committee.

Also, the following was presented from the same committee, which was read, and, on motion, it was adopted:

Resolved, That the Secretary of this Conference be directed to make due notice of all public meetings connected with the session of this Conference.

Resolved, That the Secretary be instructed to engross the records in a substantial volume, and deposit the same with the American Methodist Historical Society.

H. K. Carroll, of the Methodist Episcopal Church, announced, on behalf of his committee, the places of meeting and the speakers for to-morrow evening.

The Secretary read an invitation to visit the Centenary Biblical Institute; also, an invitation to visit the rooms of the Historical Society, No. 168 Baltimore Street.

It was announced that Rev. Bishop Campbell, of the African Methodist Episcopal Church, would preside over the session of this afternoon.

The Conference adjourned with the doxology, and the benediction by Bishop Wilson, to meet this afternoon at 3 o'clock.

SECOND DAY—FOURTH SESSION.

THURSDAY AFTERNOON.

THE CONFERENCE met at 3 o'clock; Rev. Bishop J. P. Campbell, D. D., of the African Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. J. T. Jenifer, D. D., of the African Methodist Episcopal Church. Hymn was sung, commencing,

“Come let us join our cheerful songs.”

The Conference was led in prayer by Dr. Jenifer.

The Journal of this morning was read and approved.

The Fifth Topic of the program was announced, and Rev. Daniel Dorchester, D. D., of the Methodist Episcopal Church, read a paper on “*Statistical Results, Membership, etc.*” The Sixth Topic was called, and President J. H. Carlisle, LL. D., of the Methodist Episcopal Church, South, read a paper on “*Statistical Results, Educational and Financial.*” Rev. James Gardner, of the Canada Methodist Church, delivered an invited address, and general discussion followed, with speeches by Rev. J. B. Quigg, D. D., Rev. John Davis, D. D., and Rev. J. M. Reid, D. D., of the Methodist Episcopal Church; Rev. C. K. Marshall, D. D., Rev. J. E. Edwards, D. D., of the Methodist Episcopal Church, South; Rev. C. S. Smith, Rev. W. B. Derrick, D. D., Rev. W. D. Johnson, D. D., of the African Methodist Episcopal Church; Rev. J. C. Price, of the African Methodist Episcopal Zion Church.

Bishop Andrews, from the Business Committee, recommended that we accept the invitation to visit the Young Men's Christian Association rooms. Adopted.

Bishop Andrews also announced a telegram containing a fraternal message from the Sacramento District Centennial Convention.

Rev. A. J. Kynett, D. D., moved that after the announcements of the Business Committee the Conference adjourn.

It was announced that Rev. Bishop Bowman, of the Methodist Episcopal Church, would occupy the chair and preside over the session of to-night at 8 o'clock, for the reception of fraternal delegates.

Conference adjourned with the doxology and the benediction, to meet this evening at 8 o'clock.

SECOND DAY—FIFTH SESSION.

THURSDAY NIGHT.

THE CONFERENCE met pursuant to adjournment, at 8 o'clock, Thursday night; Rev. Bishop Thomas Bowman, D. D., of the Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. H. H. Parks, of the Methodist Episcopal Church, South. Hymn 785 was sung, commencing,

“Jesus, united by thy grace.”

The Conference was led in prayer by Rev. H. H. Parks.

Rev. D. A. Goodsell, D. D., of the Methodist Episcopal Church, on behalf of the Committee on the Reception of Fraternal Delegates, read the following Address of the Annual Committee of the Methodist New Connection to the American Methodist Centennial Conference, Meeting at Baltimore, Dec. 9, 1884:

DEAR BRETHREN:—With cordiality we offer you our Christian and brotherly greetings.

We welcome and value the communication we have received, inviting us to join, by a suitable delegation, in the important proceedings and hallowed festivities of your Centennial celebration.

Circumstances, however, do not allow us to express our sympathy with the designs of the occasion through the medium of representatives, but we gladly avail ourselves of this opportunity to present our congratulations on the arrival of the centennial era, and to avow how truly we share in the joy and thankfulness which a review of the blessings bestowed on the Methodist Episcopal Church, inclusively, during the century now ending will awaken throughout the whole Christian world.

Divine favor has shone very brightly on the system of agencies whose centenary you signalize. We look with grateful surprise on the vast sphere it has come to fill, the vital force it has exerted, the victories it has won, the good it has wrought, and the facilities it enjoys for doing still greater good in centuries to come. And the past is to us a warrant for the future. As we think of what the organization is and may become, of its broad and varied fields of labor, its membership of many nationalities, the thousands of its ministry, its efficient schools, its missionary institutions, and other means of usefulness, we indulge strong hope that it will be honored to achieve yet grander successes, to bring your great republic and the continent at large more and more under Christian influence, and to spread the Gospel among unevangelized nations till “the earth shall be full of the knowledge of the Lord.”

We are happy to state that there is much to encourage in the recent progress and present position of our own denomination. Our numbers have advanced for many years without a check, and our financial state is deemed satisfactory. The steady provision of additional and better accommodations for worship and Sunday-school work, attests the liberality of

our people. Our College, Book-room, and other institutions, are in successful operation; and our missions are attended with a fair measure of prosperity. In North China, indeed, God has honored the exertions of our agents in a high degree. It is also a satisfaction to us to report that on our side of the sea, as well as on yours, the liberal Church principles which we were raised up to assert are year by year gaining fuller recognition.

We assure you of our prayers that God would richly bless your commemoration in all its devotional services and decisions.

Signed on behalf, and by order of, the Annual Committee.

T. D. CROTHERS, *President of Conference.*

November 28, 1884.

Dr. Goodsell read the Christian salutations of the UNITED FREE CHURCHES, as follows:

DERBY, November 15, 1884.

H. K. CARROLL, *Dear Sir*:—Your communication to the United Methodist Free Churches, anent the Centennial Conference, came duly to hand.

We reciprocate your fraternal greetings; we sympathize with your projects; we rejoice in your successes both in the United States and in Canada, and look forward to the gathering of Methodists at Baltimore, in December next, as an event of importance to the Church of Christ.

It will delight us to find, as the years pass away, that the union which Christians have in Christ Jesus becomes intensified and increasingly manifest. It is around the Cross the Church must gather, if the world is to be won to Jesus. Its power to draw men Godward is in the Cross. "And I, if I be lifted up from the earth, will draw all men unto me."

Holding these sentiments, it is not without regret that in the *interim* of our Annual Assemblies we are unable to appoint a representative to attend your Conference; but we beg to assure you of our deep interest in your great gathering, and our earnest prayer that the abundant blessings of the Master may attend you.

We are, dear sir, in Christian bonds, yours fraternally,

EDWIN ASKEW, *President.*

T. SHERWOOD, *Connectional Secretary.*

THOS. WATSON, *Connectional Treasurer.*

JAMES S. BALMER, *Corresponding Secretary.*

The credentials of Rev. Richard Thomas, fraternal delegate from the "Bible Christians," were presented by Rev. S. Rodgers, D. D., of the Methodist Episcopal Church, South, and read by the Secretary as follows:

BRISTOL COMMITTEE MEETINGS.

(BIBLE CHRISTIAN.)

That in harmony with the invitation given, and with a view to increased unity among Christians of various denominations, we hereby depute the Rev. John Chapple to attend the Methodist Centennial Conference, to be held in the city of Baltimore, in the month of December, 1884, as our representative.

Signed in behalf of the executive of the Bible Christian denomination.

JEHU MARTIN, *President.*

On the back of the above certificate there is a transfer of authority and appointment to Richard Thomas, as follows:

"I hereby certify that Rev. Richard Thomas is sent to fill my place in the Centennial Conference to be held in Baltimore, Dec., 1884.

JOHN CHAPPLE.

Chagrin Falls, Ohio, Dec. 5, 1884.

Rev. Bishop Bowman, of the Methodist Episcopal Church, introduced Rev. Richard Thomas, who addressed the Conference, presenting the greetings of the body of "The Bible Christians" he represented.

The Secretary read the letter of Rev. W. S. Hammond, D. D., President of the General Conference of the Methodist Protestant Church, accrediting as "Fraternal Messengers from that body to this Centennial Conference of American Methodism," Rev. L. W. Bates, D. D., Rev. John Scott, D. D., Hon. F. H. Pierpoint, and J. W. Herring, M. D., as follows:

BALTIMORE, August 22, 1884.

TO H. K. CARROLL, *Secretary of the Methodist Centennial Committee.*

MY DEAR BROTHER:—In response to your favor of yesterday, I have the pleasure of informing you that the General Convention of the Methodist Protestant Church, at its session in this city, in May of the present year, appointed four messengers to bear to the Centennial Conference, to meet in Baltimore December 9th to 16th, the fraternal greetings of the Church which they represent. I furnish the names of the brethren and their post-office address, so that you may be prepared to correspond with them, if at any time you should deem it important to do so. They are as follows: Rev. L. W. Bates, D. D., Centerville, Md.; Rev. John Scott, D. D., Pittsburg, Pa.; Hon. F. H. Pierpoint, Fairmount, W. Va.; J. W. Herring, M. D., Westminster, Md.

Praying that God may preside over and direct all the proceedings of the Centennial Conference, and that he may abundantly bless all the branches of our common Methodism,

I am, in the bonds of the Gospel, your brother in Christ,

WM. S. HAMMOND, *Pres. of Gen. Con. M. P. Church.*

Hon. F. H. Pierpoint being absent, the three remaining delegates were introduced by Rev. S. Rodgers, D. D., of the Methodist Episcopal Church, South.

Addresses were made, severally, by Rev. L. W. Bates, D. D., Rev. John Scott, D. D., and by J. W. Herring, M. D., presenting the fraternal greetings, of the Protestant Methodist Church they represented.

Bishop Bowman, in a brief address on the part of the Conference, thanked the fraternal delegates.

Rev. E. R. Hendrix, D. D., of the Methodist Episcopal Church, South, presented the following, which was adopted:

Resolved, That the Business Committee be and is hereby instructed to

prepare suitable replies to the fraternal letters received by this Conference, and, having been signed by the Chairman of the Business Committee and the Secretary of this Conference, that the same be forwarded by the Secretary to the respective bodies from which fraternal letters have been received.

Conference adjourned with the doxology, and the benediction, by Rev. L. W. Bates, D. D., to meet to-morrow morning at 9.30 o'clock.

THIRD DAY—SIXTH SESSION.

FRIDAY MORNING.

THE CONFERENCE met at 9.30 A. M., December 12th, Rev. Bishop Fowler, D. D., of the Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. J. B. McFerrin, D. D., of the Methodist Episcopal Church, South. Hymn No. 574,

“A charge to keep I have,”

was sung. The fifth psalm was read, and Dr. McFerrin led the Conference in prayer.

The Journal of yesterday afternoon's session was read and approved.

The Journal of last night's session was read and approved.

Rev. F. Merrick, of the Methodist Episcopal Church, presented a resolution in relation to the suppression of intemperance. Referred to the Business Committee.

Rev. O. P. Fitzgerald, D. D., of the Methodist Episcopal Church, South, presented a resolution on the revival of class-meetings. Referred to the Business Committee.

Rev. Francis M. Hamilton, of the Colored Methodist Episcopal Church in America, presented a resolution in relation to a uniform system of public worship in all Methodist bodies. Referred to the Business Committee.

Rev. C. K. Marshall, D. D., of the Methodist Episcopal Church, South, presented a resolution in relation to the publication of *one* cheap, well-arranged hymn-book. Referred to the Committee on Business.

Rev. L. M. Wilson, of the Methodist Episcopal Church, South, presented a resolution in relation to hearing from a native Mexican preacher something of the progress of Methodism in that country. Referred to the Business Committee.

Rev. W. P. Stowe, D. D., of the Methodist Episcopal Church, presented a resolution looking to the canvassing of the Conference for a proposed centennial volume. Referred to the Business Committee.

Rev. J. H. Bayliss, D. D., of the Methodist Episcopal Church, presented a resolution looking to the appointment of a committee of

fifteen to prepare an utterance on temperance, the observance of the Lord's-day, and other subjects. Referred to the Committee on Business.

A resolution from Rev. Frederick Merrick, and Rev. W. L. Hypes, D. D., of the Methodist Episcopal Church, in relation to devoting thank-offerings to Christian education. Referred to the Committee on Business.

Bishop Andrews moved that the discussion on the essays of yesterday afternoon be resumed and continued till 10.30 o'clock, and the motion prevailed.

Rev. W. H. Locke, D. D., of the Methodist Episcopal Church, desired that the half hour be devoted to hand-shaking with brethren.

The discussion was resumed by addresses from Rev. B. T. Tanner, D. D., Rev. Bishop Campbell, of the African Methodist Episcopal Church; Rev. J. H. Bayliss, D. D., Rev. J. B. Middleton, of the Methodist Episcopal Church; Rev. J. E. Edwards, D. D., Rev. H. S. Thrall, D. D., of the Methodist Episcopal Church, South; Rev. J. K. Daniels, of the Colored Methodist Episcopal Church in America.

The time having arrived, the Seventh Topic of the program was announced.

Rev. O. H. Warren, D. D., of the Methodist Episcopal Church, read an essay on "*Methodism in 1784 and its Outlook.*"

On motion of Rev. Dr. C. K. Marshall, an intermission of five minutes was taken.

On motion of Rev. H. Richardson, of the Methodist Episcopal Church, Hymn No. 1,030 (verses 1, 2) was sung.

"How happy every child of grace."

The hymn was sung to an old Methodist tune—"lustily."

The Eighth Topic of the program was announced, and Rev. J. D. Blackwell, D. D., of the Methodist Episcopal Church, South, read an essay on "*Methodism in 1884, and its Outlook.*"

The papers were discussed by Rev. W. J. Jackson, D. D., Rev. D. R. McAnally, D. D., of the Methodist Episcopal Church, South; Rev. H. Richardson, Rev. Dr. Kynett, of the Methodist Episcopal Church.

Rev. Bishop R. S. Foster arose to a question of privilege, saying that he was not responsible for sentiments attributed to him in his "Centennial Thoughts," referred to by Rev. Dr. Blackwell, and the explanation was accepted.

On motion of Bishop Andrews, the time was extended fifteen minutes.

Bishop Andrews reported, on behalf of the Business Committee, that they recommend the Conference to appoint a committee to can-

vass the Conference for the centennial volume. The following were named as the committee: L. D. Palmer, J. B. Young, B. W. Arnett, J. McHenry Farley, F. M. Hamilton, and they were appointed.

It was announced that Rev. J. B. McFerrin, D. D., of the Methodist Episcopal Church, South, will preside over the session of this afternoon; that Governor G. D. Shands, of Mississippi, and of the Methodist Episcopal Church, South, will preside over the session of to-morrow morning, and that Governor R. E. Pattison, of Pennsylvania, and of the Methodist Episcopal Church, will preside to-morrow afternoon.

Rev. J. B. McFerrin arose to speak on a question of privilege, and asked that he be excused from presiding over the body, as announced. The Conference declined to accede to his request.

A communication from President Gilman, of the Johns Hopkins University, was presented and read, inviting trustees and teachers of literary institutions to visit that institution on Saturday, at 2 P. M.

On motion, the Conference accepted the invitation, with thanks to the president and officers of that university.

The Committee on Public Worship presented their report—the appointments for preaching on next Sabbath.

Conference adjourned with the doxology, and the benediction by Bishop Fowler, of the Methodist Episcopal Church, to meet this afternoon at 3 o'clock.

THIRD DAY—SEVENTH SESSION.

FRIDAY AFTERNOON.

THE CONFERENCE met at 3 o'clock P. M., Rev. Dr. McFerrin, of the Methodist Episcopal Church, South, in the chair.

Religious service was conducted by Rev. J. A. Orman, of the Methodist Episcopal Church, South.

Hymn No. 747 (verses 2, 3) was sung, commencing—

“His name yields the richest perfume,
And sweeter than music his voice.”

Conference was led in prayer by Rev. J. A. Orman.

The Journal of this morning was read and approved.

The Ninth Topic of the program was announced.

By the request of B. F. Lee, D. D., who was prevented from being present at the Conference, Dr. B. T. Tanner, of the African Methodist Episcopal Church, read the essay on “*The Causes of the Success of Methodism.*”

The Tenth Topic of the program was announced, and Rev. J. H. Vincent, D. D., of the Methodist Episcopal Church, read an essay on the "*Possible Dangers to Future Methodism.*"

The discussion on the essays was opened by Rev. W. H. Yarrow, of the Primitive Methodist Church, in an invited address, and was continued by Dr. N. Scarritt, Dr. McFerrin, Dr. John E. Edwards, of the Methodist Episcopal Church, South; Dr. Sanford Hunt, J. W. Ray, Esq., Dr. A. Atwood, Dr. F. Merrick, Rev. S. V. Colvin, of the Methodist Episcopal Church; Rev. C. S. Smith, Dr. W. D. Johnson, of the African Methodist Episcopal Church.

The time having arrived for the close of the discussion, the President called for report from the Committee on Business.

Bishop Andrews, on behalf of the Business Committee, presented a report, which on, motion, was adopted, as follows:

The Business Committee has considered the papers referred to it concerning a common Hymnal, and report for the adoption of the Conference the following resolution:

Resolved, That the determination of the the question of a common Hymnal belongs solely to the legislative authority of the several Churches concerned, to whose consideration this Conference respectfully commends it.

Also, the following was presented from the Business Committee, and adopted:

1. *Resolved*, That a Committee of Reference, consisting of ten persons, be appointed, who shall consider all papers *concerning moral questions* upon which deliverance of this Conference is requested, and such other matters as may be referred to it by the Business Committee.

2. *Resolved*, That the following persons constitute said committee: Rev. D. A. Whedon, D. D.; Rev. J. H. Bayliss, D. D.; Hon. Oliver Hoyt, Rev. E. R. Hendrix, D. D.; Clement Studebaker, Esq.; Rev. James Gardner, D. C. L.; President J. H. Carlisle, LL. D.; Rev. Bishop Wayman, Rev. Bishop S. T. Jones, Rev. J. K. Daniels.

Also, a report recommending that fifteen minutes of the time of discussion to-morrow be given to Ygnacio Sanchez Rivera, that he may give an account of the work on the Mexican border. The report was adopted.

Also, a report, which was adopted, as follows:

WHEREAS, the Cotton Centennial and the World's Industrial Exhibition is to be held in the city of New Orleans, beginning on the 16th instant; and,

WHEREAS, it is national in character, having been authorized by an act of Congress; and international, inasmuch as exhibits are to be made by several nations; and,

WHEREAS, Sunday is a day protected by statute in nearly every State of the Union; therefore,

Resolved, 1. That this Centenary Conference of American Methodism, representing a communicant membership of over *four millions*, and a Methodist population of from *fifteen to twenty millions*, in the United States and Canada, expresses the hope that said board of management, following the example of the National Exposition, will close their gates on Sunday during the continuance of the Exposition, and urgently requests that this be done.

Resolved, 2. That the Secretary of this Conference be, and he is hereby, instructed to transmit a copy of this paper to the president of said board of management.

On motion of Bishop Walden, the report was so amended that it shall be attested by the name of the presiding officer and of the Secretary of this Conference.

The above report, as amended, was adopted *unanimously* by a *standing vote*.

Announcements were made for the meetings of the evening by H. K. Carroll, Esq., Secretary of the Business Committee.

By unanimous consent, the following was presented, read, and referred to the Business Committee :

Resolved, That the Business Committee be requested to ask all pastors of Churches represented in this body to procure subscribers for the Centennial volume, in order that it may have as wide a circulation as possible.

D. C. JOHN,

B. T. TANNER.

A report was presented by Bishop Andrews, on behalf of the Business Committee, recommending that fifteen minutes of the time of discussion to-morrow be given to Rev. Ygnacio Sanchez Rivera, a Mexican missionary, that he may give an account of the work on the Mexican border. The report was adopted.

On motion, the Conference adjourned with the doxology, and the benediction by Rev. J. B. McFerrin, D. D., to meet to-morrow morning at 9.30 o'clock.

THE General Topic Friday evening was the "*The Educational Work and Spirit of Methodism*." Five churches were open, as follows :

CHURCHES.	CHAIRMEN.	SPEAKERS.
Mt. Vernon Place, . .	Hon. Jordan Stokes, .	{ Bishop J. C. Granbery, Prof. Wm. North Rice.
Broadway,	J. B. Cornell, Esq., .	{ Prof. L. T. Townsend, D. D., Pres. J. Cummings, D. D.
Bethany,	Alex. Bradley, Esq., .	{ Chancellor C. N. Sims, D. D., Pres. John Martin, D. D.
Bethel,	Hon. Oliver Hoyt, . .	{ Rev. W. D. Johnson, W. M. Frysinger, D. D.
Sharp Street,	Rev. H. H. Parks, .	{ Prof. J. C. Price, Rev. J. K. Daniels.

FOURTH DAY—EIGHTH SESSION.

SATURDAY MORNING.

THE CONFERENCE met at the appointed hour, Hon. G. D. Shands, Lieutenant-governor of Mississippi, in the chair.

Religious service was conducted by Rev. D. H. Ela, D. D., of the Methodist Episcopal Church. Hymn No. 524 was sung. The Conference was led in prayer by Rev. Dr. Ela.

The Journal of yesterday afternoon was read and approved.

Rev. J. H. Bayliss, D. D., of the Methodist Episcopal Church, presented a resolution on temperance, observance of the Lord's-day, and other subjects. Referred to Committee on Business.

Rev. S. Hunt, D. D., of the Methodist Episcopal Church, presented a resolution requesting the Business Committee to assign Dr. Vincent, of the Methodist Episcopal Church, a place on the program for a statement of the purpose of the Oxford League.

Rev. G. W. Gray, D. D., of the Methodist Episcopal Church, offered a resolution on the continuance of Centennial offerings and Centennial work. Referred to Committee on Business.

Rev. J. B. Quigg, D. D., of the Methodist Episcopal Church, presented a resolution on class-meetings. Referred to Committee on Business.

Rev. C. K. Marshall, D. D., and Rev. C. B. Galloway, D. D., of the Methodist Episcopal Church, South, presented a resolution on the importance of organizing a new system for disseminating a cheap form of Church literature. Referred to the Committee on Business.

A resolution was presented, proposing national aid to common schools, and urging Congress to consummate this measure, signed by Revs. J. C. Hartzell, Daniel Dorchester, R. S. Rust, C. B. Galloway, Bishop J. M. Walden, O. P. Fitzgerald. Referred to Committee on Business.

The following was presented, read, and, on motion, adopted:

Resolved, That the Business Committee be, and are hereby, requested to take such measures as they may deem necessary to provide a suitable pastoral address from this Centennial Conference to the ministers and members of our Methodist communions.

A. J. KYNETT,	C. K. MARSHALL,
D. R. McANALLY,	W. H. OLIN,
JOSEPH CUMMINGS.	

Dr. N. Scarritt, of the Methodist Episcopal Church, South, presented a resolution on closer union between the different branches of Methodism. Referred to Committee on Business.

Rev. T. C. Carter, D. D., of the Methodist Episcopal Church, and Rev. C. B. Galloway, D. D., of the Methodist Episcopal Church, South, presented a resolution on addressing every branch of Methodism by their proper denominational title. Referred to Committee on Business.

Rev. J. W. Eaton, D. D., and Rev. S. McKean, D. D., of the Methodist Episcopal Church, presented a resolution recommending the Bible in public schools as the only text-book of morality. Referred to the Committee on Business.

The Conference resumed the discussion of the subjects of yesterday afternoon.

The discussion was participated in by the following members of the Conference: Rev. J. W. Eaton, D. D., Rev. T. B. Lemon, Rev. J. S. J. McConnell, Rev. Dr. Alfred Wheeler, of the Methodist Episcopal Church; Rev. G. C. Rankins, D. D., Rev. C. K. Marshall, D. D., of the Methodist Episcopal Church, South; Rev. B. T. Tanner, D. D., of the African Methodist Episcopal Church.

The Eleventh Topic of the program was then announced, and Rev. John A. Williams, D. D., of the Methodist Church of Canada, read an essay on the "*Rise and Progress of Methodism in Canada.*"

The President requested that a stanza of some familiar hymn be sung. Hymn No. 726, verses 1-3, was sung:

"Come, thou fount of every blessing."

The Twelfth Topic of the program was announced, and Rev. Charles J. Little, of the Methodist Episcopal Church, read an essay on "*Methodist Pioneers and their Work.*" Although exceeding the time allotted by rule, Mr. Little, in compliance with the unanimous call of the Conference, completed the reading of his essay.

Bishop Andrews, Chairman of the Committee on Business, introduced T. J. Magruder, Esq., of the Methodist Episcopal Church, South, who announced the speakers for the Sabbath-school celebration to-morrow afternoon.

Bishop Andrews also stated that Rev. Bishop Holsey, of the Colored Methodist Episcopal Church of America, would not be present on Monday, and that his paper on "*Methodist Means of Grace*" would be read by his substitute immediately after the reading of the Journal on Monday morning, and that J. H. Vincent, D. D., of the Methodist Episcopal Church, would address the Conference on the relation of the Church to its youth, at 10.30 o'clock A. M., Monday.

Bishop Andrews read a request from the ladies to the Conference to meet them at the Academy of Music, on Monday next, at 5 o'clock P. M.

Also, an invitation from the Methodist Historical Society to attend a meeting at their rooms this evening.

On motion of Bishop Walden, Conference adjourned, after singing two verses of "Nearer, my God, to thee," and with the benediction by Bishop Andrews, to meet this afternoon at 3 o'clock.

FOURTH DAY—NINTH SESSION.

SATURDAY AFTERNOON.

THE CONFERENCE met at 3 o'clock P. M., Hon. Robert E. Pattison, governor of Pennsylvania, of the Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. F. Merrick, of the Methodist Episcopal Church. Hymn No. 469 was sung, commencing,

"Let Him to whom we now belong."

The Holy Scriptures were read, from the Gospel by Matthew, chapter v. The Conference was led in prayer by Prof. Merrick.

The Journal of this morning was read and approved.

Dr. Tanner, of the African Methodist Episcopal Church, asked for the privilege of a "one minute's speech," that he might refer to the omission in the essay of Prof. Little, read in the morning, of any reference to the colored pioneers, embraced in the history of colored Churches.

The Thirteenth Topic of the program was announced, and Bishop S. T. Jones, D. D., of the African Methodist Episcopal Zion Church, read an essay on the question, "*Is Methodism Losing its Power over the Masses?*"

The discussion of the essay was opened by Rev. G. C. Rankin, D. D., of the Methodist Episcopal Church, South, and he was followed by speeches from Rev. W. B. Derrick, D. D., Rev. C. S. Smith, Rev. J. Holliday, of the African Methodist Episcopal Zion Church; Rev. E. W. Moseley, of the Colored Methodist Episcopal Church of America; Rev. A. J. Kynett, D. D., Rev. J. M. Buckley, D. D., Rev. Alfred Wheeler, D. D., and Rev. James Hill, D. D., of the Methodist Episcopal Church.

Bishop Andrews moved that in accordance with the report of the Business Committee, we now hear Rev. Y. S. Rivera, of the Methodist Episcopal Church, South, in relation to the work of Methodism in Mexico.

Rev. Y. S. Rivera addressed the Conference in Spanish, and his

address was repeated in English by his interpreter, Rev. A. H. Sutherland, of the Mexican Border Mission.

After the address was delivered, Rev. A. H. Sutherland, Superintendent of the Missions of Methodist Episcopal Church, South, in Northern Mexico, gave a brief account of missionary work in that region.

Bishop Andrews, on behalf of the Business Committee, nominated the following as the members of Committee on Pastoral Address:

Rev. Bishop Merrill, of the Methodist Episcopal Church; Rev. Bishop Wilson, of the Methodist Episcopal Church, South; Rev. Bishop Campbell, of the African Methodist Episcopal Church; Hon. R. B. Vance, of the Methodist Episcopal Church, South; Hon. Governor E. O. Stanard, of the Methodist Episcopal Church. He presented a request that essayists and speakers place their MSS. in the hands of the Secretary of the Business Committee.

Dr. S. Hunt said that it would require at least 1,000 subscribers to justify the publication of the Centennial volume.

Announcements were made by the Secretary of the Business Committee, H. K. Carroll, of the Methodist Episcopal Church, of places of meeting and speakers.

Conference adjourned with the doxology, and the benediction by Rev. James Pike, of the Methodist Episcopal Church, to meet Monday morning at 9.30 o'clock.

SATURDAY EVENING Temperance Mass-meetings were held in two churches, as follows:

CHURCHES.	CHAIRMEN.	SPEAKERS.
Eutaw Street.	D. Dorchester, D. D.	{ Pres. J. H. Carlisle, LL. D., W. H. Olin, D. D.
Bethel,	Rev. A. G. Brown.	{ Rev. E. W. Moseley, S. K. Cox, D. D.

FIFTH DAY—TENTH SESSION.

MONDAY MORNING.

THE CONFERENCE met at the appointed hour, 9.30 A. M., Monday morning, December 15th, Bishop J. W. Hood, D. D., of the African Methodist Episcopal Zion Church, in the chair.

Religious service was conducted by Rev. T. N. Boyle, D. D., of the Methodist Episcopal Church. Hymn No. 533 was sung, commencing:

"Forever here my rest shall be."

The Conference was led in prayer by Rev. T. N. Boyle.

On the reading of the Journal of Saturday afternoon by the Secretary, Rev. J. H. Bayliss, D. D., of the Methodist Episcopal Church,

moved that the address of Rev. Y. S. Rivera be published as other addresses, and not in the regular proceedings of this Conference, and the motion prevailed.

Wm. Haeden, Esq., of the Methodist Episcopal Church, South, moved that the word "*discipline*" be substituted in the address of Rev. Y. S. Rivera, instead of "*constitution*," which motion did not prevail.

Rev. B. T. Tanner, D. D., of the African Methodist Episcopal Church, called attention to the omission of any reference to his "one minute speech," stating that in the address of Rev. C. J. Little there was not mentioned the name of any of the colored pioneers of Methodism.

Rev. C. E. Harris, D. D., of the African Methodist Episcopal Church, moved that some notice of the labors of the heroic colored pioneers of Methodism be made in connection with the address of Rev. C. J. Little.

Bishop Walden, of the Methodist Episcopal Church, thought the subject, however proper at another time, was not now properly before the Conference.

Rev. H. Richardson, of the Methodist Episcopal Church, said the only question before the house is the adoption of the minutes.

On motion, the Journal, as read, with the correction indicated, was then approved.

Bishop Walden, of the Methodist Episcopal Church, moved that the order of the day be taken up—the reading of the essay, as designated in the program, and the motion prevailed.

The Fifteenth Topic was then announced.

Bishop L. H. Holsey, of the Colored Methodist Episcopal Church of America, being absent on account of illness, Rev. F. M. Hamilton, of the same Church, read his essay on "*Methodist Means of Grace*."

Bishop Andrews, on behalf of the Business Committee, urged that every brother present subscribe for one or more copies of the Centennial volume, in order to secure a sufficient subscription to justify its publication.

Bishop Andrews moved that the last session of this Centennial Conference be devoted to a centennial love-feast, and the motion prevailed.

A resolution signed by Rev. C. B. Galloway, Rev. J. B. McFerrin, Rev. S. K. Cox, and Rev. John S. Martin, of the Methodist Episcopal Church, South, and by Bishop Bowman, Dr. Dorchester, Gen. C. B. Fisk, of the Methodist Episcopal Church, was presented, read, and adopted, as follows:

Resolved, That recognizing the agency of divine Providence in the introduction of Methodism on this continent, ascribing success under God to

the truth of the Gospel which Methodism emphasized, we reaffirm our faith in those cardinal doctrines, stand by the old land-marks of truth, and maintain means of grace and institutions which gave to early Methodism vitality.

Bishop Andrews moved that the members of the Conference be now permitted to submit papers for reference, and the motion prevailed.

Rev. A. M. Green, of the African Methodist Episcopal Church, presented a paper on the "*Heroes of Methodism.*" The paper was referred to the Business Committee.

Rev. S. Hunt, D. D., of the Methodist Episcopal Church, moved that the Business Committee be requested to nominate two editors for the centennial volume.

Rev. D. R. McAnally, D. D., of the Methodist Episcopal Church, South, moved that the number be increased to three.

The amendment was accepted, and the resolution was then adopted.

Rev. F. M. Hamilton, of the Colored Methodist Episcopal Church of America, presented a resolution on fraternity. Referred to the Committee on Business.

The Fourteenth Topic of the program was then announced, and Rev. A. S. Hunt, D. D., of the Methodist Episcopal Church, read an essay upon "*The Aim and Character of Methodist Preaching.*"

Two verses of Hymn No. 283 were sung, commencing:

"Let Zion's watchmen all awake."

Rev. J. H. Vincent, D. D., of the Methodist Episcopal Church, addressed the Conference on the "*Objects of the Oxford League.*"

A discussion followed.

Rev. C. S. Smith, of the African Methodist Episcopal Church, desired to correct an impression he had made at a previous session concerning the relation of children to the Church.

Bishop J. M. Walden, of the Methodist Episcopal Church, moved that the Business Committee be requested to nominate a special committee, of which Rev. J. H. Vincent, D. D., shall be the Chairman, to whom shall be referred the paper just read, and that said committee report to this body, and the motion prevailed.

The discussion on the paper of Rev. J. H. Vincent was continued by Revs. J. W. McDonald, D. D., J. M. Buckley, D. D., W. H. Reed, D. D., J. M. Reid, D. D., of the Methodist Episcopal Church, and by Rev. J. C. Price, of the African Methodist Episcopal Zion Church.

Bishop Andrews made announcements on behalf of the Business Committee.

Conference adjourned with the doxology, and the benediction by Bishop Hood, to meet this afternoon at 3 o'clock.

FIFTH DAY—ELEVENH SESSION.

MONDAY AFTERNOON.

THE CONFERENCE met at 3 o'clock P. M., Bishop W. X. Ninde, D. D., of the Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. W. H. H. Adams, D. D., of the Methodist Episcopal Church. Hymn No. 1 was sung, commencing :

“O, for a thousand tongues to sing.”

Psalm lxxiii was read, and the Conference was led in prayer by Dr. Adams.

The Sixteenth Topic was announced, and Rev. Anson West, D. D., of the Methodist Episcopal Church, South, read an essay on “*The Doctrinal Unity of Methodism.*”

The Seventeenth Topic of the program was announced, and Rev. R. N. Davies, D. D., of the Methodist Episcopal Church, read an essay on “*Guards to the Purity of our Doctrinal Teaching.*”

Rev. A. J. Kynett, D. D., of the Methodist Episcopal Church, moved that the Conference adjourn after the Business Committee shall have made its announcements, and the motion prevailed.

Bishop Andrews announced names of members nominated for the Committee on the Oxford League, as follows: Rev. J. H. Vincent, D. D., Methodist Episcopal Church; Rev. M. C. Briggs, D. D., Methodist Episcopal Church; Rev. H. A. Monroe, D. D., Methodist Episcopal Church; Judge J. W. F. White, Methodist Episcopal Church; Rev. C. B. Galloway, D. D., Methodist Episcopal Church, South; Gov. G. D. Shands, Methodist Episcopal Church, South; Rev. C. S. Smith, African Methodist Episcopal Church; Rev. J. H. Anderson, African Methodist Episcopal Zion Church; Rev. F. M. Hamilton, Colored Methodist Episcopal Church of America.

Bishop Andrews requested that the canvass for the Centennial volume be completed as soon as possible, as the question of publication depends largely upon the number of subscribers for it.

Announcements for the evening meetings were made.

Rev. Dr. C. K. Marshall, of the Methodist Episcopal Church, South, desired to refer a paper to the Committee on “Oxford League.” Leave was unanimously given.

The Conference adjourned with singing the doxology, and with the benediction by Rev. J. Lanahan, D. D., of the Methodist Episcopal Church, to meet to-morrow morning at 9.30 o'clock.

MONDAY EVENING the general topic was the Sunday-school. The assignments were as follows:

CHURCHES.	CHAIRMEN.	SPEAKERS.
Broadway,	Hon. David Preston, . .	A. D. Vail, D. D.,
Madison Ave.,	J. E. Evans, D. D., . . .	{ E. B. Prettyman,
Monument St.,	F. H. Root, Esq.,	{ J. C. Hartzell, D. D.
Grace,	Hon. Felix Ernest, . . .	{ F. B. Carroll, D. D.,
Mt. Vernon Place, . . .	Col. J. A. Wright, . . .	{ G. L. Curtis, D. D.
St. Paul,	James Leaton, D. D., . .	{ E. L. Eaton, D. D.,
Wesley Chapel,	Pressly Maguire, Esq., .	{ C. K. Marshall, D. D.
Centennial,	Wesley J. Gaines, D. D	{ C. B. Galloway, D. D.,
Metropolitan,	Rev. J. McH. Farley, . .	{ W. H. H. Adams, D. D.
Bethel,	Rev. J. K. Daniels, . . .	{ W. M. Frysinger, D. D.,
Ebenezer,	Rev. J. B. Middleton, . .	{ J. L. Hurlbut, D. D.
		{ A. Longacre, D. D.,
		{ John R. Pepper, Esq.
		{ Rev. C. S. Smith,
		{ Rev. J. H. McConnell,
		{ D. H. Ela, D. D.,
		{ Rev. F. M. Hamilton.
		{ Col. J. W. Ray,
		{ Rev. J. H. Anderson.
		{ D. C. John, D. D.,
		{ Rev. Paul Jefferson.

SIXTH DAY—TWELFTH SESSION.

TUESDAY MORNING.

THE CONFERENCE met Tuesday morning, December 16th, at 9.30 o'clock, Rev. D. R. McAnally, D. D., of the Methodist Episcopal Church, South, in the chair.

Religious service was conducted by Rev. Thomas B. Lemon, of the Methodist Episcopal Church. Hymn No. 656 was sung, commencing, "Jesus, lover of my soul."

Psalm xxvii was read, and the Conference was led in prayer by Rev. Thomas B. Lemon.

The Journal of Monday afternoon was read and approved.

Bishop Andrews, from the Business Committee, presented the following nominations:

Committee on Resolutions of Thanks.—Rev. J. P. Nolan, D. D., of Methodist Episcopal Church, South; Rev. A. J. Kynett, D. D., of Methodist Episcopal Church; Rev. E. W. Moseley, of Colored Methodist Episcopal Church of America.

To Canvass for Centennial Volume.—Rev. J. E. Scott, of Methodist Episcopal Church, in place of L. D. Palmer.

Rev. L. Pettibone, D. D., of the Methodist Episcopal Church,

presented a preamble and resolutions concerning systematic help to the poor. Referred to Committee on Business.

Bishop Andrews, on behalf of the Business Committee, presented the following report and resolutions:

1. That the Methodist Book Concern in New York, the Western Book Concern in Cincinnati, O., and the Southern Methodist Publishing House at Nashville, Tenn., be authorized and requested to publish the volume containing the proceedings of this Conference.

2. That H. K. Carroll, of New York; Rev. W. P. Harrison, D. D., of Nashville, Tenn.; and Rev. J. H. Bayliss, D. D., of Cincinnati, be appointed to edit the volume hereby authorized.

3. That the Business Committee be directed to place in the hands of the editors all papers and documents which have been presented to this Conference.

Rev. H. Thrall, of the Methodist Episcopal Church, South, hoped that the editors would be permitted to condense the proceedings, in order to reduce the size of the volume.

Bishop Andrews said that the volume would not be larger than that containing the proceedings of the Ecumenical Conference.

On motion, the resolutions were adopted.

Bishop Walden and Rev. S. Hunt, D. D., of the Methodist Episcopal Church, offered a resolution instructing the Business Committee to nominate a committee to prepare fraternal letters to the British and Irish conferences. The motion prevailed.

Bishop Andrews said that he thought something ought to be done in relation to the Ecumenical Conference in 1887.

Bishop Walden, of the Methodist Episcopal Church, moved that the matter be referred to the Committee on Business, and the motion prevailed.

The Eighteenth Topic of the program was announced, and Rev. James E. Evans, D. D., of the Methodist Episcopal Church, South, read an essay on the "*Four Points of Methodism: Heart Conversion, Assurance, Christian Experience, and Sanctification.*"

Two stanzas were sung of the hymn,

"Nearer, my God, to thee."

The Nineteenth Topic of the program was announced, and Rev. James M. King, D. D., of the Methodist Episcopal Church, read an essay on "*The Influence of Methodism on Other Denominations.*"

The President read a telegram of fraternal greetings from the Rev. Oliver A. Taylor, of Auburn, N. Y., the *oldest member of the Presbyterian Church in the United States*, born December 16, 1784.

Rev. Dr. Kynett, of the Methodist Episcopal Church, moved that

the telegram be referred to the Committee on Correspondence for answer, and the motion prevailed by a rising vote.

On motion of Bishop Andrews, it was

Resolved, That committees having reports to make shall take precedence of all other business.

Gov. G. D. Shands, of the Methodist Episcopal Church, South, on behalf of the Committee of Reference Concerning Moral Questions, presented a report on "*The Oxford League*."

Bishop J. M. Walden moved the adoption of the report. A discussion followed, participated in by Bishop Walden, Bishop C. H. Fowler, Rev. H. Richardson, of the Methodist Episcopal Church.

Rev. Dr. R. O. Burton, of the Methodist Episcopal Church, South, moved that the report be recommitted.

The discussion was continued by Rev. J. M. Buckley, D. D., Rev. J. H. Vincent, D. D., Rev. W. M. Frysinger, D. D., Rev. H. A. Buttz, D. D., of the Methodist Episcopal Church; Rev. C. S. Smith, Rev. B. T. Tanner, D. D., of the African Methodist Episcopal Church.

Rev. A. J. Kynett, D. D., of the Methodist Episcopal Church, moved that the motion to recommit be laid on the table, which prevailed.

Bishop R. S. Foster, of the Methodist Episcopal Church, addressed the Conference in favor of the report.

Rev. H. A. Buttz, D. D., of the Methodist Episcopal Church, moved that the words "Christian classics" be substituted for the words "ancient classics."

Dr. Kynett moved that the time be extended fifteen minutes, and the motion prevailed.

The discussion on the amendment offered by Dr. Buttz was continued by Rev. E. B. Prettyman and Dr. J. E. Edwards, of the Methodist Episcopal Church, South.

The vote was then taken on the amendment offered by Dr. Buttz, and it prevailed.

The further consideration of the report on the Oxford League was suspended for the introduction of a paper in relation to the death of Rev. Dr. Rice, superintendent of the Methodist Church in Canada.

The following preamble and resolutions were presented and read:

WHEREAS, we have learned that the Rev. Dr. Rice, senior superintendent of the Methodist Church of Canada, has been suddenly called away by death; therefore,

Resolved, That we share the sorrow of our sister Church in this bereavement, and pray that God may so order the influences and impress the

lessons of this mournful event as to bring glory to his own name, and enlargement to his kingdom on earth.

Resolved, That we regret the necessary departure of our honored co-delegates, Rev. Dr. Gardiner and Rev. Dr. Williams, to attend the obsequies of Dr. Rice, and pray that the comfort of the divine Spirit may accompany them on their journey and abide with them and the Church of God always.

J. H. BAYLISS, of Methodist Episcopal Church ;

E. R. HENDRIX, of Methodist Episcopal Church, South ;

J. A. WILLIAMS, of Methodist Church of Canada.

The preamble and resolutions were adopted by a rising vote.

Bishop Andrews gave notice of the time and place of the meeting of the Committee on Pastoral Address.

The Conference adjourned with the doxology, and the benediction by Rev. D. R. McAnally, D. D., to meet this afternoon at 3 o'clock.

SIXTH DAY—THIRTEENTH SESSION.

TUESDAY AFTERNOON.

THE CONFERENCE met Tuesday afternoon at the appointed hour—3 o'clock—Bishop J. M. Walden, D. D., of the Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. S. K. Cox, D. D., of the Methodist Episcopal Church, South. Hymn No. 778 was sung:

“I love thy kingdom, Lord.”

The Scriptures read were from Ephesians iv. The Conference was led in prayer by Dr. Cox.

The Journal of this morning was read and approved.

Dr. Sandford Hunt moved a suspension of the order of exercises, to finish the matter pending at the close of the morning's session, namely, the report of the Committee on the the Oxford League, the question pending being on the adoption of the report, as amended.

Dr. C. K. Marshall, of the Methodist Episcopal Church, South, offered a substitute for the report.

The substitute did not prevail.

The vote was then taken on the adoption of the report, as amended, and it prevailed.

The report on the Oxford League, as adopted, is as follows:

Resolved, That we recommend to the Sunday-school departments of the several branches of Methodism represented in this Centennial Conference the organization of Oxford Leagues, as outlined in the following report:

THE OXFORD LEAGUE.

The Oxford League, established during the Methodist Centennial Conference, held in Baltimore, Md., in December, 1884, to celebrate the formal organization of the Methodist Episcopal Church, has for its objects:

I. The commemoration of the meetings of certain students at Oxford, England, between 1729 and 1737, principally under the leadership of John and Charles Wesley, from which meetings were developed the great religious awakenings and revivals of the last century by which the doctrine and spirit of the apostolic Church were again given in their fullness to the world, and the power of the primitive Church once more established.

II. The furtherance of the four-fold objects of the original Oxford Club:

1. The more careful and devout study of the Holy Scriptures;
2. The cultivation of a nobler and purer personal Christian character;
3. The study of the Christian classics for literary culture;
4. The devising of methods for doing good to others.

The Oxford League will, in the fuller development of this scheme, encourage Methodist youth:

1. To study the Holy Scriptures with a view to the promotion of personal piety;

2. To become familiar with the Biblical origin of the doctrines, spirit, and methods which characterize their own Church;

3. To trace the presence and development of the Methodistic force in the Holy Catholic Church, from the days of the apostles to the present time;

4. To trace the origin of the modern, evangelical, and apostolic revival, known as "Methodism"—"Christianity in earnest"—in the rectory of Epworth, the halls of Oxford, and in the consecrated homes of the best English society, and to promote a just appreciation of the strength, scholarship, and dignity of the Methodistic movement;

5. To promote personal consecration to practical work, carrying the Gospel in personal service to the most needy and the most degraded, to the godless poor and to the godless rich, reading to the bed-ridden and the blind, visiting the sick-room, the hospital, and the prison, looking after new families coming into the community, and inviting children and adults to the Sunday-school and the public service, studying the various benevolences of the Church, and thus cultivating intelligent enthusiasm in the entire work of the Church;

6. To promote intellectual training, under the auspices of the Church, through Church lyceums or other Church organizations, especially among those who no longer attend school, and thus develop a rational and refined Christian social life, in which accomplished people may find inspiration, and people of limited opportunities be brought into gentle and ennobling and sanctifying fellowship, and thus practically indorse the official deliverances of all Christian Churches in their councils, conventions, conferences, and assemblies, against irrational and hurtful amusements;

7. To further these various ends by the publication and circulation of permanent documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism.

I.

The Oxford League may be adopted by the several branches of Methodism, each Church providing general plans and literature through its own publishing houses and under its own authority.

II.

The Oxford League may be organized in any individual Church.

III.

The pastor should be *ex officio* president, with an assistant, who shall be nominated by the pastor, approved by the League, and called "Leader of the League."

IV.

There may be three classes of members:

1. VOLUNTARY READERS, who need not belong to the Church, but who promise to do the required reading of the Initial Grade. These readers may attend the regular meetings of the League, but shall have no voice in its control.

2. REGISTERED MEMBERS, who shall be members or probationers of the Church, and who promise to do the required reading of the Initial Grade and attend the four regular meetings of the League each year. These members shall have a vote in the approval of Leader.

3. ACTIVE MEMBERS who, being full members of the Church, pledge themselves to do the required reading of the Initial and Second Grades, and to attend at least four regular and four special meetings of the League each year. All the business of the Local League shall be in the hands of the *Active Members*.

V.

Each branch of the great Methodist family, adopting the Oxford League, may appoint, through Church lyceum or other organization, such courses of reading as the authorities of such Churches may approve, in Church History, general and denominational, in Religious Literature, Biblical, devotional, and biographical, in Benevolent Work, Missionary, Temperance, etc., in General Literature, Science, and Art; and shall adopt such regulations concerning terms of membership, local control, reports, etc., as they may deem best.

J. H. VINCENT, *Chairman*.

G. D. SHANDS, *Secretary*.

The Twentieth Topic of the program was then announced, and Rev. B. St. James Fry, D. D., of the Methodist Episcopal Church, read an essay on "*Value of the Press to Methodism.*"

By request of the President, the Conference arose and sang three verses of Hymn No. 720, commencing—

"Children of the heavenly King."

The Twenty-first Topic was announced, and Rev. O. P. Fitzgerald, D. D., of the Methodist Episcopal Church, South, read an essay on "*The Value of the Periodical Press to Methodism.*"

Four verses of Hymn No. 802 were sung:

"Glory be to God above—

God from whom all blessings flow."

Bishop Andrews, on behalf of the Business Committee, made announcements. He moved that the order of business for to-morrow afternoon be as follows:

ORDER—WEDNESDAY AFTERNOON.

1. DEVOTIONAL EXERCISES.
2. READING OF JOURNAL.
3. RESOLUTIONS OF THANKS.
4. PASTORAL ADDRESS.
5. LOVE-FEAST, opened by Rev. Willis Folsom, a Choctaw minister; Rev. Bishop Wayman, African Methodist Episcopal Church; and Rev. Dr. McFerrin, Methodist Episcopal Church, South—each five minutes. Others to speak spontaneously, two minutes each, for one hour.
6. Rev. F. MERRICK, Closing Address,*ten minutes.
7. SINGING—PRAYER—BENEDICTION.

The motion that the above be the order to be followed to-morrow noon prevailed.

Bishop Andrews, on behalf of the Committee on Business, presented the following resolution, which was adopted:

Resolved, That this Centennial Conference agrees with the opinion said to have been expressed by the English Wesleyan Conference, that it is not expedient to call an Ecumenical Conference of Methodism for the year 1887.

Rev. D. A. Whedon, D. D., of the Methodist Episcopal Church, on behalf of the Committee of Reference Concerning Moral Questions, presented a report.

Rev. G. R. Crooks, D. D., of the Methodist Episcopal Church; Hon. G. D. Shands, of the Methodist Episcopal Church, South; and Rev. J. C. Price, of the African Methodist Episcopal Zion Church, spoke in favor of the report.

J. H. H. Figgatt, Esq., W. M. Robins, Esq., Rev. Anson West, D. D., Rev. R. O. Burton, D. D., of the Methodist Episcopal Church, South, objected to that part of the report which refers to national aid for education.

Rev. T. N. Boyle, D. D., of the Methodist Episcopal Church, moved that the part of the report referring to national aid for education be recommitted, and the motion prevailed.

Pending a motion to adopt the remaining portions of the report, Rev. H. Richardson, of the Methodist Episcopal Church, moved that the Conference adjourn, and the motion prevailed.

Announcements were made by the Secretary of the Business Committee, H. K. Carroll, Esq., of places and speakers for meetings in the evening; and

Conference adjourned with singing the doxology, and benediction by Bishop Walden, to meet to-morrow morning at 9.30 o'clock.

THE general topic of Tuesday evening was "*The Mission of Methodism to the Extremes of Society.*" The following were the assignments:

CHURCHES.	CHAIRMEN.	SPEAKERS.
Broadway,	J. M. Trimble, D. D., .	{ J. B. A. Ahrens, D. D., J. O. Peck, D. D.
Madison Avenue, . . .	Rev. Frederick Merrick,	{ Rev. W. T. Davis, Rev. I. J. Lansing.
Monument Street, . . .	Hon. W. M. Robbins, .	{ E. A. Yates, D. D., A. J. Kynett, D. D.,
Grace,	Hon. Wm. White, . . .	{ Hon. J. W. F. White, R. H. Mahon, D. D.
Mt. Vernon Place, . . .	Hon. R. B. Vance, . . .	{ G. R. Crooks, D. D., D. R. McAnally, D. D.
St. Paul,		{ B. K. Peirce, D. D., Rev. J. W. Hamilton.
Wesley Chapel,	Rev. W. C. Johnson, . .	{ Rev. R. B. Wilburn.
Centennial,	Rev. J. W. Smith, . . .	{ J. E. C. Sawyer, D. D., B. W. Arnett, D. D.
Metropolitan,	Rev. W. H. Thomas, . .	{ Bishop J. W. Hood, W. H. Olin, D. D.
Bethel,	Rev. G. C. Key,	
Ebenezer,	E. W. S. Peck, D. D., . .	

SEVENTH DAY—FOURTEENTH SESSION.

WEDNESDAY MORNING.

THE CONFERENCE met at 9.30 A. M., Rev. E. R. Hendrix, D. D., of the Methodist Episcopal Church, South, in the chair.

Religious service was conducted by Rev. W. P. Stowe, D. D., of the Methodist Episcopal Church. Hymn No. 518 was sung:

"Jesus, thine all victorious love
Shed in my heart abroad."

The Conference was led in prayer by Rev. W. P. Stowe.

The Journal of yesterday afternoon was read and approved.

Rev. A. J. Kynett, D. D., read a letter from the venerable Thomas T. Tasker, of Philadelphia, giving his personal recollections of Rev. Thomas Coke, LL. D., Bishop of the Methodist Episcopal Church.

Rev. G. L. Curtiss, D. D., moved that the letter be received and made a part of the Journal.

The following is the extract from the letter received from Rev. Thomas T. Tasker, and read to the Conference by Rev. A. J. Kynett, D. D.:

"I was born at Knottingly, Yorkshire, England, on the 12th day of May, 1799. It must have been about my tenth or twelfth year when others with me heard that Dr. Coke was to preach at the Methodist Church, Pontifract, three miles from our homes. We were present, and saw a short,

thick-set gentleman in a white gown enter the pulpit. In order, he commenced to speak of foreign lands and people, and with much animation and tenderness set forth their deplorable ignorance, degrading manners, and yet willingness to improve—how they worshiped images they made of wood or clay themselves; and at the same time, uncovering some specimens he had with him, he held them up before the people. Yours truly,

“THOMAS T. TASKER.

“*Philadelphia, December 15, 1884.*”

Rev. W. H. Reed, D. D., of the Methodist Episcopal Church, desired that some notice be taken by this body of the venerable Rev. Peter Akers, D. D., now the oldest Methodist preacher in the connection.

The following was presented, read, and, on motion, the resolution was adopted :

Resolved, That Rev. J. B. McFerrin, D. D., and Rev. J. M. Trimble, D. D., be appointed to send greetings of this Conference to Rev. Peter Akers, D. D., who was born in 1790, and who is the oldest minister in the Methodist connection now living.

THOMAS N. BOYLE, of the Methodist Episcopal Church;
ANDREW HUNTER, of the Methodist Episcopal Church, South.

Rev. J. B. McFerrin, D. D., spoke of his long acquaintance with Dr. Akers, and said he would gladly perform the duty to which he had been appointed.

Bishop Andrews moved that the entire roll be called, in order to obtain a correct record of the members in attendance. The motion prevailed.

The roll was then called and corrected.

Dr. McFerrin moved the suspension of the rules, in order to present a paper for the action of the Conference. The motion prevailed.

Dr. McFerrin presented the following paper, which was read :

WHEREAS, we, the delegates of the Methodist Centennial Conference, held in Baltimore, December 9–17, 1884, have found the occasion one of great personal interest and spiritual profit, and, believing that it has strengthened the bond of brotherhood between the various branches of the Methodist family represented in the Conference, and with a desire to utilize and make permanent the benefit already gained, and to extend and widen its influence in the future; and,

WHEREAS, we desire to acknowledge, reverently, the goodness of God in thus bringing us together on the *hundredth* anniversary of our ecclesiastical family life, and especially for the peace and harmony which have pervaded all our meetings; therefore,

Resolved, 1. That we return sincere and heartfelt thanks to Almighty God, both for the occasion and for the marked prosperity he has vouchsafed to us as a people for the past century.

Resolved, 2. That we part to return to our respective fields of work and life with sincere and deepened affection for each other, and with a holy

purpose to consecrate ourselves anew to the great work for which our Church was, as we believe, raised up of God—to spread Scriptural holiness throughout the world.

Resolved, 3. That, with the spirit of true brotherhood, we will seek more than ever to co-operate together in every practical way for the accomplishment of this end.

Resolved, 4. That we respectfully commend to the bishops of the episcopal, and the chief officers of the non-episcopal, Methodist Churches represented in this Conference to consider whether informal conferences between them could not be held with profit from time to time concerning matters of common interest to their respective bodies.

Resolved, 5. That we shall be greatly pleased to see these bonds of brotherhood and fellowship increased and strengthened more and more in the future.

Resolved, 6. That any occasion that may bring our respective Churches together in convention for the promotion of these objects will always be hailed with profound satisfaction.

J. B. McFERRIN, of the Methodist Episcopal Church, South;

J. B. CORNELL, of the Methodist Episcopal Church;

O. P. FITZGERALD, of the Methodist Episcopal Church, South;

J. M. BUCKLEY, of the Methodist Episcopal Church;

JORDAN STOKES, of the Methodist Episcopal Church, South;

JOHN S. MARTIN, of the Methodist Episcopal Church, South;

JOSEPH M. TRIMBLE, of the Methodist Episcopal Church;

JOHN THOMAS JENIFER, of the African Methodist Episcopal Church;

CHARLES J. BAKER, of the Independent Methodist Church;

JESSE S. COWLES, of the African Methodist Episcopal Zion Church.

After the reading of the paper, brief addresses were made by Bishop R. S. Foster, Dr. J. B. McFerrin, Dr. J. E. Edwards, and Dr. B. T. Tanner.

Bishop J. M. Walden moved that the resolutions be adopted by a rising vote.

Bishop A. W. Wayman, D.D., of the African Methodist Episcopal Church, moved as an amendment to the motion of Bishop Walden that *while standing the Conference sing*—

“Together let us sweetly live;

Together let us die;

And each a starry crown receive,

And reign above the sky.”

The amendment was accepted, and the motion of Bishop Walden, with the amendment of Bishop Wayman, prevailed.

The vote was taken on the entire paper, with its preamble and resolutions, in the order determined, the entire Conference rising and singing—

“Together let us sweetly live;

Together let us die.”

And the preamble and resolutions were unanimously adopted.

The Twenty-third Topic of the program was announced, and Rev. J. M. Buckley, D. D., of the Methodist Episcopal Church, read an essay on "*What Methodism Owes to Woman.*"

Rev. W. C. Johnson, D. D., of the Methodist Episcopal Church, South, proposed to Rev. J. M. Buckley, D. D., the correction of a name to which he referred, viz.: Mrs. Q. C. Adkisson, who made the bequest to Vanderbilt University. The correction was accepted.

On motion of Bishop Andrews, a collection was taken up for the sexton.

On motion of Rev. T. E. Martindale, of the Methodist Episcopal Church, the Business Committee was instructed to obtain the manuscript of Rev. H. P. Walker, D. D., of the Methodist Episcopal Church, South, and enter it, with his name, in its appropriate place, according to the program, in the Centennial Volume.

On motion of Bishop Walden, the report of the Committee of Reference Concerning Moral Questions, except the item recommitted yesterday afternoon, was taken up.

Pending the consideration of the report, the Conference adjourned by limitation of time.

Announcements were made by Bishop Andrews, on behalf of the Business Committee, for the afternoon session.

Conference adjourned with the doxology, and the benediction by the President, to meet this afternoon at 3 o'clock.

SEVENTH DAY—FIFTEENTH SESSION.

WEDNESDAY AFTERNOON.

THE CONFERENCE met at the appointed hour, 3 o'clock P. M.; Rev. Jos. M. Trimble, D. D., of the Methodist Episcopal Church, in the chair.

Religious service was conducted by Rev. H. S. Thrall, of the Methodist Episcopal Church, South. Hymn No. 770 was sung, commencing,

"I love thy kingdom, Lord."

Prayer was offered by Rev. H. S. Thrall.

The Journal of this morning's session was read and approved.

Bishop Foster moved that the Order of Business be suspended; so that the report of the Committee of Reference Concerning Moral Questions be taken up and voted on; and the motion prevailed.

Dr. J. B. McFerrin briefly explained what was before the Conference.

The vote was then taken on the report of the Committee of Ref-

erence, with the exception of the part relating to Education by Government aid, which had been recommitted; and the report, with the exception aboved named, was adopted, as follows:

REPORT CONCERNING MORAL QUESTIONS.

All the papers and subjects which were placed by this Centennial Conference, in the hands of the Committee of Reference, were carefully considered. We recognize the fact that this body has no legislative function. At the same time we believe that the opinions which it may express, and the counsel which it may give, will have great value and force with our people, partly because of the solemn grandeur of this centennial occasion, and partly because the body itself does represent in fact, if not by delegated legislative function, nearly all the Methodist people of the United States and Canada.

Your Committee therefore begs respectfully to report as follows:

I. TEMPERANCE.

We believe that intemperance is at this time the most gigantic evil in the United States, and also in some other civilized and Christian countries. Its influence upon the intellectual, social, moral, and religious condition of the people is very large, and as ruinous as it is great. It curses all it touches, and by the hereditary taint which it transmits to the children of drunkards, tends to perpetuate and increase its baneful power. It has little conscience and less piety. It makes parents cruel to their children, and often to each other, thus sacrificing upon the dreadful altar of appetite and passion, the tenderest loves which humanity knows. It is always the prolific source of crime and sorrow.

We also believe that the public traffic in intoxicating liquors, to be used as beverages, is the chief means by which the evil of intemperance is perpetuated and increased. It is a business which constantly tempts men to their ruin; increases crime; is always hostile to the best interests of society, and so far as it dares be so, is also hostile to the laws by which governments seek to regulate and repress it, and thus, while stimulating its victims to commit crime, itself becomes a criminal.

We therefore believe that Christians should totally abstain from the use of intoxicating liquors as beverages, and that such means as commend themselves to their godly judgment, should be used to secure the universal suppression of the traffic in intoxicating liquors to be so used.

II. THE LORD'S DAY.

We believe that one day in every seven should be sacredly consecrated to works of piety and charity, and that no Church or nation can long and largely prosper without the practical recognition of this duty. Disregard of this Scriptural and rational doctrine tends directly and powerfully to the propagation of irreverence and immorality among the people, and thus provokes the displeasure of God.

We therefore believe that all Christian people are under obligation to keep the Lord's day sacred; to avoid those forms of secular and social occupation which are so common on the Sabbath, and to use the day in devotion to God, by worshipping him and teaching others so to do, and by

performing works of charity in his name. We can not expect the world to keep the Sabbath day holy if the Church of God fails to do it. If good men disregard it, bad men will profane it. If the Church desert her own altars, it is in vain that we call wicked men to gather about them.

III. DIVORCE.

We believe that the Lord Jesus Christ has given to the world the only true, safe, and authoritative rule by which the marriage bond may be dissolved, and we believe that the disregard of his divine command upon the subject has already led to wide-spread and disastrous results.

We therefore believe that all our people should do all in their power to secure in the States in which they severally reside such legislation as will be in harmony with the Word of the Lord upon this subject; and we also earnestly advise all our ministers in our several Churches to perform no marriage ceremony for persons either of whom has been divorced on other than Scriptural grounds.

IV. MORMONISM.

We believe that Mormonism is contrary to the Word of God, irrational, out of harmony with the civilization of the 19th century, and hostile to the peace, prosperity, and perpetuity of the American government. It fosters immorality and defies law; it robs the poor; has paved the roadways of its power with carcasses of the helpless; calls lechery by the sacred name of love, and slavery of women by the divine name of marriage. Its fingers drip with the blood of massacre, and its purse has become plethoric by robbery.

The efforts which have been made to suppress this evil have not been productive of large results. We learn from the recent report of the Utah Commission that there has been of late "a polygamic revival," and that the institution "is boldly defended," and this in spite of the action of the Congress of the United States upon the question. While the nation has been indifferent, the Mormon system has grown until now it does not even tremble, but flourishes, in the face of the utmost vigor which the government has shown.

The time has come for decisive action. The statesmanship of this country has now no larger or more complicated problem to solve than this question of the false religion of Utah. We believe the Church of our Lord Jesus Christ should use all legitimate means to abolish this evil. To this end Christian schools should be established throughout the whole region in which this dreadful system is planted, and missionary work should be there prosecuted with the utmost vigor.

We also believe that the government of the United States should use all the means which it can employ to legislate wisely, and to execute its laws, both to destroy this evil where it has already taken root, and to prevent the spread of it into other parts of the country. We look with alarm upon the possibility that in the not distant future polygamy as a system may secure social and civil control of one of the now organized States of this Union, and we urge the use of all proper means for the destruction of what has already become a power too large to be ignored and too dreadful to be tolerated.

V. POPULAR AMUSEMENTS.

The Church of God must be "unspotted from the world." Her pleasures should be as pure as her prayers. She should be so in harmony with the mind of God, and should so love his law that all questionable things would give her not pleasure, but pain.

We do not now charge that all persons who patronize what are commonly known as "popular amusements," are thereby excluded from the kingdom of grace and glory. We are not here to pronounce judgments in this matter against our brethren, nor even to formulate accusations against them. But that popular amusements, commonly so-called, are, as a class, of doubtful religious and moral tendency, candid Christian people generally concede. The theater, the card-table, the dance, the wine-cup; these and other fascinating indulgences of a kindred character do not help, but hinder the work of God among men. They do not promote purity of heart and life, but are unfriendly to it.

Therefore the Church of God should be not the patron, but the foe of these sources and means of evil. Her preaching, her example, and her discipline, should all be in opposition to them, and by the spotlessness of her character, and the exalted and divine joy which thrills her, she should show mankind that a Christian's happiness does not depend upon doubtful expedients and tainted associations, but that, coming as it does from God, it is both perennial and pure.

We therefore earnestly entreat our people to avoid and discourage all doubtful forms of recreation, and to teach their children so to do. The subjugation of the world to Jesus Christ will not come through those whose characters are formed in the play-house, or amid the excitements of the card-table and the passions of the dance, but through those who gather strength for triumph around the altars of God.

THE CLASS-MEETING.

Among the means of grace which have been eminently helpful in the religious life and growth of our people, a prominent place must be given to the class-meeting. Without it Methodism would have failed to conserve the results of her preaching, as her evangelists hastened from city to city with the glad tidings of great joy. It has become one of our historic institutions, and is deeply rooted in the affections of our most devout members.

We urge, therefore, that our pastors and people, so far from allowing it to lapse, study to increase its efficiency by making it a place alike for a deeper knowledge of God's Word and of the human heart, and for the fellowship of believers in Christ.

RELIGIOUS EDUCATION.

We believe that the educational systems of the country should be pervaded by the hallowed influence of the religion of the Bible. Education alone can not make the nations of the earth both pure and prosperous. Men must learn for their highest good both morality and the fear of God. It is therefore clear to us that the Bible, as the revealed word of God, should be retained in our public schools, and it is a cause of grief that it has been so largely displaced already.

We believe it to be one of the most solemn obligations of the Church of Christ to establish and maintain religious institutions of learning, that our children may therein learn the knowledge and fear of God, and thus be prepared for the highest rights and functions of citizenship. If the State can not, or will not, perform this solemn duty to those who are to be citizens and control its affairs, still the great task must be performed, and the Church of God must perform it.

CENTENARY COLLECTIONS.

WHEREAS, gratitude to Almighty God demands that we should give some expression of our appreciation of his fostering care over us as a people by enlarged donations for the benevolences of the Churches; and

WHEREAS, this work has only been fairly commenced in the various branches of our beloved Methodism; and, lest a feeling should exist that this effort is to cease with the centennial anniversary of the Christmas Conference; therefore,

Resolved, That we recommend the continuance of the effort to raise a centennial offering worthy of Methodism until the close of the year 1885.

WOMEN'S WORK IN THE CHURCHES.

We are grateful to Almighty God that, from the days of Wesley until now, the women of Methodism have been so active in Christian work, and have contributed so largely to the advancement of the kingdom of Christ. We recognize with appreciation and thankfulness the fact that the women in our Churches have never been more untiring and efficient than now, while in the organization of missionary and other benevolent societies among them, we see the guiding hand and the inspiring Spirit of God. We earnestly pray that the divine blessing may always and richly attend their toil, and that the daughters of Methodism may be as faithful and efficient as their mothers have been.

Resolved, That we, the members of this Centennial Conference, with devout and humble thanksgiving to Almighty God, acknowledge his mercy and grace in the marvelous success with which he has crowned the labors of the people whom a hundred years ago he raised up and thrust out to reform the continent and to spread Scriptural holiness through these lands. We recognize his providential hand in the gathering of this assembly of bishops, ministers, and laymen of the several Methodist Churches of America to survey together the work already done, and to set forth with united front, and with fresh courage and faith for a new century of toil to win the country and the world to Christ. It is good to be here. The presence of the Master and Lord of us all has been with us. We hold and teach the same doctrines—the doctrines which we received from our Great Founder; we love the same institutions, we are men of one soul, and denominational lines can not divide our hearts. We came together with desire and hope; we separate with a glad recognition of our common brotherhood, with a love for one another as brethren, with benedictions and with prayers that this love and unity of spirit may abound yet more and more among all the branches of our American Methodism, and that they may each and all be multiplied exceedingly.

D. A. WHEDON, *Chairman*.

J. H. BAYLISS, *Secretary*.

Immediately following the adoption of the report as above given, and for which the regular order of business had been suspended, Governor G. D. Shands, of Mississippi, moved a further suspension of the regular order of business, that he might present for the consideration of the Conference a *Paper in Relation to Education*.

The motion to suspend the order of business prevailed. The paper embodying a resolution was presented and read, as follows :

Resolved, That as representatives of a Church which has ever been the friend and patron of education, as of every other philanthropic and benevolent agency for the intellectual and moral elevation and culture of the people, we hail with peculiar pleasure the constantly increasing zeal and liberality of our Churches, and the enlightened statesmanship of our country, looking to the universal and thorough diffusion of the inestimable benefits of free and public education among all classes, as well as the higher education through our denominational institutions.

G. D. SHANDS, of Methodist Episcopal Church, South.

A. G. BROWN, of Methodist Episcopal Church, South.

J. E. EDWARDS, of Methodist Episcopal Church, South.

JOHN S. MARTIN, of Methodist Episcopal Church, South.

W. C. JOHNSON, of Methodist Episcopal Church, South.

T. SHACKLEFORD, of Methodist Episcopal Church, South.

J. R. PEPPER, of Methodist Episcopal Church, South.

H. M. SULLIVAN, of Methodist Episcopal Church, South.

W. S. CHICK, of Methodist Episcopal Church, South.

J. G. EVANS, of Methodist Episcopal Church.

G. W. GRAY, of Methodist Episcopal Church.

N. SHUMATE, of Methodist Episcopal Church.

CLINTON B. FISK, of Methodist Episcopal Church.

S. H. VAUGHAN, of Methodist Episcopal Church.

ARTHUR EDWARDS, of Methodist Episcopal Church.

J. B. MIDDLETON, of Methodist Episcopal Church.

On motion of Rev. J. C. Price, of the African Methodist Episcopal Zion Church, the vote was taken on the adoption of the resolution, and it prevailed.

A fraternal greeting from the South Carolina Conference of the Methodist Episcopal Church, South, was received by telegram, and read by the Secretary, as follows :

CHARLESTON, S. C., Dec. 17.

To Rev. J. S. Martin, Secretary of Centennial Conference:

The South Carolina Conference, in its ninety-ninth session, sends greeting to the Centennial Conference of American Methodism, now in session at Baltimore. "THE BEST OF ALL IS, GOD IS WITH US."

WM. C. POWER, *Secretary*.

H. N. McTYRE, *Presiding*.

Bishop R. S. Foster moved that the telegram be answered by

"GOD SPEED THE SOUTH CAROLINA CONFERENCE,"

and the motion was adopted by a rising vote.

Bishop Andrews, on behalf of the Business Committee, nominated Bishop Walden and Sandford Hunt, D. D., of the Methodist Episcopal Church, as a committee to send fraternal greetings of this Centennial Conference of American Methodism to the British and Irish Wesleyan Conferences.

On motion, the Conference confirmed the nominations.

Rev. J. P. Nolan, of the Methodist Episcopal Church, South, presented a report and resolutions from the Committee on Thanks, which were read and adopted, as follows :

Your committee to draft resolutions of thanks on the part of the Conference, beg leave to submit the following report:

Resolved, That the thanks of this Centennial Conference are due, and hereby are tendered:

1. To the citizens of Baltimore, for their generous and elegant hospitality during our session.

2. To the Methodist ladies of Baltimore for the very agreeable reception extended to the Conference on Monday evening at the Academy of Music.

3. To the pastors and trustees of the numerous Churches of the city for the use of their houses of worship.

4. To the various committees which have so thoughtfully and perfectly contributed to the convenience and success of this Centennial Conference.

5. To the several railroads that have granted us reduced rates of fare, and especially to the representative of the Trunk Line Commission from New York, for his courteous attentions.

6. To the *Centennial Daily*, edited by Rev. W. K. Boyle, and to the enterprising press of Baltimore for their full and able reports of the Conference, and to such other papers of the country as have published our proceedings.

7. To the post-office authorities of the city for the courtesy of unusual mail facilities.

8. To the Western Union Telegraph Company for kindly opening an office in the rear of the Conference room. Respectfully submitted.

J. P. NOLAN, of the Methodist Episcopal Church, South ;

A. J. KYNETT, of the Methodist Episcopal Church ;

E. W. MOSELEY, of the Colored Methodist Episcopal Church of America.

Bishop Andrews moved to include in the thanks to the pastors and trustees the following words : "*And especially the pastor and trustees of the Mount Vernon Place Methodist Episcopal Church.*" And the motion prevailed.

The following was presented, read, and, on motion, adopted :

Resolved, That the Business Committee of this Conference, and especially the chairman of said committee, are entitled to the gratitude and thanks of this Conference for the very able and efficient manner in which they have discharged the very arduous duties devolving upon them ; and the same is hereby most heartily tendered.

F. W. EARNEST, of the Methodist Episcopal Church, South ;

G. D. SHANDS, of the Methodist Episcopal Church, South.

The following was presented, read, and, on motion, adopted :

Resolved, That this Conference express its high gratification that the venerable Rev. J. B. McFerrin, D. D., Rev. Jesse Boring, D. D., Rev. James E. Evans, D. D., and Rev. Andrew Hunter, D. D., of the Methodist Episcopal Church, South ; and the Rev. Joseph M. Trimble, D. D., of the Methodist Episcopal Church, who were members of the General Conference at New York in 1844, have been present with us and have contributed by their counsels and prayers to the harmony of our session.

H. B. RIDGAWAY, of the Methodist Episcopal Church ;

W. L. HYPES, of the Methodist Episcopal Church ;

R. S. FOSTER, Bishop of the Methodist Episcopal Church.

The report of the Committee on the Pastoral Address was presented and read by Rev. Bishop Stephen M. Merrill, D. D., of the Methodist Episcopal Church.

Rev. G. L. Curtiss, D. D., of the Methodist Episcopal Church, moved that the report be adopted.

Rev. Bishop C. H. Fowler, D. D., of the Methodist Episcopal Church, suggested that the report did not sufficiently emphasize the duty of preaching the Gospel to the *Poor*, and the necessity of *old-fashioned Methodist revivals*, and he hoped a few sentences on each point might be inserted.

Rev. W. D. Johnson, D. D., of the African Methodist Episcopal Church, called attention to the same.

The motion of Rev. G. L. Curtiss, D. D., to adopt the report of the Pastoral Address prevailed by a unanimous vote.

The following was presented, read, and, on motion, adopted :

Resolved, That we commend to the various branches of Methodism the setting apart of the week commencing the *first Sabbath after* Thanksgiving of each year as a WEEK OF PRAYER for revivals of religion throughout Methodism.

GEO. W. GRAY, of the Methodist Episcopal Church ;

J. M. TRIMBLE, of the Methodist Episcopal Church ;

ARTHUR EDWARDS, of the Methodist Episcopal Church ;

C. B. FISK, of the Methodist Episcopal Church ;

O. P. FITZGERALD, of the Methodist Episcopal Church, South ;

JOHN S. MARTIN, of the Methodist Episcopal Church, South.

The President then announced that the time had arrived, according to the order of yesterday, for CONFERENCE LOVE-FEAST.

The Conference united with great fervor in singing two verses of Hymn No. 319, commencing—

“There is a fountain filled with blood.”

In accordance with the arrangement adopted, and limiting each to five minutes, the following members of the Conference severally related their experience: Rev. Willis Folsom, a Choctaw Indian, and

missionary of the Methodist Episcopal Church, South; Rev. J. B. McFerrin, D. D., of the Methodist Episcopal Church, South; Rev. Bishop Wayman, D. D., of the African Methodist Episcopal Church. All others being limited to two minutes, the following severally related their experience: Revs. J. M. Trimble, D. D., Frederick Merrick, J. H. Brown, T. B. Lemon, Bishop Foster, W. G. Williams, Gen. C. B. Fisk, Revs. C. C. Binkley, F. W. Dinger, F. A. Reed, Hon. David H. Preston, Rev. J. H. Nutter, of the Methodist Episcopal Church; Revs. O. P. Fitzgerald, D. D., C. K. Marshall, D. D., E. J. Stanley, of the Methodist Episcopal Church, South; Revs. Bishop Campbell, D. D., B. W. Arnett, D. D., W. H. Heard, of the African Methodist Episcopal Church; Rev. J. C. Price, of the African Methodist Episcopal Zion Church.

Bishop Andrews moved that Hymn No. 797 be sung, and that Rev. Frederick Merrick, of the Methodist Episcopal Church, make a closing address; and that then the Conference be led in prayer by the President, Rev. J. M. Trimble, D. D., of the Methodist Episcopal Church.

The unanimous consent of the Conference was given, and the closing service was as follows:

Hymn No. 797 was sung (verses 1, 4, 6).

Rev. Frederick Merrick, addressed the Conference in a fervent and impressive speech of ten minutes, as follows:

Brethren, dearly beloved in the Lord:

Who of us, as we have sat here in this heavenly place in Christ Jesus, have not felt like exclaiming, as did the disciples on the Mount of Transfiguration, "It is good for us to be here?" And I can not doubt that those who have been present rather as spectators than immediate participants in the proceedings of this Conference have been moved to say, with the sweet singer of Israel, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." We came together from the North and from the South, from the East and the West; of different Church organizations, of different nationalities, and even of languages; and yet we have blended together like kindred drops of water. I doubt if on earth there was ever a more striking answer to the prayer of Christ, "That they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." We have differed slightly in opinion upon a few minor points, and we have defended our opinions earnestly, and sometimes with some warmth, but uniformly, I think, in love, not only of the truth, but of one another. For myself, I must say that I have heard no word which to my ear sounded unkindly—no one which should wound the feelings of the most sensitive.

For this spirit of brotherly love let God be praised. It should convince gainsayers that our religion is divine; that Christ was, indeed, sent of the Father. I not only believe we shall separate loving one another better than when we came together, but I doubt not the influence of this Conference will be felt for good throughout all the tribes of our Israel, sweetly constraining Ephraim no more to envy Judah, and Judah no more to vex Ephraim, inclining all to dwell together in the sweet charities of a true Christian brotherhood, provoking each other only to a more earnest devotion to the great work of saving souls.

What, my dear brethren, is the magnet which has so drawn and bound us together? It is the cross. Yes, the cross has thrown over us its mighty spell. "And I," said Christ, "if I be lifted up from the earth, will draw all men unto me." In being drawn to Christ we are drawn together. O! the cross, the cross! There is more than magic power in that word. It is the power of God, and the wisdom of God. It symbolizes God's method of saving sinners. It proclaims alike his justice and his love. O, my brethren, let us ever abide by the cross. Let us look to it for personal salvation, and for inspiration in our work. Let the burden of our teaching be "Christ and him crucified." Philosophy, science, art, and culture all have their place; we have no quarrel with them; we welcome them as aids; but let them not usurp the place of Christ. There is salvation for a lost world in him, and in no other. Christ on the cross is the central figure in the history of the race. Indeed, but for the cross, the world would have had no history. It would have perished with the first transgression. Let us see to it that we make the cross the central figure in our preaching. Let us hold fast the form of sound words—the simple truth as it is in Jesus. Let us lift high the blood-stained banner, remembering that "by this we conquer."

What a field is before us! The world lieth in wickedness. Sin abounds. The earth is bathed in tears and blood. Men groan for deliverance. Yet the way of destruction is thronged. Hell is enlarging herself. Brethren of the ministry and laity, lifting high the cross, let us hasten forth from this Conference and cry to the perishing multitudes, "Behold, the Lamb of God, who taketh away the sin of the world!"

We have spoken much, and very naturally and properly, of Methodists and Methodism, of Methodist doctrines and Methodist usages. It could not have been otherwise. We have spoken eulogistically—perhaps at times too much so—but let not those of other Church organizations who have heard, or who shall read, these utterances deem this an evidence of a narrow sectarianism. We claim to be liberal—to be truly catholic. We ought to be so. Not only is this the spirit of our common Christianity, but it was eminently the spirit of our founder. To all who honor and love our Lord Jesus Christ in sincerity and truth we say, Hail, all hail; the blessing of the Highest be upon you. Gladly will we join hands with you against the common foe, fighting the good fight of faith, until the kingdoms of this world have become the kingdoms of our Lord and of his Christ.

But, brethren, Methodism is still on probation, and peccability is a condition of probation. Other Churches have fallen away; Methodism may. Our prosperity as a Church organization brings with it many subtle and powerful temptations. We need to watch and pray that we be not led into them. Prosperity tempts to pride and arrogance, and these God hates. Let us not forget that pride goes before a fall, and that it is written,

"He that exalteth himself shall be abased." Let us beware that we do not rely upon numbers, or wealth, or culture, or social position in doing the work to which God has called us. In secular affairs these may be all powerful. In things spiritual, except as consecrated to God and employed by him, they are weakness itself. "Not by might, nor by power, but by my Spirit, saith the Lord." Should we be led away from an humble reliance upon the supernatural, upon God himself, in helping to carry forward his work of saving men, in that day will "Ichabod" be written upon the goodly things of our Church organization. The glory will have departed from our Israel, and God will raise up another people to do the work it might have been our glorious privilege to do. God forbid that we should sell this, our royal birthright, for a mess of pottage! I am aware that some of my younger brethren may deem such admonitions as idle words; they may be so; each generation should be wiser than the preceding. God grant that the dangers of the future be less than my fears. My own hopes greatly exceed my fears, but to take counsel of our fears is sometimes wise.

But I must not detain you. It is not my office to counsel, but to utter a parting word. For nine days we have dwelt in this beautiful city, enjoying the hospitality of our kind friends, upon whom we invoke Heaven's choicest blessings. And here in this room we have sat with unmingled delight as we have spoken, one to another, of things pertaining to the kingdom of our Lord and his Christ. We have walked about our Zion, we have gone round about her, noting her towers, marking well her bulwarks, considering her palaces; and this, that we might tell it to the generation following. And after this general review of our beloved Zion, we have, in this closing hour, been speaking of what our blessed Christianity has done for us as individuals, and of the hope it inspires for the future, and we have been enabled to add with the psalmist: "This God is our God forever and ever; he will guide us, even unto death," "and afterward receive us to glory." Delightful days! They will long linger in our memories as a sweet vision of beauty.

And now, brethren, what wait we for but a fresh anointing of the Spirit for the work before us? Life is always a serious thing. We live amid tremendous realities. Sin, redemption, probation for an eternity of retribution, not only determining our own endless destiny, but largely, under God, that of others—these are facts always present. But the present is a time of peculiar interest. The forces of good and evil are arraying themselves as never before. They are gathering to "the battle of that great day of God Almighty." Christ is girding his sword upon his thigh. The times are ominous. The Church should prepare for the conflict. It is no time for dress parade. What of all Methodism most needs for the coming century is a still richer baptism of the Spirit—a mightier endowment of spiritual power. May that baptism fall upon this Conference, fall upon the entire ministry, fall upon the whole Church.

The hour of parting has come. For each I voice to all a kind *farewell*. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

Rev. Joseph M. Trimble, the President, led the Conference in prayer.

The Conference and the many visitors present united in singing with full voice and heart the doxology:

“Praise God, from whom all blessings flow.”

The benediction was pronounced by the President, Rev. J. M. Trimble, D. D., and the CENTENNIAL CONFERENCE OF AMERICAN METHODISM adjourned *sine die*.

OPENING SERMON,
ESSAYS, AND ADDRESSES.

CENTENARY HYMN.

Sung at the Opening of the Centennial Conference,

COMPOSED FOR THE OCCASION

BY REV. S. K. COX, D. D.

THOU God of providence and grace—
Our fathers' God in days of old—
Alike to us reveal thy face,
And all thy wondrous love unfold.

We come to magnify thy name,
With joyful lips thy praise to sing;
To-day, as yesterday the same,
Our tribute-song to thee we bring.

With thy rich favor deign to crown
The meeting of thy servants here;
Make to thyself a great renown
On this our Centenary year.

For all the past and prospered days,
A *hundred years* of gracious power,
Our Ebenezer here we raise—
For thou hast helped us to this hour.

Grateful, we own thy guiding hand
By which our fathers first were led—
Which brought them to this goodly land,
And then their holy mission sped.

For all the goodness thou hast shown,
For all the wonders thou hast wrought,
For all we've heard, and seen, and known,
Help us to praise thee as we ought.

Planted by thee, by thee we've grown—
The little one becomes a host;
The glory be to thee alone—
To Father, Son, and Holy Ghost!

And may the century to come
Witness new wonders of thy grace;
May mighty works through us be done
To honor thee, and bless the race!

SERMON, ESSAYS, AND PASTORAL ADDRESS.

SERMON.

BISHOP R. S. FOSTER.

"And when Hezekiah saw that Sennacherib, king of Assyria, was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men."—2 CHRON. xxxii, 2, 3.

"Walk about Zion and go round about her: tell the towers thereof: mark ye well her bulwarks: consider her palaces; that ye may tell it to the generations following."—PSALMS lxxviii, 12, 13.

BROTHER DELEGATES: A common bond of kinship and sympathy has drawn us together at this time and place. We are met to celebrate the hundredth anniversary of our family life. A brief human life marks its epochs by years. Institutions and nations count theirs by centuries. These pivotal points are wisely seized as periods for reflection. They are summits from whose tops we look backward and take note of the past, and forward to prospect and prepare for the future. By a sort of instinct they inevitably formulate themselves into periods of serious thought and purpose. In the case of families they serve as occasions of reunion; they renew the family bond, stimulate the family honor, quicken the family affection, and, by counsel and sympathy, make the scattered members helpful to each other. To these ends we are now met, that we may gratefully recognize the goodness of our Heavenly Father for the hundred years past; that we may consider together the lessons it teaches; that we may ponder the present; and that we may, by good cheer and fellowship, strengthen each other for the new emergencies pressing upon us, and for the great work of the coming century.

Naturally, the papers and addresses to be submitted will be occupied with matters of feeling and thought which chiefly concern ourselves. They should not exhaust themselves merely in congratulation or in ministering to denominational vanity on the one hand, or be such as to awaken strife and rivalries on the other. If possible, lasting and substantial good should come to us all from the deliberations of the Conference, and we should carry away from it at its close pleasant memories and deepened affection for each other, as well as quickened zeal and broadened plans of usefulness.

How to achieve these desirable ends will, I am sure, be the earnest study of us all, as well as the prayer of the thousands of our respective Churches, whose eyes and hearts are turned to us, and who will watch our proceedings from day to day with great interest.

Should discussions arise or difference of judgment be expressed on matters about which we shall deliberate, or in relation to sentiments or views that may be expressed, nothing will be said that will be in any other feeling than that of brotherly kindness, or with any other aim than

that we may reach right conclusions and be mutually helpful to the greatest good.

If the good God, whose servants we are, shall so guide that his glory will be promoted, we will all rejoice; and that he may so guide we will all earnestly and constantly pray.

By a strange Providence, across the very threshold of our Conference a shadow of great darkness has fallen—a double sorrow which shrouds us all in gloom and disappointment. This hour, that was to have been memorable forever for its brightness, has been suddenly wrapped in deepest eclipse. We enter the Conference through a draped portal. The two great brothers who were to have been our honored standard-bearers are both absent. They expected to be with us. They looked forward to this hour with great desire. They were even busy formulating words of loving greetings, but they have passed on and left us, in the fresh sorrow of overwhelming bereavement, to find the paths which their wisdom would have pointed out to us. Their absence makes a sad chasm in our ranks. Empty of them, the platform on which we stand to our inevitable thought dwindles to a meager thing.

The outgoing century of Methodism was rich of noble and mighty men—men whose deeds and renown filled a large space in our nation's history, many of them unchronicled, but none the less mighty factors in laying down the foundation and building the walls of our unique civilization, and of the institutions, civic and religious, which are now the admiration of the whole world. It had its fitting culmination in George Foster Pierce and Matthew Simpson, distinguished alike for genius and consecrated piety. For more than forty years their fame has shone with increasing brightness, and their names have been the synonyms of all that is noble in manly Christian character.

There is a remarkable similarity both in the history and character of these two distinguished men. They were born in the same year—Pierce on the third day of February, in 1811; Simpson, four months later, on the twentieth day of June, in the same year. They were converted about the same time—if I mistake not, within a few months of each other. When nineteen years of age, Pierce chose the profession of law, and entered with high hope upon its study. At the same time Simpson entered an office for the study of medicine, and graduated to its practice. In less than two years each became convinced that he had made a serious mistake in his choice of a vocation, and heard the voice of a higher call to the holy ministry. Pierce, turning from the law office at twenty, was received into the Georgia Conference, and Simpson, a year later, was admitted into the Pittsburg Conference. Immediately each evinced remarkable pulpit power, and began to lay the foundation for wide and enduring fame. In 1844, at the unusual age of 33, each was chosen a delegate to that ever sadly memorable General Conference at which our Church was divided—Pierce falling on the one side of the line of separation, Simpson on the other. In 1839 Simpson became a college president, which post he filled with marked success; and in 1848, a few years later, Pierce was chosen to the same position, and with similar result. In 1852 Simpson was elected Bishop, and in 1854 Pierce was elected to the same office. In 1881 Bishop Simpson became Senior Bishop of his Church, and in the same year Bishop Pierce enjoyed the same rank in his Church. Bishop Pierce, at the nomination of Bishop

Simpson, was appointed to preach at this hour the opening sermon of this Conference, and Bishop Simpson was designated as his alternate. Recently, and within a few days of each other, they died, in the 74th year of their age.

Their natural, ministerial, and episcopal lives were almost exactly contemporaneous, covering the last half of the century, and closing with its expiring months. As their lives had been, so their deaths were, similarly peaceful and happy.

During the long and eventful years of their official career, many of them years of sectional and denominational strife, their friendship and mutual respect remained unabated. Each, for more than a score of years, stood the undisputed leader of his Church. The nation delighted to honor them as *peers* and as *peerless* in the realms of sacred eloquence. Cultured, scholarly, and eminently Christians, they were our common joy and pride. We share to-day a mutual sorrow, and mingle our tears in common over their honored graves. We may not be warranted in assuming that they are present with us to-day, though hidden from sight, nor even that they are or will be in any way cognizant of our proceedings here any more. These are inscrutable problems, but we can not doubt that in any world where they may be they are still deeply interested in whatever concerns humanity and the welfare of the Churches to which they devoted so many years of their best strength. They have changed their places in the field—have been assigned a new order of duties, it may be—but they do not, and never will or can, forget the human struggle progressing in this earthly world. Be this as it may, their lives have entered into the great world life, and their influence will not die. Whether consciously or not, they will still be our fellow-workers, not for to-day only, but for all time.

But the duty of the hour requires us to turn from these sadly-pleasing reflections to the practical matters which remain for us. The unfinished march and the yet remaining conflict forbid that we should linger at the graves of our fallen chiefs. With whatever of despondency, we must resume the work which their removal bequeaths, now more than ever, to us. Though the great portal of the outgoing and incoming century comes to us wreathed with funereal sadness, we must, girding ourselves with courage and hope, pass beneath its high arch and advance to new and nobler achievements. Were they present with us to give the word of command, we know well what it would be. They would, themselves leading, urge us to close up the ranks and move forward. With what stirring eloquence they would have incited us during these convention days, entreating, exhorting, commanding us to capture the world for our Redeemer! Could they speak from the sky, it would be in no other terms but with deepened earnestness.

The hard lot has fallen to me to occupy, not to fill, the vacant place. To say that I lament it, is but a feeble expression of the great reluctance and utter sense of inadequacy with which I undertake the duty you have laid upon me. I am sure of your generous sympathy and prayers. You will not add to the grievous burden the more grievous weight of unreasonable expectations, or any thing else that savors of an unkind or critical spirit.

The occasion itself determines the trend of the discussion. It must, of course, have relation to the purposes and aims of the Conference. It ought to be indicative and helpful. But, to prevent disappointment as to

the scope and character of the discussions, it is just to myself that I should say and that you should bear in mind two things: first, that I have recently published, and many of you have just read, the very best thoughts of which I am capable on the very points which would naturally suggest themselves as suitable to this hour. These are necessarily precluded. Second, the published program of exercises for the days following farms out all the topics germane to the occasion to distinguished brothers, who are expected to treat of them in carefully elaborated papers. These also, of course, I must consider as pre-empted. Thus, as you perceive, I find myself in a closed field, and so limited and constrained as to prevent ease and freedom of mental movement. Let the unusual circumstances plead my excuse for this word of explanation, and also secure for me your patient and prayerful attention.

If I rightly apprehend the spirit of the hour, we are here to-day not so much for reminiscence as for counsel; not so much for reciting the history of the past as for girding ourselves for the work of the future; and not so much for rejoicing over accomplished victories as for the formation of plans and the gathering of inspiration for the successful prosecution of the still greater work which yet lies before us. We are met that we may obtain broader and deeper insight into the needs of the hour, and that we may devise wise and skillful methods to meet them; or, deeper still, that our souls, by contact, may kindle afresh with the ancient fire which made our fathers the invincible and conquering legion they were; and that we may be strengthened to meet the demands of our age, as they were under God Almighty for their time.

The dawn of the approaching century finds us in the midst of perplexing problems. It is a time for thought. Within an ordinary lifetime the entire face of the world has changed. A set of peculiar emergencies environing our birth caused it. A period of great spiritual darkness had fallen upon Christendom. The Churches were in decay; infidelity stalked abroad in open day unrebuked; universal corruption prevailed. It looked as if Christianity itself were to become extinct. That God raised up Methodism to meet the demand of the hour is now generally admitted by thoughtful students of the situation. The turn of a hundred years has brought us face to face again with a new, but in some respects similar, set of emergencies, not less threatening and even more perplexing than those of the past. The opening of our second hundred years, if not so dark as that which dawned on our cradle, is dark enough to awaken thought and to tax the courage of the bravest and the skill of the wisest.

The conditions of human society have been, and are being, rapidly revolutionized. The currents of thought are taking a new direction. The old narrow boundaries of nations and peoples have been broken up, and the rims of the world are driven together. Ancient and time-honored theories have been exploded. Institutions, sacred and secular, are put to the strain of new tests.

In the general wreck and revolutions it has become a question what thoughts and what things of the past and present shall be accounted worthy to be borne along into the future age—even the foundations are shaken. We are in the grip of a great combat—the hand-to-hand conflict for the dominion of the world. It is a contest of ideas. The decree has gone forth, never to be revoked, which dooms to extinction the false, the artificial, the

unsound. Henceforth those ideas and agencies only will secure and hold the keys of the future, which serve human need and are helpful to the welfare of the race. With increasing knowledge and growing sense of the right of mind to examine and determine for itself what things are true, humanity will be more and more loyal to itself, and will whip with scourges of incensed and outraged reason all falsehood and spiritual despotism from their usurped thrones. The yoke of priestly authority has been broken, and can never again be put upon the necks of men. It is a great advance. Let us rejoice.

Will the Church be able to bear the strain? Some confidently say no. Many hopefully answer yes. We answer, if the time shall ever come when it is unable to vindicate its right to live, it will perish. If it be of man, it will come to naught. If it be of God, no device against it can prosper. (Acts v, 38, 40.) It will not survive simply because it has gained a foothold, but because it will prove able to maintain it—because God had use for it in working out his great plans—wholly and solely because it has in it the substance of truth and usefulness. Increasing knowledge, which dooms to extinction all the false, ordains to permanence the true and therefore needful. It is simply the great mental and material law as well, “the survival of the fittest,” which is but another name for the survival of whatever moves in the trend and order of the divine thought. The false and groundless arrayed against him must perish.

Nothing has the guarantee of permanence simply because it exists to-day or any day, or because it is old and has had a long run of success; or because it is or has been in the majority; or because it is strong now and has overcome great opposition; or because for now it is the best thing thought; or because it is entrenched in the best affections and best judgment, for to-day, of the wisest and best men; or because it is buttressed by thrones, and precedents stronger than thrones. Many things of which all this might be predicated have passed away as a dream out of mind. The highways and byways of history are crowded with their tombs or unburied *débris*, as the ancient strata are filled with the paleontological exuviae of extinct ages of life. Institutions and systems that in our time even have filled the world with tumult of power and glory flit by us now as specters merely, nameless and nerveless things. Hoary dynasties are now toppling to the fall and hastening to oblivion. Wreckers were never so many, never so mighty, never so exultantly busy as they are to-day; and the world stands by with approving and rejoicing consent as the ruin progresses. Are we not ourselves in the very swirl and rush of the mighty change? Are we not all anxiously waiting for the great to-morrow, when there will be a new heaven and a new earth? Are we so dull that we do not discern the signs of the times? What means it that the sea is strewn with wrecks and craft, floating signals of distress? It means that the elements are in motion. What if they hurtle in our rigging? Shall we forget that the tempest was born at our altars, that it is but the breath of our Bible, the commotion and desolation which follow the triumphal march of our conquering King? 'Tis we that have taught humanity to know its rights—that have gone forth snapping chains of superstition, disenthraling mind, casting down thrones and dynasties, and overturning customs and temples and religions. We have taught men the art of inquiry, the right of doubt, the duty of revolution. 'Tis we that have proclaimed relentless warfare against

error—that have set the sappers and miners at work, and have furnished them the implements of destruction. The storm we now behold raging over the world is but the going forth of liberated thought—the conflict and struggle of ideas. The crash which makes the nations tremble is but the shout of the combatants and the noise of the tumbling ruins of the fortress of lies which has so long held the world in slavery. The Hercules begotten of Christian loins and cradled at Churchly altars comes home now to search us also. The tools we put in his hands he now plies upon our foundations. What shall we do now?

Shall we quake and quail? Shall we turn around and seek to hide ourselves from the tempest of his fury? Shall we lift up imploring hands, and pray his merciless minions to desist? When did we desist? Shall we plead exemption? When did we grant immunity? Shall we plead the sacredness and venerableness of our faith? When did we withhold the hand from the sacred and ancient and revered? What idols have we spared? What temples have we not cast down? Who was it that hoisted the black flag; who has been relentless; who has written over his banners no compromise, no quarter; who has sent forth armies of missionaries to turn and overturn all systems and creeds; whose emissaries are abroad in all the earth to-day, with a roving commission to raven and destroy?

What shall we do, now that the looters turn upon us? Bid them welcome; throw wide our doors, and invite them to go through our temple from foundation to finial; bid the materialist come with his force centers and bioplasmic cells and cosmic laws; the geologist with his blast and hammer, and cataclysms, and cycles; the astronomer with his telescope and calculus the biologist with his microscope and spontaneous generation; the philologist with his lexical apparatus and critical appliances; the historian with his antiquarian researches and archaeological discoveries; the philosopher with his logic and laws of thought; the evolutionist with his theories of origins and developments; the comparative religionist with his vedas and shastras and archaic traditions; the infidel with his cavil and doubt; bid them all come, and we will go with them with lighted torch, and aid them with hearty and generous service to search every stone and pry into every crevice and joint of our citadel. We demand it as our right, that they do not spare us; that they bring on their most mighty caissons, and roll out their great guns of logic and science, and pour their shot and shell of fact and argument upon our bulwarks and towers, and try their dynamite of rage and reason upon our granite foundations. Their impotence will furnish the measure of our strength. The reply will invigorate us.

They will find some flaws that we have not discovered. Let us thank them. They will demolish some of the waste work of our human scaffolding and the stucco of our inventions. The service will be friendly. More than once we have been driven from the booths and tents of our construction into the towers and bulwarks God built. We shall be again. Let the work go on. Our ramparts will hoist no signals of distress. We shall send out no flags of truce. Again we say, let the glorious battle rage until all that can perish shall be pulverized to dust, which the wind shall carry away. They can take nothing from us that will not leave us the richer for the losing. When the tempest and the noise and smoke clear away,

and when the sappers and miners have dropped the tools from their nerveless hands, and the doughty warriors, wearied of the siege, have slunk away in the despair of repeated and hopeless defeats, the citadels of Zion, her towers and bulwarks and palaces, will be seen still standing with no rent in their foundations, and no breach in their walls; and the inhabitants thereof will sing and the dwellers shout for the glory of God that is in the midst of her. The battle preludes the victory.

Nevertheless, there are important things for Christians to consider. The victory will not be won without conflict. Truth wins its conquest by the wisdom and devotion of its adherents—not at once, but by slow process.

Founded on the imperishable rock of eternal truth, the Church of God will abide forever—the gates of hell can never prevail against it. Nothing of the future is more certain than this. But individual Churches have no such promise. More or less they are imperfect and human, and so far forth they have inherent the condition of possible failure. Their only hope of the future is in the truth they possess, and in their ability to cast off the alien and the unsound, and take on the stable and eternal. Fixedness of the inadequate is asphyxia—death. The law of life is growth. No concrete form of Churchly organization is divine, absolutely so. The visible Church is an amalgam, of which the greater part is often extremely human—poor clay mixed with good gold; and often the gold is not simply overlaid and mixed with the clay, but is less valued. The ages are the refiners. The process must go forward to the end. The gold will be preserved, but the clay will be exchanged for better. It is the highest wisdom to be able to strike and hold the conservato-progressive medium—to determine just what is the essence and what the accident—what to preserve and what to surrender or modify. The ultra-conservative sees only destruction in every proposed change, it matters not how trivial. He would hold on to the effete accident until the essence itself becomes moribund. The rash and impatient radical, on the other hand, would peril the life of the kernel by ruthlessly tearing away the protecting hull—would, by the undiscerning rigor of his reform, subvert and destroy. In the visible Church, in any form yet attained, there is, and perhaps always will be, a perishable, as well as a permanent, element—a that which must pass away, as well as a that which must abide. To retain the perishable and attempt to fix it as permanent were as fatal to the Church's life as would be the removal of that which is absolutely essential. Abundant illustrations of this principle will readily recur to you without consuming time in the rehearsal.

The perishable is as likely to be in the creed as in the machinery. That which is essential and imperishable in a creed is not all that is believed, but simply that which is true, and therefore must abide forever, believed or disbelieved—the perishable is the false, the inadequate, the incomplete. We are safe in saying that up to date there is no perfect creed; we even doubt if there ever will be. There is, therefore, no creed that may not change, that must not change, or become obsolete in parts. It was impossible, with the growth of human thought, that Calvinism, as such, should not die. With all its great substances of truth, it could not float its error. The same is true of any system which contains radical error. Time and developing intelligence will demand the elimination of the false, and the supplementation of what has been omitted. We must,

therefore, expect change, even where we least imagined defect, until we reach the solid ground of absolute truth.

If this is so of the creed, much more is it true of forms and methods and expression. These are determined, and therefore subject to modifications by the environments and the changed conditions which will forever be going forward in human society. The great law of adaptation must be observed. That which was wise and useful at one time and place may possibly become grotesque and a hindrance at another time or place. Nature does not treat the seed as the tree, nor even the tree the same under all circumstances.

The absolute condition of permanence to any Church is a substantially true creed. Around this point has been the battle of the ages. It is the focus of the conflict to-day. It will be the turning point of the fight to-morrow. We are told at times that men weary of doctrines—that they care nothing about doctrines. On the contrary, there is nothing which so dominates them. They are determined on nothing so absolutely, so doggedly, as that they will have doctrines which are true. They care nothing what you believe, or what the fathers believed; they have lost all reverence for names and authority; but they were never so determined to accept nothing but truth. That wanting, they will turn from our churchly ceremonies with scorn, and from our sermons and exhortations with derision and disdain.

The Church has no treasure which it must so carefully guard as its creed. It is its sheet-anchor, its foundation, its life-blood, its very soul. A false creed is a burden which no churchly ark can float into the future. So, more and more, we must make account of our creed.

It will forever be a function of the Church to defend its creed. It is the pillar and ground of the truth, and must not only be grounded in the truth, but must be its support and propagandist. The attitude of the Church must forever be both that of a teacher and that of a learner, "not as if it had already attained, but ever pressing toward the mark"—always ready to relinquish, always ready to embrace, where truth points the way, with angle open outward. Thus its creed, substantially true, will, by collision of thought, by enlarged knowledge, by improved means of interpretation, by more perfect definition, by a generally more advanced human condition, by deeper insight, come more and more to have exact truth, and represent the perfect mind and will of Him who is the ever-living source of all truth. The final creed to which all will come, when one by one false systems and inadequate interpretations have been displaced, will be "the truth as it is in Jesus."

It will not do to despise the lights of science on matters of creed or religious belief, or the friendly aid of unfriendly criticism. The very best service often comes from these sources. The harsh critic knocks away the branches that only deform our creeds, and removes the rubbish that is an incumbrance—he can not mar or overthrow the truth.

No more will it do to canonize ignorance by catering to the prejudices and stupid demands of popular sentiment. That by which we are to conquer the world is simple, robust, truth—not prejudice—not passions—not the vote of the majority. Truth, pure and simple, is the mighty power of God, in which we shall be able to repel all assailants, and overcome all opposition. More than any thing else, it is that by which we lay hold on eternity.

The creed is not what ignorance puts into it. It is the expression of the highest conception, not the lowest. Popular interpretations measure the crude and often unintelligent conception, from which, as the mass rises, it will grow. The creed thus standing at the top level of intelligence always lifts and elevates; and the upward movement is often but a movement of interpretation or better understanding merely, and not a change of substance. But we must remember always that a growth of knowledge is a growth of creed—a growth of better, deeper ideas and interpretations. The movement is toward the light. We have said that Calvinism had to throw over its Calvinism to enable it to inherit the future. It carries its old creed, but it does so by proclaiming it dead and practically recanting it—by ceasing to exact it and by publicly denying it. It gains continued life by the surrender.

Have we any thing to surrender in our creed to guarantee our future? Has the century grown from it? Do we find it an embarrassment in the light of advanced religious thought? If it were, it would point to a need of reconstruction. Or, if the time should ever come, it would enforce change or death. But our creed is still our joy. Progressive science has not disturbed one stone of it—higher criticism leaves it intact. It is, properly interpreted, at once Biblical and rational.

Christendom grows toward it, not from it. It has molded the evangelical thought of the age, and, to a large extent, furnished the staple expression of current religious ideas, feelings, and expression. Its once rejected and denounced doctrines are now preached in all pulpits, conspicuously its most hated doctrines of a universal atonement and the witness of the Spirit.

We are not here to mention the revision of a single article of it. With perfect confidence, we write it on our banners, and float them in the open heaven. Every article which our fathers handed to us we transmit to our children. Of the treasure they gave to us we have lost nothing.

One God in three co-eternal persons; one incarnation of God in the second person of the ever blessed Trinity, the Redeemer and Savior of men; one Holy Ghost, the third person of the Godhead, ever present on earth, the renewer and sanctifier of penitent souls; one Bible, whole and entire, a revelation of God's will to his human children; man, a fallen being and an actual sinner, needing salvation; one all-sufficient atonement, by which any and every man may obtain pardon and utmost salvation on the same terms; man immortal and responsible; the resurrection of the dead; an eternal final judgment; an eternal heaven for all regenerate souls, and an eternal hell for all finally impenitent sinners;—these are the great fundamentals of our creed, which, interpreted by intelligence, not by ignorance, we continue to offer to the world for its faith, with the confidence that it is able to bear the test of most rigorous examination. Here we stand.

The immutable conditions of permanence and power of any concrete form of Christianity are a true creed, wise methods, power of adaptation, faithful administration, inflexible integrity, a holy constituency, abiding faith, the indwelling of the Holy Ghost, a consecrated and capable ministry. These secured, success and permanence are as inevitable as the effects of gravitation. Any one of them wanting, or in proportion as they are absent, failure is inevitable. These are, therefore, the points to which, with ever growing earnestness, wise and pious thought, and true and able

churchmanship, must give heed. These points will doubtless all pass under your review in some form during your deliberations.

Next, our creed is our pulpit. The creed is the formal expression—the theory of truth. The pulpit is its expounder and embodiment in the living voice and in the emotions—mind speaking to mind and soul touching soul—God speaking through the human messenger.

The Church of to-day and of the future will have need to make great account of the mind; of its appeaseless desire for truth; of its power to apprehend truth; of its determination to have truth. It must keep in constant recollection that in the pews and among the masses from whom it is to win its converts there are hungry minds looking this way and that way for light upon the deep and great questions which emerge in every human consciousness as it advances toward eternity. It is the Church whose teachings, oral and written, will satisfy these longings—that will not attempt to repress them, or ignore them, or feed them on the husks of fable, or the wind of mere sound, or the swash of sentiment—that will possess the future. It must, to make good its inheritance, grapple with the great problems, and master them, and so be able to furnish the solution, which educated and trained reason will discover to be worthy and adequate.

The future will demand, with even increasing emphasis, that men who wear priestly robes and minister at holy altars shall be worthy to wear the sacred vestments—capable to speak to men, and deserving to be heard by men.

There is, we are bold to say, no greater need to the Church of to-day than that it give heed to the character and quality of its priestly order. For its pulpit and its altars it must have men who intelligently understand its divine creed, and who are competent and faithful expounders of it; men, not novices; priestly men, of unsullied robes; holy men, whose hands are washed of mammon, and whose lips, pure and clean, keep the law of God; men of greed—not of wealth, or fame, or applause of men, but of soul; men who quarry in the mines of truth, and have skill to bring forth its precious ingots and Kohinoors. Beyond question also, there is need for improvement in the matter of intellectual training for the pulpit, and the quality of its utterance. The men who, by the appointment of God, are called to lead the age, must be abreast—in advance—of its highest thought. It will be impossible for the pulpit to hold its place of power without this. The prophets were far in advance of their times. Whenever religious teachers have fallen behind the great thinkers, religion has declined, and will.

But if there is demand for increased intellectual vigor, what shall we say of spiritual power? Is there not alarming reason to fear a still greater want here? The deep, dead, earnestness of the fathers was their power. It inspired them; made them go beyond themselves; put meaning and emphasis in plain, crude words and common thoughts, which, without graces of speech or aid of learning, made them mighty. They burned, and men felt the heat. They aimed at results, and reached them. Am I mistaken, when I say, there is to-day a vast amount of aimless, spiritless preaching? Is it any marvel that men are not moved, when they are plied with platitudes—when there is not a ripple on the dead sea of stagnant thought—not a breath of desire even to stir it? Is it a wonder that

the cry is raised about empty churches—about the masses that never enter the sanctuary? There is a reason. Can we affirm with truth that it is because men feel no interest in religious things? Is it that they are averse to concourse? Can it be ascribed to a disrelish of harangues or public addresses? Is worship distasteful? Or, must we find the cause in some other reason? Men weary of platitudes. They have a disgust of crudities. They tire of spiritless, dry, and heartless forms. They believe in sincerity and earnestness. They relish manly words. They like to feel the pull of a great soul on their souls—the tug and draw of a sympathetic heart. They require the grip of mind. They must believe in the absolute honesty of the preacher. In every service of worship they demand, with the force of an instinct, that it shall be worship—it must have the soul.

Let the pulpit flame with thought, with earnest Gospel messages, and other truths which illustrate and give force to its teachings; let the preacher feel the gravity of his great commission, and let him propound and expound the doctrines of faith as if he believed them—felt them—and the complaint of deadness and neglect of the house of God will cease. I have the profound conviction that one of the most crying needs of the Church of God to-day, if not the very greatest, is a revival of the spirit and fervor of religion in the pulpit, and sorry I am to say it, in no pulpit is it more needed than our own. The need is both with respect to the mind and heart—one as much as the other. There is lack of manly strength, lack of devotement and devotion, lack of earnest piety, lack of priestly propriety, lack (it is to be feared) of any proper purpose, and in some cases, of desire even. The people are hungry, and for bread they are fed on husks—worse than that often—mere wind and sound. These are unsavory words, but I dare not withhold or moderate them.

If this convention might result in setting us all to think upon this point alone—if, standing here at the door of our second century, it might be so laid upon our hearts that the pulpit of Methodism should be roused to its ancient zeal, its ancient hunger for souls, its ancient heroism—it would send a thrill of joy through a thousand discouraged, starving Churches, and a quickened life that would stir the land from rim to rim. There is no mistake, brothers, it is the great need of the hour. There are thousands of honest, great-souled, earnest men of God in the pulpit, deeply feeling the situation, and who save the cause from perishing, but they are weighed down and neutralized by, I fear, an equal, if not much greater, number of intellectually and spiritually half-dead pastors, who study only their ease and support. O, for the awakening of the pulpit of Christendom!

As between the honest earnestness of unlettered rustics,—(but, alas! rustics are not all earnest; our most educated and cultured ministers are not the deadest: on the contrary, I think that they are by far the most alive; the dead are the ignorant and untrained, more frequently),—but as between the honest, earnest rustics, who, out of their souls, speak as they feel, and what they feel—simple truths in homely garb—and the dilettante, who reads or speaks his vapid nothings with a parade of literary finish and rhetorical and elocutionary flourish, let us have the rustic. But why have either in God's pulpit? Is this a place, in this age, for crudeness, for pantomime, for tricks and arts to show off insipidities? Is this a time for drivell, when the battle of ideas and principles which are to determine

the destiny of the world is raging? The man who has the effrontery to stand in a Christian pulpit in the nineteenth century, ignorant of its thought and hunger, unconscious of the forces about him, without a sense of the gravity of the situation, to waste the time and abuse the patience of a long-suffering congregation in trashy sentimentalism, or the frippery and syllabub of meaningless and spiritless quirks and fancies, or pompous and hollow rodomontade, deserves to be whipped from the temple as a harlequin.

A world swinging in darkness; millions of men perishing for the light of life; continents with signals at half-mast; the cry of distress and despair coming from dying men and women; sin rampant, the wild beast of nameless sin ravening and destroying; death busy mowing down thousands at a swath; eternity in the prospect; every thing to stir men with concern, and a puppet in the pulpit of God, with shallow placidity reciting the merest mimicry of thought—a minister of Jesus, the man of sorrow, sent to save souls; to stand as his ambassador; to speak for him; to tell the pathetic story of his love; to win the souls he died to save; to defend his name and fame; “to cry aloud, and spare not”—a minister of Jesus, able to preach without feeling, without passion, without desire, and then to look into the faces of his fellow-men!

Again, I say the greatest want of the Church is a pulpit and priesthood that shall represent what the terms imply—we who stand in God’s stead must have power, personal power, soul power, power that is only born of the Holy Ghost, to move the souls of men. It must be in us before we can transmit it to the perishing. We must reach them, or they are lost; we must reach them, or we, too, shall be lost.

I fear, sometimes, that we are forgetting that God has a law; that there is a Sinai as well as a Calvary; that there is a hell as well as a heaven; that there is peril and danger all about us.

In this connection I beg also to suggest that the Church needs to give thought—more thought than has been wont—to the matter of order in its public services. Between stiff ritualism and extemporaneous irregularity, lies the wise *via media* of decent conformity to an established order of worship. As far as possible, uniformity is desirable. But the thing that ought, under all circumstances to be required and secured is, at the very least, a demeanor becoming the house of God, and the dignity and solemnity befitting a holy religious service. The happy medium lies between a cold, artistic ritual, on the one hand, and crude, slovenly carelessness on the other. A simple ritual, comprising a psalter-service of responsive readings, hymns properly read and then sung by the entire congregation, with anthems, by a trained, religious choir, with appropriate Scripture readings, and simple, earnest prayers, the congregation joining in the Lord’s prayer, followed by a sermon which comes from the heart and mind fused by the desire to help and save, will not fail to secure the respect of the thoughtful, and leave a pleasing and profitable impression upon all. But where this can not be attained—as it can not be always—there is still a decent propriety which should be observed in the humblest service. Coarseness, loudness, inconsiderateness, deserve unsparing rebuke.

The least that can be said of the sermon is that, inasmuch as its final cause and sole object is to produce religious impressions and be helpful to the spiritual needs of the congregation, it should, in every case, be

profoundly serious and earnest, both in matter and manner. The themes should be such, and so treated, as to help the mind to a clearer understanding of truth, as to produce in it seriousness, promote penitence, awaken desire, aid to faith, guide in the practical affairs of life, and—summing it all up in a word—such as to stimulate and move the hearer to such a life as he ought to live.

The preacher should habitually, in the pulpit and out of it, cultivate the thought and feeling that he is ambassador of God. The thought will give dignity and sacredness to his bearing, and weight and impressiveness to his words. Carrying that atmosphere with him, men will recognize it, and will be half won before his message is delivered.

Brother preachers, we must have souls. God sends us for souls. He demands that we shall have souls. Our preaching is a failure if it win not souls. The lost will rise up in judgment against us if we forget them, if we be not faithful to them, if we neglect to warn them, if we trifle with their souls. What mean those awful words of the prophet of God?—"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness, which he hath done, shall not be remembered; but his blood will I require at thine hand."—Ezekiel iii, 17-20.

Ministers of God, what think you; do not these words fit our time?

Methodism is not the product solely of the pulpit. Potent as has been that arm of the service—the right arm—it has been answered by a no less efficient left arm, without which it could never have become what it is. An army of noble men and women have been untiring and indefatigable co-factors, cheerfully furnishing out of their scanty means when they were poor, and greater abundance as they have grown rich, the sinews of war, and at the same time doing valiant service as soldiers in the ranks. It is not too much to say that they have many times turned the scale of victory and pushed the column of conquest. Their holy lives, their testimony among their neighbors, their fervent prayers and exhortations, their zeal, their generous self-sacrifice,—who shall compute their value? It is the glory of Methodism that she, under God, was the first to develop this agency. This is especially so of woman's power in the Church. Methodism gave her her place, opened her lips, and unsealed the fountain of her spiritual power, and made her a worker in the house of God; and nobly and generously has she repaid the gift. Many a time her voice has been the bugle-call—the resurrection trumpet—the first to summon to battle, and loudest and clearest in the notes of victory. Out of our class camps the great Captain has led her forth to broader fields and wider campaigns. Who knows but that for such a day as this He has been training her sinews for war and her brain for counsel? Who knows

but that for this hour of the great final battle of the hosts of sin and righteousness he has been preparing in her his most efficient instrument? Who knows but that now, when the hearts of men are failing them, the timbrels of Miriam are to sound the notes of final triumph?

Men of Israel and women of Israel, the Church needs you to-day as never before. What you have done is but the beginning of your great work. Massed forces is the demand of the hour. The pew must rally to the pulpit. The old Methodist renown, all at it, and always at it, needs to be restored in its ancient luster. Chief men and chief women, the opening century calls for you, and calls to the front. All your powers of brain and heart, of personal and property influence, of vigilant and persistent endeavor, by consecration and prayer and exhortation—all are needed for the hour that has come on the world. Know that the mighty battle is now set. It is not to-morrow, but to-day. The great forces are in the field. Do you not hear the bugle call sounding along the extended line? It is the battle of destiny. The standards are in motion. Legions of Methodism, pulpits of Methodism, foremost men of Methodism, foremost women of Methodism, to the front. It is the decisive hour. The great Captain, bearing on his thigh the awful name, "Lord of lords and King of kings," commands in person to-day.

The Church of the future will have for its supreme aim the salvation of men. It will have the deep and sorrowful conviction that men are lost. It will see the great truth that sin is the tremendous and appalling fact of human history—darkening the ages and threatening to project its fell and deadly blight over eternity—that its essence is death. It will take the world-wide woe to its heart, and feel, as it never has felt, sympathy with our Lord in the one thought which brought him from the throne to the cross. No longer beguiled with empty pomp and meaningless or heartless ceremonies, it will feel the Gethsemane agony and the Calvary throb. Hitherto it has been touched a little with the vicarious inspiration of love and agony—has felt a few pangs of travail. It will yet take the world's woe in its heart, and never again rest until its redeeming Lord shall see of the travail of his soul and be satisfied. It will bring its real prayers, it will bring its wealth, it will bring its very self—its love, its zeal, its intellect, its power of human sympathy and faith, and, putting its all of energy, of affection, and will, under the mighty burden, will join with the great sufferer himself to roll it away forever, and lift men into the light.

The Church is the proper moral leader of the race. In the moral sphere she is supreme, and has the right of censorship and the duty of guardianship, but even here she speaks from her pulpit and under divine commission, in her character as a messenger of God. She does not trail her garments in the slime of partisan scrambles or bedrable herself with the filth of the pot-house, and make herself the mark and jest of fools.

The Church should always be the first to discern and most prompt to lead in every moral and human advance. Where there is wrong she is bound to condemn it, denounce it, fight against it. Where there is right she is bound to identify herself with it and support it wholly, irrespective of persons or parties. The Church must, in her ministers, in her members, and in her activity, as an agent affecting and directing in human affairs, maintain an unequivocal and exalted position, so that all men will look lovingly to her as an exponent of all that is right, and noble, and honor-

able; or, if not lovingly, be compelled to see in her the uncompromising foe and scourge of all that is mean and hurtful to men. She has a right to live only as she wins or deserves such a fame. When, if ever, she comes down to the level of a mere earthly thing, governed by earthly aims and serving earthly policies, she deserves to die. We must more and more protect her high repute by keeping her more and more sacredly apart to her own sphere.

The Church of to-day, much more the Church of the future, must take to its heart the duty of combining and massing its forces against that gigantic atrocity, that diabolical conspiracy, that nameless "monstrum horrendum" of Christian civilization, that mothers nine-tenths of the woes and sorrows which blight and curse our modern age—the traffic in intoxicants, which hides its deformity under forms of law. How long shall the face of our Christian age blister with this worse than pagan shame? Has the virtue of our time degenerated so low that we do not even blush at the legislated traffic in the souls of our own children? that by the very doors of our homes and our temples an army of miscreants should, by authorization of laws made by Christian lawgivers, prosecute a work of murder and death? Are we reduced to the shame of admitting that a civilization that has grown up about our altars is impotent to cure the evil? How can we go to the heathen with this cancer of worse than heathen infamy festering in our bosom? Our Church, from the first, has borne testimony against it, but we must renew our protest, with louder and more solemn emphasis until our land is rescued. If ever the pulpit had the right, the duty to flame with unsparing rebuke, it is here. If ever there was a cause which deserves to unite philanthropy and patriotism with piety in restless endeavor, it is this. The exorcism of this demon, this vampire that has seized and preys on the very vitals of the nation, demands the combined energy of the Church and the government.

The Church needs to keep in mind and be loyal to the idea that she is purely a spiritual commonwealth—a divine kingdom in the earth. The only relation she sustains to worldly policies and politics is in the moral principles which she teaches and the exercise of the individual rights of her members. It is apostasy to her mission and a prostitution of her pulpit when she engages in political strifes or permits her pulpit to become a partisan platform for the promulgation of mere political doctrines. That here lies one of our great perils, as a denomination—I speak for my own—there can be no question. That it is a living question for the Churches is most certain.

The Church is God's specific organ for propagating moral and spiritual truths and life, the governing principles and laws which are to fashion individual character and form society. It is inevitable that she should, indirectly, most powerfully affect all the subsidiary interests and movements of men—commerce, politics, and all other factors which go into the life of the world, but it is always unwise, if not absolutely sinful, that she should ever depart in spirit or purpose from her divinely appointed sphere.

There are moral issues often emerging in political contests to which the Church can not but be a party, and about which the pulpit must speak, and on one side only of which both pulpit and Church can stand, but even then she may not transfer her pulpit to the hustings. Both in sentiment and vote she still simply represents herself and acts as becomes her own order.

We need to keep in mind and take anew to our hearts the matter of personal religious experience. This was once our great distinction as a Church—it was our power also. Have we deteriorated? I will not answer that question. But this I say, that there are symptoms which, if they are not occasion for alarm, are such as ought to awaken concern. It would be no new fact if the power should be lost in the form. Spiritual life is a great endowment, for which there is no equivalent, but it is an endowment which is not transmissible from one generation to another by machine methods or ritual. It must be born of the Holy Ghost in the soul of man. The power of the Church is its hold upon the Holy Ghost. "Not by might nor by power, but by my Spirit saith the Lord." Methodism is peculiarly a birth of divine power; it is in its very genius an expression of this. Take it away, and it is nothing. It has no vitality or function devoid of it. Once lost, its decline must be rapid and fatal. We must guard this precious treasure. We must not permit ourselves to lose the desire or the divine art of soul-saving, or if we shall God will have no more use for us. No better thing could come to us this centenary year than a soul-quickenning through all the Churches—a real revival of our ancient fervor and zeal and joy. Why shall we not have it? Are we straitened in God? Is there not power with the Most High? Is his arm shortened that he can not save? Why shall not this convention be a "Pentecost" to us? Would God that "the windows of Heaven might be opened;" yes, that there might even now come tongues of fire "that might light on us all." We need it, and the perishing needs that we should have it. We are straitened, not in God, but in ourselves. If this convention might get near to God, if we could but open our hearts to him, if the genuine desire might grow in us, if we could but feel the need, if we could with one mind and intense longing pray for the great baptism so much needed for our own souls and for the great work committed to us, would we not have a Pentecost? Is there any reason why there should not be in all our Churches a pervading and glorious revival of religious power? Do we not need it?

For myself, I have the profound and undoubting conviction that, were we to lay this matter to heart, and go, preachers and people, to God with prayers that represent real desires, absolute hunger for God and for souls, we should find a power that would save, in all this land, a hundred thousand souls, a power that would go far to solve the problems that so distress us all.

We can not meet the mighty emergency that is upon us without God. If the pulpit needs him, so also do the pew and the home and the market and highways and byways of business. We all need to get nearer to God. If we can but secure this "there can be no divination against Israel, no enchantment against Israel." Here is the hiding of our power, the dwelling of the Lord in the midst of us—yea in our homes and hearts. Personal religion—an indwelling God—a knowledge of sins forgiven, these we must insist upon as the privilege and duty of all.

The Church needs to look after her children. "He that provides not for his own, and especially those that are of his own household, has denied the faith and is worse than an infidel." (1 Tim. v, 8.) The children that are born to us are our first care. They are the Church's first hope. To them especially are the promises. There is, after all, "a holy nation, a seed of righteousness." There is no blessing comparable to that of being born in a holy family. As a rule, character, if not inherited, is formed in youth; des-

tiny starts from the cradle. These years of maternal care are the fecund years. There are instances of children reared in the shadow of home and churchly altars, going widely astray and becoming irrecoverably lost, but they are not frequent, and perhaps in every case could be traced to some serious defect in training. Religion in the home is better than fortune, better than any possible worldly inheritance of name or rank or position. This emolument belongs to the seed of the righteous. No greater duty devolves upon the Church than that she should secure the full benefit of this priceless inheritance to her children. If we are called upon to tell the towers and mark the bulwarks of Zion we are likewise invited to go round about her and consider the beauty of her palaces. The Christian home! The earth has nothing like it. The star of Bethlehem shines over its rafters; the sapphire of the divine promise lies beneath its foundations; love presides over its cradle; the incense of prayer fills its chambers; hope sheds its gentle radiance around its hours of sickness and bed of death; through its open casements it beholds the land that is afar off; the eyes of the Lord are over it, and the angels of the Lord camp round about it; it is the ante-chamber of heaven; near by it are the celestial habitations into which the sainted ones have entered; it is but a step from its threshold to the everlasting glory; it is the trysting-place of men and angels when earth and sky touch each other, and the one melts away into the other. It is the training-school for the soldiers of the cross. It is the kindergarten for the university of heaven. It is the dressing-room for immortality.

The Church is the creator and guardian of the Christian home, and there is no other true home. It must be her work, more and more, to rear its walls in beauty, that the heathen and godless may see the goodly heritage and blessedness of the righteous, and be drawn to the "gates of Zion." "The promise is unto us and our children."

We must give more attention to the Sabbath. The Sabbath is not a human accident of churchly order, which is optional and modifiable at our will. It is as much a divine institution as the Church itself is—as man is; it belongs to the essentials of his spiritual life and growth. Christianity can not stand without the Sabbath. It is founded, not simply in positive law, but in the present constitution of human society, of human nature itself. Its neglect is spiritual ruin. It must be entrenched in conscience and sacredly guarded for the soul as a holy day—a day when the rage of the beast of mammon shall be stayed, when the grip of avarice shall be relaxed, when the grind of labor shall stop its weary wheels and man and beast shall rest; but especially as a day when man, shut in amid the seclusions of home and the holy sanctuaries of God's house, may cool the fever of passions, and, turning his thoughts and the gaze of his soul to the great supersensible realities which lie out there toward eternity, may feel the attraction of things invisible and eternal. We must have it, and it must be kept holy, or humanity itself is hopelessly swamped in the mire of worldliness and bestiality. It is God's own breakwater—the dyke he has thrown up. If we permit it to be removed, if we fail to preserve it, devastation will be the inevitable outcome. It is one of several great vital interests providentially committed especially to the Churches of America, and hence largely to us, the great leading branch of the Protestant Church in all parts of the land. We must be more sacredly true and faithful to this holy trust, remembering the words of the Lord: "If thou turn thy feet

from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob, thy father; for the mouth of the Lord hath spoken it." Isaiah lviii, 13, 14.

The Church needs to cultivate a broad and generous catholicity, and at the same time an intense and earnest individuality. The spirit and faith of our people is, and always has been, spontaneously genial and cordial. If we have erred, and I think we have, it has been in the direction of neglect of self-care and appreciation. We do not need less of the former but more of the latter. Healthy and hearty denominationalism is an element of right and power. Catholicity may be overdone and engender weakness. The first care of a Church should be its own greatest efficiency. It best serves others by most loyally serving itself. It builds other walls by building its own good and strong. With a heart full of good wishes and sincere God speeds, its hand needs its entire strength at home. Your own Church needs the full measure of your power, and nowhere else can you so profitably spend the entire energy of all your strength as in the work she gives you to do. A roving Christian is always an unreliable and unprofitable one to the cause of God. His influence is hurtful in his own Church and inappreciable or detrimental to others. His frequently vacant seat cries out against the sincerity of his profession, and his indifference chills and blights at the only point where he has any power. Absolute loyalty to the Church to which one belongs, strict observance of all its requirements, and earnest efforts to promote its success, are the common duties of all who enter its fellowship. One who changes his Church relations for slight or insufficient cause, if not guilty of gross sin, commits a high impropriety; but one who retains the relation and neglects its obligation is even less excusable. More and more we need to teach that the Church is not to be viewed as a place of ease and comfort merely, but a league of work—not for enjoyment only, but for useful and holy endeavor. The enjoyment of its privileges imposes obligations of service.

An urgent duty of the hour is that we teach our people and train our children in this direction. The evil of our time is superficiality—over profession and under living—much cant and little reality—little emotion, less principle. We need to hunt for the foundations—to learn that Church life and Christian life means absolute allegiance, robust, manly, devoted consecration. Fast and loose, cold and hot, intermittent, spasmodic religion is a disgrace to its possessor, and a reproach to the Christian name. The age demands robust men, men who can be counted on, men who can stand single-handed, who at home and in the markets of the world will always be found true. Valetudinarian and ambulance Christians are an incumbrance to the Church, which should be reduced to the minimum as soon as possible. The lesson of the day is brave, honest, cheerful work.

Once more the Church needs to keep close to the people—close in sympathy, close in contact—close to the poor, the neglected; needs to keep in memory the saying of its Lord, that he came, not to call the righteous, but sinners, to repentance—not to the whole, but to the sick—to hunt up "the lost sheep of the house of Israel." The Church that will abide and flour-

ish is that Church, by whatever name called, that shall keep closest to humanity; that shall recognize man as man; that at the altars of its God shall know no distinctions; that keeps itself in warm and loving sympathy with the humble and the lowly, and seeks to raise up the poor and oppressed; that despises not the fallen and the outcast; that opens wide its doors of welcome to the stranger, and makes its altars a refuge to the friendless and forsaken.

We have a great lesson to learn here, and it is pressing us to-day with new and startling emphasis. There are signs that our Protestant Christianity is losing hold of what are called the masses, a word itself of bad omen; its meaning, plain and simple, is, that we are drifting away from humanity; that we are becoming aliens to our brother men. That the Protestant form of Christianity improves the general condition of those who come under its influence; that it builds a higher type of character in the individual; that it creates better homes, better governments, a truer and nobler civilization, can not be disputed; but no more can it be disputed that it has a tendency to separate the poor and rich at the altars of God. It is the religion of the respectable. This is its greatest weakness and danger. It lifts its adherents, and in lifting them segregates them. The Church becomes a separate community—a kind of distinct nationality. In providing for itself to meet its own wants it creates conditions which practically exclude the unsympathizing multitude. It ceases to have any thing in common with them. By an inevitable law, as the churchly people rise above them, they drift away and fall, not simply into indifference, but into a latent—many times into an active—antagonism and hostility to the Church itself. The masses are poor and accustomed to coarse conditions; often poorly clad and coarse mannered. They fall into the idea, and it is not surprising, that well-to-do people look down on them and consider them as not desirable associates, and of sheer embarrassment, not unmixed often with resentment, they keep away from assemblies in which they do not feel at home, and in which, not unfrequently, they are made to feel that they are unwelcome. The minister in their thought, and, alas! too often in his own feeling, stands off at a great distance from them. He is a great stranger. They do not look upon him as a sympathizing friend, as one to whom they can go with their troubles and sorrows. The chasm is frightful, and is growing wider and wider. We have practically no hold on them. Except when death enters their dwellings, they do not think of us, and then only perforce through custom. This is true of the entire mass of degraded and debased people who constitute so large a proportion of the population of all large towns and cities, but not of them only. There are multitudes of intelligent and respectable poor, and not a few of the well-to-do and rich, who never attend religious meetings. There is reason to fear that the evil is increasing.

In this respect our Romanist fellow-Christians do better than we do. They do succeed in holding the sympathies of their people. No difference how degraded and debased, they do not let go of the Church, and the Church does not let go of them. The Church is their pride. They may be ever so wicked, still they cling to the Church. It loads them with absurdities, it burdens them with taxations, it represses their liberty, it subjects them to surveillance, and imposes other inconveniences and oppressions from which men naturally recoil, but their devotion does not flag. It is

easy to assign reasons, but there is one reason not often discerned by Protestant critics which is more potent than priestly chains. It is this: the Church keeps with the people. Let others revile as they may, the people believe the Church is their best friend. It provides orphanages for the children and homes and asylums for the helpless and infirm. Makes them poor! Yes; but it does not withdraw itself from them. In its cathedrals and churches, as a rule, it welcomes the poor and the rich alike, and makes no distinction between them.

The question in its deepest form is the old question, not yet solved, and seeming to defy all attempts at solution—the question of the relations and obligations of capital and labor; or, broader yet, of riches and poverty; or, still broader, of the poor classes and the rich classes. It is a practical question for the Christian, even more than for the mere philanthropist or political economist, for the Church even more than for the state. It is the most living and important practical question before the mind of the world to-day, emerging in all lands, and pressing all religions and governments. It comes home to the Church as no other question does in the matter of practical Christianity. How to meet it? The prophet who should furnish the answer would be the greatest benefactor of his age.

Nothing could be more stupid than the agrarian vagary, to attempt to level condition by equalizing property; or the attempt to limit ownership; or the attempt to deprive the owner of the free use of his possessions; or the attempt to secure a dead level between the rich and the poor as to style of living; or the attempt to enforce social uniformity. These are impracticable, and were they practicable would depress and not elevate—dragging down rather than lifting up. The free possibility of rising must be preserved as the great incentive to advance in all social and human welfare.

It is the duty of men to become owners, to acquire the control and use of property, and to any extent compatible with honesty and the performance of other duties. The point where the question of difficulty emerges is not as to the right of ownership, but as to the duties which arise from ownership, and the rights of others. This is a question impossible to be determined by human legislation, which exhausts its function when it provides equal laws for all, securing to labor its marketable value, and to all equal opportunity in the competition for a livelihood.

But have the poor and unfortunate therefore no further claim on the property of the rich? Does the obligation of the rich as to the use of his property stop with the secured enjoyment of its possession? Has he no further duty to the poor than to pay him the agreed and just wages? In human law, no! But does the human law determine the question? Is there no higher law?

The root-sin of humanity is selfishness; is, always has been, and always will be. It is the oldest, most dominant, and latest, if ever perfectly cured. Out of it come all forms of caste and oppression. Under its sway the rich man says my property is my own; it was honestly obtained. He says it all the same and more vehemently if it was obtained by robbery and oppression. What is my own is my own, to use as I think best. I please to use it for my own pleasure. I please to leave the poor to their poverty. A chasm is dug broad and deep, an impassable

gulf even in this world. There is an impassable gulf also in the world to come.

The wealth of the rich enables them to live better than the poor, to wear finer clothes, to have more home comforts, to surround themselves with elegance and state. Who shall say that it is wrong? But the rich man does not stop with this. He assumes to be better than the poor man—lifts himself up with pride, neglects him, oppresses him by his arrogant treatment.

The poor man must not cross his threshold. He must stand like a menial at his gate. He must take off his hat when he comes into his presence. He must be humble and deferential, even when he asks for his own, and thankful when he gets it. He must live in his humble home and be content with his scanty fare; must learn to deny himself and see his children put to disadvantage without complaining or aspiring to any thing better. He is poor; these are his lot; they are good enough for him. He must be cheerful and not mar the happiness of his rich neighbor, often his oppressor, as he goes bowing with age or indigence to the grave. A great gulf is dug, deep and impassable. Is there no wrong? Because there is no legal claim, is there therefore no claim?

He turns to the Church of God. Here at least, he says, I shall find a refuge. It is my Father's house, with whom there is no respect of persons. These are my brothers. They will not add to the bitterness of my poverty by frowning upon me or turning away with disdain, as we kneel together before our common Father. He approaches its door, and finds it closed; finds that even his Father's house has no place for him; that he is an intruder; that even heaven seems to have discriminated against him. Is it any marvel that he does not return—that the masses do not attend the churches; that they grow savage at what, to them in their hard lot, seem the hollow names of priest and temple?

How is this great gulf to be bridged? You, Christians, have no greater practical question before you than this. There must be an answer found, or the masses will never be reached; they will drift further and further away, and Christianity itself will be one more added to the long list of failures. But the answer will be found. God will yet have a Church that will solve this perplexing riddle. The cure will not come from human legislation. It will spring and flow forth from the altars of God when he shall have better and wiser children than we are.

It is idle, and worse than idle, to say the doors of the churches are not closed. In the large towns and cities many of them are as effectually closed as if guards were set about them. It is impossible to evade the responsibility. We may ignore the question, but we can not escape the solemn consequences.

The school and the Church are essentials which the money of the rich must provide for the poor and aid to support when they are provided. The Church, with all its benefits, is the common property of God's children, saints and sinners. To exclude any of them, or fail to provide for them, is a practical denial of Christ. To set up distinctions at the altars where we assemble to worship a common Father is a reproach to him and a sin against his children, who are in his sight equal.

No one can assume, in the light of providential history, that it is wrong to build magnificent churches. The temple built under God's immediate

direction has never been surpassed in costliness; but it made no distinction between the rich and the poor. If for any reason costly churches, built to meet the tastes of the refined and wealthy, shall be practically to exclude a large class, then we must provide plainer structures in which they will find greater freedom and comfort; and we must preserve the option in every case so that all will be accommodated with freedom of access to any and all God's altars, as they may elect. The perfect freedom of God's house is the rule—liberty of election of the place of worship bringing it within the convenience of all—the principle of adjustment. Thus all can be accommodated with a free place in the house of God, as their circumstances and proper tastes may dictate. With such provisions congregations will adjust themselves.

The theory is not impracticable. It is practicably realized in all the old countries, and among Protestants and Romanists alike. It is left for the plain democratic people of liberty-loving America, people who deny aristocracy, who proclaim in their constitution the doctrine of human equality, and for Christians—Protestant Christians, who claim pre-eminence of Christly character—to set barriers of class distinction at the door of the sanctuary of God. The burning shame falls upon Protestants; recreant to our royal antecedents, it comes home to us. How can we answer for this? Who is it that hath said, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place, and say to the poor, Stand thou there, or sit here under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren. Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? But ye have despised the poor." (James ii, 1-6.)

Various expedients are proposed,—the establishment of missions, the employment of tract distributors, street preaching, and a multitude of such things, all of which point more to the defect than to the remedy. What they want, and what they have a right to have, and what they must have, and what their Father in heaven will see that they do have, is his whole Church, and not a beggarly crumb only from its table, and that given in a way to be unsavory and to hurt rather than help. Any perfunctory attempt to meet the want will fail. His Church, pulpit and pew, will yet go, with warm and generous love, to the perishing; will cease to be exclusive; will open generous doors to the highways and hedges; will break down all barriers, and God's poor and neglected children will be welcomed to his house. The standing reproach will be taken away. The fountain of healing will flow from the altars of God; but it will be when Christian preachers and people mean to save men. What is wanted is honest love for men—honest desire to be brotherly. The problem is a hard one; but this will solve it. Love is the mighty elixir. There is no love for God that is not also love for men. Love will devise ways and means.

The Church has but just one work and function on earth. It exists as the kingdom of God among men. Its real components are regenerate souls. It is the body of Christ still living on earth. Its function is to

build up and perpetuate a divine and holy commonwealth. Men are perishing in sin and ignorance. Its work is to save them—the completion of the work for which its founder came into the world and laid down his life. It is not a house of ease or elegance, for rest merely, or for comfort or delectation. It is a divine community, in which every member is filled with inspirations and loaded with duties. Its very genius and law is self-sacrifice. It worship is work and its work is worship. It builds itself by building others. It lives by the day. It can not lay up a store to-day that it may rest to-morrow. It must be forever busy—busy in the home, busy in the highways, busy in the sanctuary, busy with its hand, busy with its money, busy with its brain, busy rolling back the world's sorrow, busy rolling in the day; busy and brave and generous and hopeful; never wearying or despairing. Her honor is her work, and her work is her honor.

The Church will be successful. She will outlive all her defects, and will yet lift the world into the light. She will make a great future for humanity. She is now building it. The walls are going up—going up as never before. She inherits the ages; her days are as the days of man. Her going forth is as the shining of the sun in its strength. She shall not rest or grow weary until the earth is filled with righteousness.

“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” (Isaiah ii, 2-4.) “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all my holy mountain, saith the Lord.” (Isaiah lxxv, 17-25.)

We are now in the battle. This is the fruit of the victory which is sure to come to far future generations. Is the prize worth the conflict?

You will say the paper I have read is not a cheerful send-off for the convention. I leave that for others. You will say that it casts a gloomy horoscope for the future; that it is a sad refrain. To this we answer no. There is not a note of despair in it. It is not a look backward for the golden age; it is not a concern in that the former days were

better than these. The world has never seen so bright a day as this. The Christian cause was never so full of hope and power. There were never so many noble Christian workers. There were never such signs of victory. Our own Church never had such elements of power, such resources. It is a glory to live in this most magnificent hour of all time. It is the grandeur of the hour that points to its needs. It is because it is further on, nearer the end, in the focus of destiny, the final great struggle, the moment of ultimate and glorious triumph, the day when truth and right are springing to their dominion, that the needs of which I have spoken are apparent. There was an excuse in the dark past; there is no excuse in the sunlight of to-day. The childhood age is gone; the manhood age has come—the proud hour of destiny. The world waits, expectant of its conquering King. He is coming; the echo of his footsteps is heard among the nations. Therefore it is that our ranks need to be in marching order, to usher and welcome him. Close up—close up! Let every banner be unfurled; let every soldier be at his post.

Blessings on all the tribes of our Israel; blessings of the heaven and blessings of the earth; blessings of the Lord God of Israel! May there be peace and sweetness in all your borders! May your bands, that go out by hundreds, return in thousands! Yea, may it please the Lord God of our fathers to multiply you a hundred-fold! May your “towers and bulwarks” stand strong, and your “palaces” increase in beauty and comfort and riches! May there be songs and rejoicings in all your habitations! May you be a power and glory in the land, and the overflowing of your children people the ends of the earth! May your children and children’s children walk in the ways of the Lord, and when you rest, take up the work your hands have toiled in, and carry it forward until the “top-stone is placed with shoutings of Grace, grace unto it!” Again I say, “Blessings on all the tents and all the tribes of our Israel,” from the Lord God, forever and ever! Amen.

In this one thing let us agree, here and now, to turn these conference days to the best possible account. Putting aside all difference and disposition to find occasion of offense, and with the single desire to be brotherly and helpful, let us all unite to make the occasion memorable in our individual experiences, and an abiding joy to our respective Churches. Let us gird ourselves anew for the mighty contest.

Finally, it becomes us to give wise and thoughtful heed to the situation and demands of the hour. Wisdom, not passion; principle, not impulse; concert, not discord; “a long pull and a strong pull and a pull altogether,”—are the watchwords that should ring out along all the lines of Christian endeavor. We have spoken of the age in which we live—of the great struggle which is progressing in all the world, and of its mighty issues. There has been nothing like it in all the past; there never can be any thing like it in all the future. The course of events for all time is now being determined. There will be no reversal of the decision of the battle. It assumes gigantic proportion and involves infinite interests.

We turn for a moment, in conclusion, to note our place in the field and our part in the struggle. In the providences of God, we are in the focus of the conflict. On this continent, more than anywhere else, the final battle is now raging. It will not be brief. We shall not live to see its end. We shall hand it over to our children and our children’s children, and they

possibly to theirs. The forces are gathering from the four corners of the earth. Pagan, infidel, pseudo-Christian. The more than fifty millions now will, in the next hundred years, swell up to two hundred millions; an amalgam of all bloods, all climes, all tongues, all religions, all fused into one language. The battle for pre-eminence will be the battle of the best-developed men, the giants; may we not say, literally and truly, the battle of the gods? The gods that are no God, arrayed against the God of heaven. The magnificent combat will shake the world. In that contest our bands will form, if we are true to ourselves, one-sixth of the legions of the Lord of hosts; our banners will float over every inch of the field. Wherever it floats, it will blazon on its insignia, Immanuel—King of kings and Lord of lords. On its standards will be engraven Truth, Righteousness, Peace. Where it moves will be victory. It is a mighty contest for a matchless prize.

On beyond, when the false gods are hurled to the dust, when the last remnant of the refuge of lies has been demolished, when the hosts of sin have been finally vanquished, will be the coronation of "the Prince of peace," and the redeemed world will join with the exultant heavens in the great shout, "Hallelujah, hallelujah! the Lord God omnipotent reigneth!"

It is sure to come. The tempest whose breath we feel to-day is the harbinger of the coming King—the footman running before his chariot—turning and overturning to prepare the way of the Lord, "until he come whose right it is." (Ezekiel xxi, 27.)

Methodists of America, behold the field; behold the enemy! Dropping all feuds, be valiant; quit you like men. Hasten the coming age. Let there be no laggards in our camps. Press the battle. Let it be known to all men that, where your colors fly, there is loyalty, courage, victory.

THE WORK OF THE CHRISTMAS CONFERENCE.

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ORGANIZATION OF THE METHODIST EPISCOPAL CHURCH.

THE whole work of the Christmas Conference is too much for treatment in an hour. We therefore select its chief work—the organization of the Methodist Societies into a Church. The organization must include the institution of the ministry. Other important matters may properly be left to intimately related topics. Our special topic shall be treated in the light of its relative facts, that we may place in the clearer view the form of the Church organized, and also the principles which justify the organization, with the institution of ministerial orders.

In speaking of the Methodist Episcopal Church, as we must frequently in this paper, the terms are not used in their present distinctive sense, however true in this use, but in application to the Church organized by the Christmas Conference—the original Church, with perhaps one exception, of the Methodisms here represented.

I. RELATIVE FACTS OF THE ORGANIZATION.

These facts may be presented in brief statements. Mostly they are very familiar, and our present use of them requires neither elaboration nor the citation of authorities.

1. The Methodist Societies, whether viewed separately or as constituting one Society, were such in the deepest social and organic sense of the term. They were called Societies because without a ministry in orders, not from any lack of unity. One spiritual life pervaded all as a bond of social unity. The same usages, the one conference, the thorough itinerancy, and the general superintendency compacted all into an organic unity. Their rules and regulations were much the same as those under which we have lived as a Church, or as Churches, now for a hundred years. So far their organization was quite complete—probably more complete than that of any other Christian community in these States. Hence very little in respect of details was required for their organization into a Church.

2. These Societies, while under the care of faithful and beloved pastors, were without the sacraments. This, after eighteen years of history, was still their anomalous and trying state. The earlier resource in the Church of England, never sufficient or satisfactory, was now quite closed, in many places entirely so. Most of the clergy of that Church, through sympathy with the British cause in the war of the Revolution, left their parishes and returned to the mother country. There were no other Churches to which Methodists could look for these sacred ministries.

3. Serious discontent naturally arose. These good people felt this privation to be a very real grievance. It must have seemed strange to them that the preachers who led them to Christ could neither administer to them the sacrament of his death nor baptize their children in his name. They were urgent for these holy services. The preachers deeply sympathized with the people. Some favored the administration of the sacraments, but others, specially for prudential reasons, strongly opposed it. A serious division was thus threatened—indeed, really began, for some, with ordination at the hands of brother preachers, did administer the sacraments. It was only through the masterly influence of Asbury, with the support of other leading preachers, that they were induced to discontinue the service. All consented to suffer and wait until they could hear again from Mr. Wesley. Disruption was thus happily averted.

Where was the right in this perilous issue? It brings us face to face with the question whether clerical orders, conveyed by men in orders, should be placed above the sacraments; for the determining reason against this administration was that the preachers were not thus ordained. With these facts, the answer is easy, if it is to be given simply in view of principles. The right was clearly with the administration. An isolated Christian community, with preachers divinely called, may originate valid orders, or temporarily, and while waiting for orders from a specially eligible source, may administer the sacraments without them. But, in view of the relation of these Societies to Mr. Wesley, and especially for the sake of peace and unity among themselves, it was well that they still waited and suffered together.

4. The Societies, preachers and people, again looked to Mr. Wesley. He was their beloved father in Christ, and still their chosen ruler. They

were sure of his sympathy, and very reluctant to proceed in opposition to his views, or even without his known approval, especially in questions of such moment. These were persuasive facts in the plea of Asbury for patience and unity. Petitions were renewed to Mr. Wesley. Again he was entreated to provide the sacraments for his suffering children in America. The mode of the provision was really left with himself—a fact of value in the legitimacy of his part in the organization of the Church and the institution of her ministry.

II. INITIAL MEASURES OF WESLEY.

The part of Mr. Wesley in the organization of the Church must be interpreted in the light of his own relative views.

1. First, then, in view of providential facts affecting the state of these Societies, Mr. Wesley deemed it wise and good that they should constitute a distinct, independent Church, with complete functions of the ministry. They were now in free and independent States, and without any remaining connection with the Church of England. God had strangely made them free, and free they must remain. They could now follow the Scriptures and the primitive Church in questions of polity. As thus politically and ecclesiastically free, Mr. Wesley found his own relation to the Church of England no longer a hindrance, either to their constituting a Church or to his own initiation of her ministry. These were his expressed views.

2. In this same connection Mr. Wesley gives his views of ministerial orders and Church polity. He no longer believed in apostolic succession, but did believe in episcopacy as accordant with the Scriptures and early Christian usage, and also as the best form of Church government. He also believed, not only that originally the function of ordination vested in the eldership, but also that in certain exigencies an elder might validly ordain a bishop. He could not have meant less in declaring himself as much a bishop as any man in Europe. This must have been his meaning in justifying his ordination of Coke by the example of the Church of Alexandria, wherein, for two hundred years, the elders ordained their own bishops.

The correctness of all these views is not here in question, and they are adduced simply as giving Mr. Wesley's own sense of the ordination of Coke. We should find valid ground for an episcopal ordination without so much research into Christian antiquity, or so much stress upon the functions of ministerial orders. From an original identity of bishops and elders in orders, Mr. Wesley inferred his own right to ordain. Yet he was certainly not a presbyterian; and this inference is the sole use that he made of that identity. If in his mind there was no valid ecclesiastic distinction of orders between elders and bishops, certainly there was no reason for hesitation or need of special justifying facts in the ordination of Coke, unless it was to a distinct episcopal order. Without such an order in mind the example of the Church of Alexandria, to which he appealed, was utterly without relevance.

3. We thus reach the ordination of Coke. This ordination must be interpreted in the light of Mr. Wesley's views as previously given. In view of the providential state of these Societies, he intended their organization into a Church with complete functions of the ministry. A denial of this

intention travesties all the relative and decisive facts. He believed in episcopacy, and initiated measures for the organization of an episcopal Church. In his letter testimonial setting forth the consecration of Coke, he recognizes the preference of these Methodist Societies for "the doctrine and discipline of the Church of England," and their great distress "for want of ministers to administer the sacraments of baptism and the Lord's-supper, according to the usage of the same Church;" all which must mean their known preference in accord with his own for an episcopal Church. With these facts and views, and to meet the wishes and necessities of these Societies, Mr. Wesley ordained Coke, already an elder, formally using the ritual of the Church of England for the ordination of a bishop. Further, he provided, so far as practicable on his part, for the ordination of Asbury in the same manner; and also for the ministerial ordination of American preachers through the offices of Coke and Asbury, that the sacraments might be administered. Such were the measures of Mr. Wesley in response to the petitions of these Societies.

The ordination of Coke was no hasty step of Mr. Wesley, but one long and deeply pondered, and on which he often conferred with his wisest friends. It was now taken with a profound sense of responsibility. For no step was he more bitterly assailed. Friend and foe joined in the assault. The very point made against him was that he, being only an elder himself, had presumed to ordain a bishop. In their minds it was really such an ordination, and none the less such with the style and title of superintendent instead of bishop. If it was not so intended, Mr. Wesley could easily have disabused their minds and vindicated himself. This would have been proper, and a duty even. If indifferent to foes, he should have been considerate of deeply aggrieved friends. No such defense was ever made.

Yet some are willing to believe that this ordination was only the mode of a paternal blessing which Wesley gave to Coke; or, at most, only a formal manner of appointment to an office of superintendence, such as then existed in Asbury, and had existed in others. If any ever did really so believe, it must be reckoned an instance of great faith. It is not to be thought that Mr. Wesley, with his churchly ideas, would, in a mere appointment to an office, proceed in the manner of an episcopal ordination—a service distinct and definite in its ordinal use, and sacred to that use in the consciousness of the Church of which he was ever a devout member. With him it must have been a proper episcopal ordination. Certain it is, that with this ordination the functions of the superintendency were greatly enlarged, specially in the offices of ordination, to the end that the Societies might constitute an episcopal Church, with a ministry for the proper administration of the sacraments. All this was in the purpose and plan of Wesley.

It may be objected that on Mr. Wesley's own ground the right of valid ordinations already existed in Coke as an elder. We have no interest in disputing the fact, and freely admit it. Does it follow that Coke was not consecrated to the superintendency in the formal manner of an episcopal ordination? Certainly not. This is a fact so fixed in history that it can not be thus inferentially eliminated. Why, then, this ordination? The orderly habit of Mr. Wesley, his characteristic propriety, assures us of some weighty purpose in an act so extraordinary. Even in his own view, and

as this objection asserts, it was not requisite to the institution of a valid ministry for the American Societies. Its rational account is in the organization of these Societies into an episcopal Church. For the completeness of such a Church there must be bishops—bishops in fact, though with an equivalent title. They should be episcopally ordained, not as a necessity, indeed, just as ordination is not a necessity to the eldership, but as a requirement of fitness. The function of ordination should vest in them. All this was in accordance with the ever-avowed episcopalianism of Wesley. An episcopal Church without bishops, whatever their title, would be such a novelty that it probably never entered into his thought in all his planning for these Societies. In the initiation of measures for an episcopal Church, he did wish, and did provide, so far as practicable on his own part, that the functions of an episcopal administration might vest in episcopally ordained superintendents. These facts clearly answer to his own ideas of an episcopal Church, and properly account for his ordination of Coke. There is no other rational account.

III. ORGANIZATION OF THE CHURCH.

1. The initial measures of Wesley must be reckoned a part of the work of organization. With the long distance, then very long in time, between him and these Societies, we tend to think of them as two distinct parties. They were not two, but one. The American Societies were, of their own choice and filial love, as completely subject to Mr. Wesley as the Societies in England, and as really and fully one with him. Hence his initial part, taken on their own petition, was just the same as if he had been personally with them in the work of organization.

2. Dr. Coke, with a letter of testimonial from Mr. Wesley setting forth his ordination as superintendent, met the preachers, convened in Baltimore for that purpose, December 24, 1784. He was unanimously received. By this action the conference fully approved the initial part of Mr. Wesley. Hence no question of its legitimacy could reasonably arise. The order of the facts was indifferent, and the legitimacy was the same as if the conference had first elected Coke for ordination at the hands of Wesley. The reception of Coke constituted him a member of the conference, and as such he participated in its further work.

3. The formal organization of the Church was the work of the conference. Rarely has so great a work been accomplished with such convenience. All were ready for the organization, and agreed upon its form. The preparation in existing forms of polity was such that little more than a resolution was required. Such action was promptly taken. On the motion of John Dickins, the preachers, in conference assembled, resolved the Societies, with themselves, into the Methodist Episcopal Church. The vote was unanimous. This they did in accordance with the wish and plan of Mr. Wesley, as by them understood. They were not mistaken. He meant such a Church. It was their own unanimous preference. Such, then, was the style and title of the new organization—Methodist Episcopal Church. The terms were considerably used, that they might express the real mind of the conference. Church is a common term for such organizations of Christian people. Episcopal designates the form of government or mode of administration. Methodist is a specific or differentiating term. A few years later another Episcopal Church was organized, with Protestant as the

specific term. Thus there were two Episcopal Churches,—first the Methodist Episcopal Church, then the Protestant Episcopal Church; and the latter no more such than the former.

4. In further provision for a proper administration in an Episcopal Church, Francis Asbury was ordained superintendent, after ordination to the diaconate and the eldership. This was in the plan of Wesley; but Asbury declined the office without an election by the conference. A unanimous vote was promptly given him. We note in this requirement the rare prudence of Asbury. The election of bishops, thus initiated, was integrated into the policy of the Church as an element of the moderate episcopacy which the fathers approved. His ordination to the superintendency was in precisely the same manner as that of Coke by Wesley. The form of episcopal ordination, thus initiated, has continued without change. On the election of the conference, preachers were now ordained to the diaconate and the eldership by the offices of Coke and Asbury. The newly instituted Church was thus provided with the complete functions of the ministry.

5. Both Coke and Asbury were ordained with the title of superintendent instead of bishop. Thus, while the style of the Church which signified the form of government was episcopal, the title of the chief ministers answering to that form was superintendent. Both were by act of the conference, but the latter, probably, in deference to the preference of Mr. Wesley. He did prefer the term superintendent; not, however, for the reason of any difference in the sense of order or function, but because of certain adventitious associations of the term bishop. So he preferred the term elder to that of priest, and substituted the former for the latter, but certainly not for the reason of any difference in the sense of order.

6. It should be said that the official substitution of bishop for superintendent displeased Mr. Wesley. This he signified in his notable letter to Asbury. In addition to this change, it seems clear that his mind was temporarily prejudiced against Asbury by misrepresentations on the part of some envious person or persons. The two facts together sufficiently account for that letter. But, further, whatever his disapproval, it could not in the least affect the validity of this change, since it was made by the proper authority of the Church. Any Methodist Episcopal Church with the term bishop could now replace it with superintendent. Then, for the sake of harmony in terms, the name of the Church might be changed accordingly, which would give, for style and title, Methodist Superintendency Church. Then there is an American term, boss, of which superintendent is a definition, and which, therefore, might replace it, with the result of Methodist Bossing Church. Neither style could be endured. But for the present the question is simply one of Church prerogative, not one of rhetoric. If abuses had rendered the term bishop objectionable, certainly the common uses of superintendent render it objectionable as a substitute. Let it be said, as it may in truth, that the consecrated, apostolic lives of Coke and Asbury gave simplicity and grace to the term bishop as the appropriate title of the chief ministers of episcopal Methodism. The change was happily made, as it was validly made.

IV. VALIDITY OF MINISTERIAL ORDERS.

1. The special aim here is to find the true ground of this validity. We shall thus avoid some confusion apparent in the literature of the question.

Further, we shall eliminate an element of prelacy, which a thorough analysis detects in the popular notion respecting the ground of that validity. Finally we shall find sure ground for the Methodist episcopacy, and without any of the perplexity that must attend its derivation merely from the eldership of Wesley.

The ground of validity in the Methodist ministry must lie either in the eldership of Wesley or in the right of origination in the Methodist Societies. But these are rigidly alternative grounds. Derivation and origination are distinct modes of orders, and respect distinct principles of validity. Which is the true ground with us?

2. If we derive our orders from the eldership of Mr. Wesley, simply as such, we must accept its inevitable implications. The right of ordination was not vested in Wesley by the Church of England, from which he received his own orders. Indeed, by all the authority of that Church, this function was denied him. If, therefore, he still possessed this right simply as an elder, it must be an intrinsic prerogative of the eldership, independent of the Church, and in no sense subject to its control. Such a prerogative of orders must be an original divine investment; for otherwise the function of ordination must be subject to ecclesiastic regulation. If such a divine investment, every elder must have the inalienable and inviolable right of ordination. It must be the exclusive prerogative of the eldership; for its existence in two or more orders would work confusion in the Church. Even as the common function of the eldership, serious disorders arose in the early Church as the elders became numerous. This was a reason for its common restriction to bishops. If a divinely invested prerogative of different orders, and therefore a right of all in each, the evils would be far greater. It may be assumed that the Church could still control the use of this power through a right of designating the recipients of ordination. The consistency of such a right in the Church with such a prerogative of orders is far from clear. The maintenance of such a right makes the case only the worse for Wesley. If his ordinations were valid on the ground of his eldership, then they must have been valid on that ground alone, without any concurrent action of the Church, and even against its authority. Only such a prerogative of ordination could answer for his case. Such a prerogative must be a divine investment, and exclusively in the eldership.

If only an elder can confer valid orders, it follows that he only is an elder who has been ordained by an elder. This must be true in every instance till we reach the divine original of the order. But this requires a personal succession in the order of elders as real and unbroken as any ever claimed for apostolic succession in the order of bishops. If the line should once be broken it never could be restored, and the ministry, with the sacraments, must cease forever. But this would be prelacy in the eldership as real and unmitigated as any ever claimed for episcopacy. Hence, because of these inevitable implications, we can not derive the validity of our orders simply from the eldership of Wesley. It follows that the discussion, current in the literature of the question, respecting the identity of elders and bishops in orders, and the consequent right of the former to convey orders, is foreign to the true question, and only confusing.

3. The validity of our orders must rest on the ground of a rightful origination. This is no dire necessity, but the light and freedom of truth.

The ground is at once sure and clear of prelacy. It is the only alternative to a prelatical ground, whether in the eldership or in the episcopate; for the right of valid ordination must be the divinely invested prerogative of a particular order, or it must exist as the right of a Church or Christian community. There is not an inch of margin between these two rigidly alternative grounds. Only on the latter can orders be renewed where they have lapsed, or originated where they have not existed.

This doctrine of a rightful origination of orders is no novelty. It is the doctrine of all who deny a divine fixation of Church polity. The Reformation fully approved it. It was current in the earlier history of the Church of England, and still abides with some. It was the doctrine of Cranmer and Chillingworth and Hooker and Stillingfleet and Whately, and many other eminent Churchmen. Bishop White, prominent from his relation to the organization of the Protestant Episcopal Church, held the same doctrine. It is current in the best Methodist thought on the question, while the contrary is wholly unknown in that thought.

Yet this doctrine should not be perverted. It is not Congregationalism. The right we maintain is not for disorderly use, in disregard of regularly vested functions of ordination. The state of facts in the Christian community must be such as to justify its use.

4. What, then, was the state of facts in our Methodist Societies of 1784? These facts have mostly been given, and for the present need only to be recalled. Here, then, were societies of Christian people, with history of eighteen years. They were already numerous, and rapidly growing—far more rapidly than any other Christian community in these States. The preachers greatly excelled in an aggressive and effective evangelism. To very many people they were the only preachers of the Gospel. These Societies were in no formal connection with any other Church. The nominal connection with the Church of England terminated with its own expiration in these States. They had not even a true sympathetic connection with the Calvinistic Churches; nor was the fault chiefly their own. While thus isolated, they were yet a thoroughly organized Christian people. There were preachers, called of God and faithful, men of power, men of eminence. Their only lack was ordination; for with this the sacraments could have been administered. So near were these Societies to all that constitutes a Church. Yes, and mark it well, their only lack was in the imposition of consecrating hands upon preachers divinely called and marvelously effective in their calling. Their great evangelizing mission was manifestly of God; a mission which they must fulfill, but which they could not fulfill, either by absorption in another Church or without complete functions of the ministry. Mr. Wesley had vainly tried to procure from the Bishop of London the ordination of even one preacher for their service. Nor could he hope for any better result in the future. Now, in view of these facts, if ever a Christian people had, or could have, the right of self-organization into a Church, and of instituting such orders as might complete the functions of the ministry, then, in the good providence of God, that right was complete in the Methodist Societies of 1784. The denial of this right is the avowal of a divine fixation of orders, the perpetuation of which is absolutely dependent upon a personal succession therein. This is most rigid prelacy; and the same in a line of elders as in a line of bishops.

5. The office of Mr. Wesley in the organization of the Church and the

institution of her ministerial orders is thus made plain. It was simply an office of very special fitness. It could not be more. As we have previously shown, the right of ordination is not absolute in the eldership. Nor was it vested in Mr. Wesley by his own Church, but, indeed, denied him by its fullest authority. His right of ordination for his Societies in America was in their right to constitute a Church with a ministry in orders.

Nor was the initial part of Wesley in any sense necessary either to the organization of the Church or to the institution of her ministry. On his consent, or without it as well, the preachers might have assembled in conference, just as they did in Baltimore, and resolved the Societies into the Methodist Episcopal Church with complete validity in the organization. Then they might have authorized the ordination of certain preachers to the order of elders at the hands of Asbury, and, in turn, his own ordination by these elders to the order of a bishop, with the function of further ordinations; and our orders would have been just as valid as they are with the offices of Wesley, directly on his own part and mediately through Coke, just as valid, indeed, as if immediately from the hands of the archbishop of Canterbury or of the pope himself, and with far more grace. And to the persistent prelati- cal demand for the source of our orders let the answer be as constant—in ourselves; and let it be as confident as constant.

Still there was a very special fitness in the initial offices of Wesley. The American Methodists were his affectionate spiritual children, and by their own repeated election entirely subject to his authority. With these facts of relationship, and his own personal pre-eminence, it was most natural and proper that they should seek his help in the present need. Nor was there any other who might so fittingly initiate the necessary measures of relief. Even his own orders, while not necessary to a valid ordination, were yet an element of fitness in the exercise of this function. With the right of ordination in the Societies, and the part of Wesley taken on their own petition, and the approval of his part, openly by the people and formally by the preachers in Conference assembled, the institution of our ministerial orders lacks no element of either fitness or validity.

V. GROUND OF EPISCOPACY.

1. The ground of valid orders is as true and sufficient for an episcopacy as for the diaconry and eldership. The principle is this: Any Christian community, so situated that it may rightfully organize itself into a Church, may also institute such a form of government and such orders of the ministry as shall seem most helpful in the fulfillment of its mission. This is a very familiar principle, and a common principle with all except prelatists. Its truth can not be questioned, except on prelati- cal ground. It is current in the best Methodist thought respecting the organization of the Church. To deny this principle is to assume a divinely determined economy of the Church, from which there must be no departure. The Methodist mind has ever rejected the notion of such a divine fixation, and ever asserted the freedom of the Church in the forms of economy. With us the principle is true and accepted, and needs no further maintenance.

2. On the considerate and mature judgment of Mr. Wesley, and on their own as well, the Christmas Conference did organize the Methodist Societies into an Episcopal Church with an episcopal form of government.

Further, they instituted a superintendency additional to and above the diaconate and eldership, and invested therein the functions of an episcopal administration. Finally they accepted Coke as in episcopal orders through the ordination of Wesley, and also set apart Asbury, after his ordination to the eldership, in the manner of an episcopal consecration. Hence the distinctive facts of an order were as complete in the episcopacy as in the other instituted orders. The denial of an episcopal order jumbles the polity and the ordinal usage of the Church organized by the Christmas Conference. This order rests securely upon the same ecclesiastic ground of validity with the other orders.

The mind of the Christmas Conference is manifest in the reasonings upon which they worked. With Mr. Wesley, they preferred an Episcopal Church, and found a way to their preference through the falsity of apostolic succession. As that was a groundless assumption, episcopacy was not the exclusive right of any Church. Hence they might institute an Episcopal Church under an episcopal administration. Thus they reasoned and their work proceeded in accordance with their conclusion. The fathers so recorded the facts in the Minutes of 1792. They made substantially the same record in the Minutes of 1789, only a little over four years after the Christmas Conference, and in a conference largely composed of the same members. After the citation of these decisive facts, including also the consecration of Coke and Asbury as in accord with them, and still referring to the Christmas Conference, they say definitely: "At which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their episcopal ordination." Some read in all this only the pride and ambition of Coke and Asbury. The reading is false to the writing of the fathers. For myself, I shall never assail the Methodist episcopacy through such an impeachment of these faithful servants of God and Methodism.

There is no prelacy in such an episcopacy. While the doctrine is High-Church with respect to the economical prerogatives of the Church herself, it is decidedly Low-Church with respect to the prerogatives of orders. Prelacy is thus entirely excluded, and from the eldership just as from the episcopate. This is well, and should be understood; for, with us, opposition to an episcopal order mostly proceeds on the assumption of a prelatical eldership. Indeed, such an eldership is the only ground of a doctrinal opposition. This anti-prelatical prelacy often appears.

3. While the eldership represents an order, it is assumed that the episcopacy represents only an office. The assumption implies an exaggerated view of orders. The substance of orders is in their functions. The institution of the ministry is divine, and the divine call is essential; but orders and ordination take their place only under a law of fitness. We must divest them of the sacramental character which they have received through ecclesiastic exaggeration. Separate the office from the order, and all that is vital goes with the former, while only a ceremonial form remains with the latter. The sacredness of orders is from the sacred functions vested in them. The sacredness of ordination is from the same source. This is the law of fitness under which both take their place in the institution of the ministry.

Under this law a ministerial order, with induction by ordination, is

proper for deacons, because their duties are sacred. It is fitting that the ordination of elders should be with more impressive forms, because there are higher and more sacred duties of this order. But in fact the only distinctively ministerial offices additional to those of the diaconate, are in consecrating the elements for the sacrament of the supper and assisting in ordinations. Yet we hold this order far higher and far more sacred. With these facts and principles before us, and with the additional high and sacred offices vested in the episcopacy in clear view, we should not deny to it a distinct order in the ministry, nor question the fitness of a consecration thereunto in the solemn and impressive form of an episcopal ordination.

4. We have not depreciated either orders or ordination in the interest of an episcopal order. Orders are degrees or grades in the divinely instituted ministry, and are severally determined by the measure of invested functions. This measure is not divinely ordered, and could not be without the divine fixation of a complete Church economy which must not yield to the slightest variation. Much, in fact, is left to the freedom of the Church in matters of polity. In these true and accepted views it clearly appears that orders arise from functions, not functions from orders. The Church in her freedom determines the orders by the distribution of sacred offices.

Ordination is not essential to orders, as there might be other forms of consecration to the sacred offices vested in them. Even with us many functions of the ministry are fulfilled without it. Yet, as we have said, it is a seemly and impressive form, as it is a Scriptural form, of consecration to these sacred offices. By ordination the Church expresses her own sense of their sacredness; while the recipient of the service is deeply impressed with the weighty trusts vested in him. In his own consciousness, as in that of the Church, he is thus placed in the ministry as a divine vocation, not as a mere profession. His ministry is the better for both his own sense of its sacredness and the impression of its sacredness in the mind of the Church. While there is no magical grace in the religious imposition of hands, there is a moral benefit. The man may still be living who has had a life-long blessing in the remembered fact that when a little boy Bishop Asbury laid his hand upon his head and invoked upon him the blessing of God. The imposition of the hand was not necessary to the invocation; yet it was from the same religious impulse, and a moral benefit went with it. There is such a manner of blessing in ordination. The seemly and impressive service is for good in the ordination of deacons, elders, and bishops.

5. The high-churchman, with his sacramental orders and apostolic succession, may still demand of us where we got our episcopacy and how the greater can be blessed of the less, or the higher arise from the lower? That is, how could Wesley, being only an elder himself, elevate a brother elder into the episcopal order? Charles Wesley put the argument very well in a few satirical lines:

"Since bishops are so easy made,
By man or woman's whim,
Wesley his hands on Coke has laid;
But who laid hands on him?"

It must be said for the prelatist that, however futile this argument, he is entirely consistent in its use. A like consistency can not be accorded

the anti-prelatist, because in using it he assumes a thorough prelatical doctrine of orders. But as our own doctrine does not derive the episcopacy from the eldership, we have no interest in disputing the principle upon which this argument proceeds. Agreed that a valid episcopacy can not arise from any source lower than itself. What then? The presidency is our highest national office. Whence this office? From the American people in their rightful institution of a Nation; and they are greater than the presidency. So the Methodist people, rightfully organizing themselves into a Church, instituted an episcopacy; and they are greater than the episcopacy. And if any, with a haughty air and the vain conceit of a crushing logic, still demand where the Methodists got their episcopacy, the true and sufficient answer is, By the good will of God they got it from themselves. This they did; and no Church has a better or more valid episcopacy.

Thus did the Christmas Conference organize an Episcopal Church, with the ministerial orders of deacons, elders, and bishops.

Any attempt on the part of Episcopal Methodists to depreciate the episcopacy, while yet in possession and use of the great powers vested in it, betrays an egregious want of Christian statesmanship.

6. It only remains to notice the absence of the laity, in any official capacity, from the Christmas Conference. If viewed in the light of facts then current, this absence seems neither strange nor regrettable. From the beginning the absorbing work of the preachers was an aggressive, out-reaching evangelism. This was their own work both in the function of preaching and in the impulsive zeal and moral heroism which it required. The itinerancy was for this evangelism, and the business of the conferences mostly in aid of its methods. There were good and gifted laymen, zealous and useful in the Societies, and interested in the work of the preachers, but not wholly possessed of their evangelizing spirit. In the present state of Methodism, with her great organized agencies, lay delegation is proper and helpful. Here, however, I must not speak for other Methodist Churches, but so far may speak confidently of my own; and, further, that the part of the laity in her chief council has been the part of prudence and loyalty. But in the very different state of facts a hundred years ago, they were not needed in the business of the conferences, and would have been a hinderance rather than a help in the work of the preachers. These were not the men to be asking others what they should do or how proceed in the doing. They knew best their own work, and did it with a marvelous promptness and energy. The absence of the laity from the Christmas Conference was simply the result of such a state of facts. Further, it was with their own consent, while the work of the conference met their known preference and received their hearty approval. Thus the preachers as really represented the people as if formally chosen for that purpose. Hence their absence from the Christmas Conference was not the absence of any element of prerogative for either the rightful organization of the Church or the valid institution of her ministry.

PERSONNEL OF THE CHRISTMAS CONFERENCE.

PROF. H. B. RIDGAWAY, D. D.

THE significance of this Conference is that there was another conference, one hundred years ago. There is a disposition in men to search for origins. In noting the work of the Christmas Conference, and the results which followed that work, we are prone to ask, first of all, *Who* were the men that composed it? *Whence* came they, and *what* were they?

We can not overlook the importance which attaches to persons in all great movements. The relation between personality and principles is vital. God is a person. The essence of true religion is love for a personal God, and for human persons. It may be said, "principles, not men," but where was it ever known that principles were worth much apart from men? We find, consequently, in all ages, people have gathered about ideas as embodied in men. It is by the fellowship of souls that noble souls grow nobler. Christ was Christianity; Paul was Christianity to the Gentiles; Athanasius was Orthodoxy; Luther was the Reformation; Calvin was Calvinism; Wesley was Methodism. And equally in secular history and in philosophy it is impossible to disassociate theories and movements from the distinguished individuals who have originated, expounded, and defended them.

And so, too, there is an inexpressible interest in touching the human side of great principles—of knowing how men were affected by them—not alone how good and great men were, but whether or no they were susceptible to the same conditions which affect us.

I need not recapitulate the rise and progress of Methodism in the Old and New Worlds up to 1784. The legal Methodism of Oxford was not Methodism until Mr. Wesley's heart was strangely warmed. Then Methodism dropped its mere legalism, and, instinct with a divine power, moved by a law of its own—the law of life in Christ Jesus. It was now evangelical Methodism. Its impulse was to spread itself. It followed the English-speaking race, and soon found its way to America. Like primitive Christianity and the Reformation of the sixteenth century, it traveled in the channels of commerce and immigration, following the outspreading march of Anglo-Saxon empire and civilization for its diffusion.

From two centers, New York and Baltimore, American Methodism, by a sort of simultaneous but independent impulse—as with Wittenburg and Zurich in the Reformation—took its rise, and grew rapidly to fair proportions. And now the time had come when Mr. Wesley could say, "Let the people of America rule America, in Church as in state."

The preliminary arrangements for this organization into a Church having been made, Dr. Coke sailed for America, and, soon after arriving at New York, pushed south in search of Mr. Asbury, Mr. Wesley's general assistant, who had been intrusted with the care of the sheep in the wilderness. The two met at Barratt's Chapel, in the State of Delaware. After a brief interview between themselves and the preachers who had gathered there in anticipation of this meeting, it was determined that all the preachers of the Methodist connection should be summoned to meet in general conference at Baltimore, on December 24th, Christmas eve following.

Freeborn Garrettson, who could ride any day fifty miles and preach four times, or any year five thousand miles and preach five hundred times, was commissioned to notify the preachers far and near of the approaching conference. Mr. Garrettson, under date of September 3, 1784, says:

"It was thought expedient to call a general conference at Baltimore, and that I should decline my expedition to Charleston. I was, accordingly, to go and call a conference. I set out for Virginia and Carolina, and a tedious journey I had. My dear Master enabled me to ride about twelve hundred miles in six weeks, and to preach, going and coming, constantly." (See "Life of Garrettson," by Dr. Bangs, page 146.)

"Dr. Coke, in his journal, alluding to the same event, says: 'There I met with an excellent young man, *Freeborn Garrettson*. He seems to be all meekness and love, and yet all activity. Him we sent off like an arrow, from north to south, directing him to send messengers to right and left, and to gather all the preachers together at Baltimore on Christmas eve.'" (Ibid.)

Steamboats and railroad trains do not travel as fast as arrows, and arrows do not travel so fast as lightning. In any event, though this arrow of Dr. Coke be reduced to a man on horseback, tracking the forests, climbing mountains, fording swollen streams, and plunging through deep mud, the embassy was fulfilled, and at the time and place appointed most of the preachers within reaching distance obeyed the summons, and were on hand.

From Barratt's Chapel, Dr. Coke, attended by Mr. Asbury's famous Black Harry, made the tour of the Maryland and Delaware Peninsula, while Mr. Asbury, accompanied by Mr. Whatcoat and Mr. Vasey, traveled upon the western shore of Maryland. Returning from these visitations, they met at Abingdon, Md., and thence, after a "grand sermon" from Dr. Coke, they and their companions (except Mr. Whatcoat) went to Perry Hall, the residence of Mr. Harry Gough, about fifteen miles from Baltimore. Mr. Gough was a gentleman of large fortune, and lived in what was, for those days, a baronial style. He and his wife were devoted Methodists, and their magnificent mansion was the home of the itinerant preachers. Here, in the course of a week, Dr. Coke and Mr. Asbury matured every thing for the conference. On the morning of the 24th they, with their companions, among whom was Mr. William Black, of Nova Scotia, rode into Baltimore, and there, in the Methodist Chapel on Lovely Lane, on the morning of the same day—the day before Christmas being popularly known as Christmas eve—the session of the conference, composed of about sixty traveling preachers, was opened. As one thinks of the antecedents of these men, of the political and moral conditions by which they were surrounded, of the intent for which they met, of the issues which were to flow from their gathering, one can not but reflect upon the progress which religious, as well as civil, liberty had made.

Protestantism had been a long while producing this result. It was just about two hundred years since the struggle for religious toleration and the perfect autonomy of the Christian Church had begun in Holland, but it was left for this noble ideal to take form on the virgin soil of America, and under the auspices of a free republic. No armed soldiers were present, either to deter or protect this little assembly. No civil officer was there to give authority to its proceedings. All men were now free and equal; all *opinions* at last were free and equal—equal, at any rate, as to the

right to hold, express, and propagate them. Truly, these "knights of the saddle-bags" were inaugurating a new era in the history of religion—an era which some of them had helped to win by carnal weapons, and almost all by the sword of the Spirit, which is the word of God.

In scanning this assembly—for I can do no more within the hour—first and foremost the figure which arrests attention is the honored guest who has come from abroad, directly from Mr. Wesley and his conference in England, bearing, not only greetings from the father to the children, but also a plan for the immediate organization of the Societies of America.

THOMAS COKE—a native of Wales, a graduate of Oxford University, a doctor of laws, a presbyter in the Church of England, a member of the English Wesleyan Conference—had been consecrated by Mr. Wesley, assisted by two elders of the English establishment, as a superintendent in the new Church. Mr. Wesley had selected Mr. Asbury for the same office, and him Dr. Coke was to consecrate upon his arrival in America.

Dr. Coke was a true Welshman, possessing the ardent temperament, the vivid imagination, the resolute purpose common to the hardy race from which he had sprung. His ancestors, both on his father's and mother's side, were well born and well bred. Hereditary and educational influences imparted refinement and moderation to a nature which might otherwise have been rough and rash. Like Mr. Wesley himself, he had a small body, but it was compactly built, and eminently fitted for action. His intellect, while not of the highest order, was incisive and rapid. The first conclusions were rarely revoked, and were usually controlling. What he saw he saw clearly; and, being of a sanguine temperament, he was very hopeful. Consequently, whatever he thought was needed to be done, he believed could be done. He was therefore full of enterprise. Projects leaped from his brain, and formed themselves into shapes before other men had begun to think. And he was as fertile in resources as he was in plans. His schemes were not airy dreams, but living things, as Luther said of Calvin's words, with hands and feet. He did not sit in the quiet of the study, and devise measures for other men to execute. He was foremost in the execution, proving by his own example and accomplishment the feasibility of what he proposed. He was of the same stuff as the typical British sea-dog, who has spanned the oceans with his ships, and brought the commerce of all lands to his shores to build up an empire, to which, in riches and greatness, the domains of Solomon were but as the London of the fifteenth century is to the London of to-day. Dr. Coke was what, on the bourse or Wall Street, would be a bold speculator. The more daring the adventures, the more his courage rose. He was irrepressible. And he was just the man for the hour. The clock had struck when, of the Methodist evangelistic fire, the great modern Protestant missionary movement was to be born. The sponsor was at hand. The movement was to find its impersonation, its apostle, its organization in him. His errand to America was to be the initiation of the grand work. As fast as the winds and waves could waft him, he hastened to America; and as rapidly as wise counsels and due consideration would admit, he was in the midst of the American brethren, to execute the commission of the reverend father in God. Yet he would move not ahead of, but abreast with, these brethren. Deferring to their godly judgments, nothing is done towards the consummation of Mr. Wesley's plan until the conference votes to adopt it, and

elects both himself and Mr. Asbury to the responsible position to which they had been designated. His caution tempers his courage, so that there was no undue haste in the proceedings. His manner throughout was respectful and conciliatory. His sermons before the Conference on the character of Christ, and on the ministerial and episcopal functions, elicited the warmest approval; and in all other things, both public and private, he was complimented for his sound wisdom and ardent piety.

Immediately on the close of the Christmas Conference, he resumed his travels, hastening through Virginia and the Carolinas, preaching and administering the sacraments, and holding quarterly and yearly conferences as he went. No obstacles and no allurements could detain him. At length, having completed the essential work for which he came to America, he embarked for England (on the 3d of June, 1785), having been in this country just seven months. During this time he had assisted as the principal in the organization of the Methodist Episcopal Church, of which he was recognized, whenever in America, as a superintendent or bishop. He had projected the foundation of the first Methodist college in America. He had preached as often as the days would admit; and in doing all these things he had traveled several thousand miles on horseback, and had encountered difficulties of the most complicated, severe, and trying nature.

This first tour to America was of a piece with Dr. Coke's whole subsequent life. In visiting the infant Church in the United States, he had crossed the ocean eighteen times, and had incidentally so far promoted Methodist missions among the West Indies as to become substantially their founder. The wonderful moral and political elevation wrought for the negro population of these gems of the sea is largely due to the preaching and institutions of the Gospel as promoted and shielded by this far-seeing and self-denying superintendent of primitive Methodism. Nor was this all. When at home in England, he was establishing missions in Wales and Ireland, in the Channel Islands, at Gibraltar, and on the coast of Africa, and seeking to open preaching-places amid the politically-intoxicated and atheistic populations of Paris. And now he was about to realize the grandest vision of his life. Even before his first visit to America, he had conceived the idea of a mission in India, and had written to a gentleman in that country, making various inquiries. It was not until 1813 that circumstances seemed to justify an attempt to carry out this conception, of which in the meantime he had never lost sight.

Convinced that the conditions were now favorable, he accordingly presented his scheme to the Wesleyan Conference. Its desirability was conceded, but its practicability doubted. Where were the men and the money to come from for so vast and critical a project? He had the men at hand. The Societies were heavily in debt, and could take no further burdens. He boldly and generously offered to bear from his own private fortune the whole expense of the outfit, to the amount of six thousand pounds, if that sum should be thought necessary. The mission was determined upon; the men and so much of the money as was needed were accepted, and such further assistance pledged as the circumstances of the conference would allow. Further to provide for the sustentation of the missions in his absence, when he could no longer beg from house to house for funds, and in case of his death, he instituted missionary societies throughout the

kingdom. These societies became the nucleus of the great Wesleyan Missionary Society, which has spread its benefactions over so large a portion of the teeming Orient.

Dr. Coke was to go with the missionaries and personally superintend the work. When friends sought to dissuade him from his purpose in view of his age, his reply was, "I am now dead to Europe and alive for India. God himself has said to me, 'Go to Ceylon.' I am as much convinced of the will of God in this respect as that I breathe. So fully convinced that methinks I had rather be set naked on the coast of Ceylon, without clothes and without a friend, than not go there." The story of his end has become classic in the annals of Christian missions. When the vessels containing him and his fellow-missionaries were nearing the equator in the Indian Ocean, when he could almost inhale "the spicy breezes which blow soft o'er Ceylon's isle," he was one morning found dead in his cabin. Thus, on the great waters which had become like his native element, he was suddenly removed to his reward. He was buried in the ocean, and so his body lies in that "vast deep" that makes all nations neighbors; there he lies in that great common highway, and as though his watery grave should remind us of Christ's universal redemption, and of his great purposes in the ultimate evangelization of all races. As Milton sang of his early friend, a poet, drowned on the coast of Wales, may be sung of Coke—

"So Lycidas sunk low, but mounted high,
Through the dear might of Him that walked the waves."

Highly as Dr. Coke appreciated the work and the workers of America, he could not yield to the wishes of the American brethren and remain permanently among them. England needed and claimed him; the world needed him; no one country and no one continent could satisfy his great soul. His aims and his efforts must be commensurate with man's wants and woes. This example of sacrificial zeal, of heroic purpose, of untiring energy, of disinterested benevolence, of learning, eloquence, labor, and piety must ever lead us to cherish his memory as one of the brightest, if not the brightest, ornaments of the Christmas Conference.

Of THOMAS VASEY and RICHARD WHATCOAT, ordained elders by Mr. Wesley, and sent by the Wesleyan Conference with Dr. Coke to America, but little needs to be said. Mr. Vasey continued in connection with the Methodist Church only about two years; for some reason he was induced to accept reordination at the hands of Bishop White, of the Protestant Episcopal Church, and soon afterwards returned to England. For a while he accepted a curacy in the Church of England. But the old Methodist itinerating habit was strong upon him, and he rejoined the Wesleyan connection, to which, especially in London, he was able to render important services in the administration of the sacraments, because of what was regarded as his *regular* ordination. For many years he was stationed at City Road Chapel, where he statedly read the liturgy of the Church of England, in accordance with Mr. Wesley's last will and testament; and finally he retired to the city of Leeds, where he died, on the 27th of December, 1826.

Mr. Whatcoat is represented by his contemporaries as one of the saintliest characters that ever tenanted a human frame. He was received at the Wesleyan Conference (Leeds, 1769) which sent the first missionaries, Boardman and Pillmoor, to this country. When it was proposed to him

to go to America, he at first hesitated, and observed a day of fasting and prayer for divine guidance. "At last my mind," he says, "was drawn to meditate on the subject; the power of God came upon me, and my heart was remarkably melted with love to God and man." Under the constraining power of this love, he could no longer hesitate, but promptly offered himself for America. The same holy love which brought him to America kept him here, and kept him on his course, a steady, burning light, until his career was closed in death. So highly did his usefulness and piety commend themselves to his American associates that at the General Conference of 1800, when it was conceded that Bishop Asbury could no longer discharge the entire superintendency, he was chosen a bishop. Father Boehm pithily says of the occasion: "They elected Richard Whatcoat Bishop, he having a majority of four votes over Jesse Lee. I witnessed the excitement attending the ballotings. The first, no election; the second, a tie; the third, Richard Whatcoat was elected." So it appears there was excitement attending the election of the first bishop of Methodism, where there was a selection, pure and simple, by the conference.

Speaking of Mr. Whatcoat's consecration, "Never," says Boehm, "were holy hands laid on a holier head." From the time of his consecration, in 1800, to his death, in 1806, he performed faithfully the duties of his office, having finished six episcopal tours through the entire work of the Church, north, south, east, and west. He seems, at this early period of the Church's history to have been set for the illustration of the jewel doctrine of Methodism—perfect love. It was not so much what he did and suffered—though that were enough for a martyr—as what he was that gave him that ascendancy over men which led them to speak of him with the utmost affection, and when in his presence to yearn for the beauty of holiness. It was most fortunate that the odor of such sanctity should have perfumed the atmosphere in which the first Methodist bishops lived and moved.

I have noted the presence of WILLIAM BLACK, a young preacher from Nova Scotia, who joined Dr. Coke at Abingdon, and tarried with him and Mr. Asbury at Perry Hall until the meeting of the conference on Christmas eve, to which he accompanied them. This young man, now but twenty-four years of age, was the apostle of Methodism in the province of Nova Scotia. He was born at Huddersfield, West Yorkshire, England, in 1760, and emigrated with his parents to Nova Scotia when he was fifteen years of age. He was religiously reared by his pious mother. When he was nineteen years old he was soundly converted. When twenty-one years of age he gave himself to the ministry. Encouraged by the fruits which attended his preaching from point to point, his labors became incessant. Dr. Richey, his biographer, speaking of this period, says: "The agency of divine Providence, in connection with Mr. Black's call to the ministry, and the wide and interesting scene of its exercise, becomes progressively conspicuous as we follow him in his ardent race of usefulness. The population of Nova Scotia amounted, probably, to about twelve thousand souls when he began to preach. In many parts the people were wholly destitute of the means of grace; and in others their salutary influence was neutralized by the unevangelical character of those who conducted them. At such a period . . . so inspiring was his activity that in a few years the beneficial influence of his labors was more or less felt through almost the entire extent of the province."

Mr. Black, from the time he began to preach, felt the need of more thorough intellectual training, and so he cherished the desire to go to Kingswood School, and wrote to Mr. Wesley, asking permission. Mr. Wesley replied: "If you come over to England, we shall make room for you at Kingswood." Again, in a later letter: "The school at Kingswood is exceedingly full; nevertheless, there shall be room for you."

In 1784 two events occurred which changed his course from Kingswood—his marriage and a visit to the United States. The work had so grown upon his hands that he found it impracticable to compass it without help. He had looked in vain to England; he now turned to the United States. Thus we see he had not come to see the conference, but to seek help for his destitute Nova Scotians.

His appeal was successful. The conference designated Freeborn Garrettson and James O. Cromwell to the work in Nova Scotia. These two brethren set out at once for their new field, while Mr. Black, having left his wife near Boston, sailed for that city. Here he remained, unexpectedly, from February to May, preaching the Gospel in such meeting-houses as opened to him, but organizing no Methodist Societies. His ministrations were eminently successful, and he left the city amid the regrets and tears of hundreds of converts. It was not until five years later that Jesse Lee preached on the Boston Common. Mr. Black heartily co-operated with Mr. Garrettson, and was very desirous that Mr. Garrettson should accept Mr. Wesley's request that he become the superintendent of the Methodist Societies in the British Dominions in America. But Mr. Garrettson was appointed to the Peninsula of Maryland, at the Conference of 1787, and so Mr. Black was left without his efficient co-operation. He continued to prosecute his work with all his former success. In 1788 he went to Philadelphia to receive ordination at the hands of Dr. Coke. In 1789 he was appointed by Dr. Coke superintendent of the provinces of Nova Scotia, New Brunswick, and Newfoundland. He exercised the functions of this office for twenty years, greatly to the advantage of the Church, and to his own credit. "His eye was single, his judgment discriminating, and his love to Christ such as in the martyrs glowed."

Already I have twice referred to a man who was one of the most important persons in the Christmas Conference—FREEBORN GARRETTSON. He was one of the best specimens of the native-born earlier Methodist preachers. His history covers the formative period of the Church, of which he was so active and useful a member. He was indeed a true evangelist, having from the first moment of his conversion caught the original apostolic fire; he rested not, but flew from point to point, a herald of light, to proclaim the unsearchable riches of Christ.

Mr. Garrettson was born in the State of Maryland, August 15, 1752. His grandfather was an emigrant from Great Britain, and was among the first settlers in the province of Maryland, on the west side of Chesapeake Bay, near the mouth of the Susquehanna River.

The Methodists visited this neighborhood at an early date. His mother was deeply affected by Mr. Whitefield's preaching, and that of the Tennessees. She reared her son in the lap of piety. He was brought to God by what he called "the sweet drawings of the Spirit, even before he was justified;" yet when pardon came, its evidence was sharp and definite. He had been to hear Daniel Ruff preach, and was riding home. A fearful

struggle was raging in his heart. He says: "I knew the very instant when I submitted to the Lord, and was willing that Christ should reign over me. I likewise knew the two sins which I parted with last—pride and unbelief. I threw the reins of my bridle on my horse's neck, and, putting my hands together, cried out, 'Lord, I submit.' I was less than nothing in my own sight; and was now, for the first time, reconciled to the justice of God. The enmity of my heart was slain; the plan of salvation was open to me; I saw a beauty in the perfections of Deity, and felt that power of faith and love that I had ever been a stranger to before."

Was it prophetic that he who was to be Dr. Coke's "arrow," and was almost literally to live in the saddle and the saddle-bags, was born of God on horseback? I suspect that on many a long and tiresome journey the gladness associated with that ride of his youth came up to relieve the tedium of the way.

As in his conversion, so with his call to become an itinerant preacher; the struggle was severe and long. Finally, after wrestling in prayer, he fell asleep. He dreamed he saw the devil come in at the door and advance towards him; he thought a good angel came and spoke to him, saying, "Will you go and preach the Gospel?" He replied, "I am unworthy, and can not go." Instantly the devil laid hold of his hand; he began to struggle to get from him; he saw but one way he could escape, and that was a very narrow one. The good angel said to him, "There is a dispensation of the Gospel committed to you, and woe unto you if you preach not the Gospel!" He struggled to get from the devil, but in vain. At length he cried out, "Lord, send by whom thou wilt, I am willing to go and preach thy Gospel." No sooner had he thus submitted than he saw the devil fly, as it were, through the end of the house in a flame of fire. His resistance was over. In those days, when Methodist preachers had to fight the world, the flesh, and the *devil*, it was necessary not only that their conversion but their call to preach should be overpowering.

The ministry of no member of the Christmas Conference was more widely diffused, varying in its appointments from the Carolinas to Nova Scotia and the Canadas, and productive of more immediate and lasting results, than that of Mr. Garrettson. Nor was his power simply that of an evangelist; he was one of the wisest counselors of the times. While yet a young man he stood with Mr. Asbury on the question of the sacraments, and used his influence for forbearance and conciliation. He is thought to have differed with Mr. Asbury as to the general superintendency in one respect, viz.: that he thought it better, instead of having the whole continent under one general superintendency, that it should have been divided among several bishops, and each made amenable to the General Conference. Dr. Bangs expresses the opinion that he held this view to the last.

Mr. Garrettson was married to a daughter of Judge Livingston, of Livingston Manor, Dutchess County, N. Y., in 1793. His comfortable surroundings and cultured associations, however, never for a moment diminished his zeal. He built a house on the banks of the Hudson, near Rhinebeck, where he settled his family, though he himself continued to travel as the bishop designated. That house, so admirably situated, with a prospect up and down and across the far-famed river, both while he lived, and after

him during the life of his widow and of his only daughter, became the home of as Christianlike and genial a hospitality as was ever dispensed among Methodists. From this retreat as a center, Mr. Garrettson radiated, for a long time performing the most effective labors throughout Eastern New York. As old age came on he was accommodated with such relations by the New York Conference as gave him the opportunity to travel at large without the responsibility of a charge. In 1824 he attended, as a delegate from the New York Conference, the General Conference at Baltimore. It is amusing to note, among other things, his evident aversion to a departure from primitive simplicity in the proceedings of the body. "Our conference opened at eight o'clock, A. M. I am, and I hope I always shall be, an old-fashioned Methodist, and therefore was not at all pleased that the conference should have been detained so long in fixing rules for the government of its proceedings. So did not the apostles, elders, and brethren, who assembled at the first council of Jerusalem; *but, being full of faith and the Holy Ghost, they acted in the utmost harmony one with another.*" He was a member of every General Conference since the organization of the Church, and after the General Conference was constituted a delegated body, he was returned elected as a delegate by the New York Conference from 1812 to 1828. He retained to the last the undiminished confidence of his brethren. He had every inducement which a soft and pleasant lot could offer to remain at home; but he was ever on the wing. "My mind," says he, "is after precious souls." But the infirmities of age were fast accumulating, and soon Bishop Coke's "arrow" was to take its last flight. He died in the city of New York on the 26th of September, 1827. "Thus," says his biographer, "a ripe shock of corn was gathered into the garner of his God, in the seventy-sixth year of his age and the fifty-second year of his itinerant ministry. . . . From the commencement of his ministerial career to its termination he pursued his object with untiring constancy and perseverance—a pattern of *Gospel simplicity.*"

The name of JAMES O. CROMWELL is connected with that of Freeborn Garrettson in the mission to Nova Scotia to assist Mr. Black. He was a native of Maryland, and joined the itinerancy in 1780. Before going to Nova Scotia, he traveled in New Jersey and Virginia. After returning from Nova Scotia (1788), he was appointed presiding elder of New Jersey. In 1792 he was appointed to Baltimore, and in 1793 he located and settled in Baltimore County, where he died in 1829. Those with whom he was associated in different parts of the work bear ample testimony to the purity of his life and the power which attended his ministry.

WILLIAM GILL was regarded by his contemporaries as one of the most intellectual of the early Methodist preachers. He was born in the State of Delaware, and "was the first Methodist traveling preacher raised up in that State." Entering the ministry from the tailor's board, and without education, he made such rapid progress in theology and philosophy that he gained universal respect. Even Dr. Rush, of Philadelphia, was so impressed with his superior knowledge that he pronounced him "the greatest divine he ever heard." Jesse Lee, in his history, declares, "I knew no one who had such depth of knowledge, both of men and things, as he possessed." He preached at successive times in Maryland, Delaware, New Jersey, and Virginia. He was among the first elected and ordained elder at the Christmas Conference. His last appointment was Kent Circuit, in

Maryland, where he died in 1788. He was buried at the oldest chapel in Kent County; and this chapel was the oldest Methodist preaching-house on the Eastern Shore of Maryland.

REUBEN ELLIS was another of the original elders elected and ordained at the organization of the Methodist Church. He was one of the first itinerants raised up in North Carolina, of which State he was a native. Amid the din of the Revolutionary War he traveled from Georgia to Pennsylvania, sounding the alarm. He was held in high esteem as a preacher, a counselor, and a friend. His brethren recorded of him at his death, "It is a doubt whether there be one left in all the connection of higher, if of equal, standing, piety, and usefulness.

LE ROY COLE was also one of the original elders. He was born in Essex County, Virginia, June 5, 1749. "His name first appears on the Minutes as one of four preachers who were sent to North Carolina." A cloud came over his fair name as early as 1785; for at the conference that year, to Question 9, "Who is laid aside?" the answer is, Le Roy Cole. The conference, according to Redford, in less than a year became convinced of the injustice of their verdict, and invited Mr. Cole again into their fellowship. In 1814 he joined the Kentucky Conference, and though he did not continue long in the itinerancy, he became very closely identified with Methodism in that State. He was a highly emotional preacher, and a great promoter of camp-meetings. He died near Lexington, Kentucky, at an advanced age, universally esteemed for holiness and usefulness.

RICHARD IVEY was remarkable, not only for his solid parts and eminent piety, but also for his skill and tact as a preacher. On one occasion, during the Revolutionary War, he so disarmed the prejudices of a squad of soldiers that came to arrest him, by his evident sincerity and shrewdness, that, instead of arresting him, they shouted, "Huzza for the Methodist parson!" He was well known from Jersey to Georgia, and failed not to maintain the honor put upon him in his ordination at the Christmas Conference. He died in his native county in Virginia, in 1795.

More might be said of JAMES O'KELLY, also one of the original elders, and one of the most popular and successful ministers of this period, than of those last mentioned, because of the prominence which he subsequently obtained as the founder of the O'Kellyites or Republican Methodists; but space forbids. As preacher and presiding elder no man of the time was more deservedly popular or more successful. Conversions were numerous in Southern Virginia, where he chiefly labored. He was the main instrument, notwithstanding Bishop Asbury's opposition, of carrying the measure for the creation of a General Conference. Unfortunately, when (in 1792) the first General Conference, convened under this act, failed to pass a motion "for granting to every preacher who was dissatisfied with his appointment from the bishop, the right of appeal to the annual conference," he was highly displeased, and withdrew from the conference and the connection. No persuasions could stop him. He went home, carrying with him some of the preachers, the pious and brilliant young McKendree among them. He began at once an agitation which resulted in a secession of seven thousand three hundred and fifty-two members. The organization which he formed, called at first Republican Methodist Church, and afterwards the Christian Church, continued gradually to increase, according to the testimony of one of its own members, as late as the year 1829.

Its strength was chiefly in North Carolina and Virginia. Mr. O'Kelly is said to have attained the great age of ninety-one years.

JOHN HAGGERTY joined the itinerancy in 1779. He was awakened and converted under the preaching of the Rev. John King, in his native county Prince George's, Maryland. His ministry was spent mostly in Maryland and New York City. His last appointment was in Baltimore City—1791-92—from which charge he was located at his own request, on account of the sickness of his wife. He was a great revivalist, and is distinguished as having been the spiritual father of the illustrious Thomas Morrell.

NELSON REED was one of the greatest of all the American-born members of the Christmas Conference. He was one of those men upon whom the historian loves to linger—a character truly noble, right royal in all its instincts; an intellect sound, firm, and well-rounded, and a piety that glowed on into extreme old age in a steady flame. He early imbibed the free spirit and the self-reliance of his own free America, and while deeply reverencing English Wesleyanism, he saw and felt, with the intuition of a seer, that American Methodism had not only rights of its own, but a vantage-ground which might very soon make it the peer of the mother in England. Dr. Stevens, in his history, gives a characteristic incident illustrative of his American pluck, as related by Alfred Griffith, late of the Baltimore Conference: "Dr. Coke, says Mr. Griffith, had introduced some proposition in the General Conference (1796) which seemed to some of the preachers a little dictatorial; and one of them, an Irishman by the name of Matthews, sprang to his feet and cried, 'Popery! popery! popery!' Dr. Coke rebuked the impulsive rudeness of Matthews, when he replied, in his Irish manner, 'Och!' and sat down. Dr. Coke, seizing the paper containing his own resolution, and tearing it up, not in the most moderate manner, looked around upon the preachers, and said, 'Do you think yourselves equal to me?' Nelson Reed instantly arose, and turning to Bishop Asbury, who was present, said, 'Dr. Coke has asked whether we think ourselves equal to him. I answer, Yes, we do think ourselves equal to him, notwithstanding he was educated at Oxford, and has been honored with the degree of Doctor of Laws. And, more than that, we think ourselves equal to Dr. Coke's king.' The doctor now rose, with his passion entirely cooled off, and said, very blandly, 'He is hard upon me.' Bishop Asbury replied, 'I told you that our preachers are not blockheads.' The doctor then asked pardon of the conference for his abrupt and impulsive demonstration, and the matter was ended."

Mr. Reed was born in Anne Arundel County, Maryland, in 1751, was admitted into the itinerant ranks 1779, and died in Baltimore, October 20, 1840, venerated and trusted by all who knew him, and, at the time of his death, the oldest Methodist itinerant in the United States.

There is scarcely one feature which more especially discriminates the economy of the Methodist Episcopal Church in this centennial year than its great Book Concern, with its two heads at New York and Cincinnati, and its branches spread over the whole country. The origination of this interest is due to JOHN DICKINS, who sat in the conference of 1784, and who was honored as one of the first deacons.

The mention of his name is to suggest a troop of thoughts. An Englishman by birth, an American by adoption, a Virginian in manners, a Methodist in experience, an itinerant by choice, he was early penetrated

with Mr. Wesley's genius for book-making. He felt that the infant societies needed nothing more in their formative condition than the help of good books. He accordingly conceived the plan of publishing Mr. Wesley's simpler writings, and scattering them, through the agency of the preachers, broadcast through the land. He, more than any other man, helped to make the primitive Methodists of this country a reading and intelligent people. The well-thumbed old volumes with his imprint upon them, a few of which may yet be picked up through the by-ways, attest how the fathers and mothers pored over their pages, and could, because of it, give a reason for the hope that was in them.

An eminent preacher, an able theologian, a skillful parliamentarian, an accurate accountant, a wise counselor, and a devout Christian, he died of yellow fever in the city of Philadelphia, where the Book Concern was then located, 1798. Like a true soldier, he stood at his post to the last, and "devoured the many chagrins of it." Asbury and he had been like David and Jonathan. He it was whose tact defeated the movement of O'Kelly for limiting the appointing power of the episcopacy, and the bishop found he could ever lean upon his gentle strength. Thomas Ware thinks that the title Methodist Episcopal Church was adopted on Mr. Dickinson's motion.

WILLIAM GLENDENNING was a Scotchman, and seems to have been, according to such reliable testimony as that of Henry Boehm and Jesse Lee, very erratic and even partially insane. He was not in sympathy with the polity of the Methodist Church and very soon withdrew and joined the Republican Methodists. Finally he became a Unitarian and built a church in Raleigh, N. C., where he ended his days at an advanced age. He was a Methodist preacher when there were but nineteen Methodist preachers in the country.

Of very different type were two other men who sat in this conference. They were both to the manor born, the one a Jersey blue and the other a true son of the Old Dominion. I refer to JEREMIAH LAMBERT and FRANCIS POYTHRESS. Mr. Lambert was the first itinerant who scaled the Appalachian range and planted Methodism within the bounds of what has been since known as the Holston Conference. He was ordained an elder for Antigua, in the West Indies, at the conference of 1784, but soon after died. He was a man of great natural parts, of superior education acquired without the aid of schools. There was a glow of eloquence in all he said and did, whether in the pulpit or out of it.

Francis Poythress inherited from his ancestors a large estate in Virginia, and while a youth fell into habits of dissipation, from which he was rescued by a pious lady. Early converted among the Methodists, he entered the traveling connection, of which, until his mind was clouded by insanity, he was a highly useful member. As Lambert was the first to plant Methodism beyond the Appalachians, so he was the first to carry it beyond the Alleghanies. In 1783 he bore the standard westward as far as the banks of the Youghiogheny river. Not content, he penetrated this wilderness until on the "bloody grounds" of Kentucky he unfurled the "Standard of the Cross." Such was Asbury's respect for his integrity and administrative ability, that he recommended him as a joint superintendent in the year 1797. It is claimed that what Jesse Lee was for New England, Francis Poythress was to the then South-west—an apostle.

JOSEPH EVERETT was a soldier of the Revolution and fought bravely. Though conscious of want of preparation for death, he declared "he would die on the spot rather than flee from the place of danger or action without orders." Such was the metal of which the pioneer Methodist preachers were generally made. Is it any wonder he was a son of thunder and rebuked sin wherever he found it? "He lived in the midst of revivals." Sometimes in the heat of preaching "he would divest himself of coat and cravat and launch forth in a sermon or exhortation that thrilled every heart and brought sinners by scores and hundreds to their knees." He lived to a good old age, universally respected and loved. "In the same moment his life, his breath, and his shouts were hushed in the silence of death."

WILLIAM PHOEBUS, another Marylander, and an Eastern Shore man, undoubtedly a member of the Christmas Conference, filled appointments from Charleston, South Carolina, to New York City. He was a man of fine pulpit talents and handsome personal appearance. He possessed a strong, original mind, and was for his day a writer of fair reputation. He was a cordial hater of sensationalism in the pulpit, and should have lived later to hate some of the shams of our times. He was a physician, and practiced medicine for a while in New York City, where he died in 1831.

The last on the list of those certainly present at the Conference, according to Lednum's history (as given by Dr. Stevens), is THOMAS WARE, a native of New Jersey, than whom scarcely any one of them did more to illustrate the genuine power of Methodism and to perpetuate its early deeds and early names. While a young man Mr. Ware was converted through the ministrations of the saintly Pedicord, one of the most devout and unearthly men of primitive Methodism. He emulated the zeal of that holy man, and joining himself to the itinerant ranks in 1783, he rested not, until after an indefatigable ministry of forty years, he retired in 1825 from the active service, regarded by all as a very hero in the cause. With John Tunnell and two other young men, in 1787, he crossed the mountains and braved the dangers of Eastern Tennessee, exposed to inclement weather, wild beasts, and hostile Indians. He was one of those ministers who, through a long life, maintained a straightforwardness, an equipoise of character, a clearness and steadiness of view, an incorruptibleness, which make them the builders of societies, the conservators of good things, the composers of difficulties and the rallying points of all laudable enterprises. He lived to an advanced age and died at Salem in his own state, March 11, 1842.

In addition to those thus far mentioned as undoubtedly members of the Christmas Conference, I present also on the authority of Dr. Atkinson (whose able and timely book entitled the Centennial History of American Methodism, is just issued), the names of Caleb Boyer, Edward Dromgoole, Jonathan Forrest, Ira Ellis, Lemuel Green, Ignatius Pigman, William Watters, and John Smith.

How could the list have been completed without a JOHN SMITH? Nor was he the least of the heroes in this honored roll—a Marylander by birth, he lived a useful life and died triumphantly. His body lies in the old church-yard beside the dust of the "philosophical Gill."

CALEB BOYER, a native of Delaware, and IGNATIUS PIGMAN, were men of rare eloquence. It is said that when Whatcoat and Vasey heard them

at the conference they declared "they had not heard their equal in the British Connection, except Wesley and Fletcher."

Dromgoole and Ellis were also men of marked ability, exemplifying to old age the purity and blessedness of their calling. EDWARD DROMGOOLE was born in Ireland, reared a Roman Catholic, was converted under the Methodists when a young man in his native land. In the section of Virginia where he lived and died he was very influential for good. At the advanced age of eighty-one years he still preached with power, and was universally recognized as one among the patriarchal fathers. IRA ELLIS was instrumental as the presiding elder who succeeded Mr. O'Kelly in leading young McKendree, the future bishop, back into the Church. Such were his talents, diligence, and piety that even Asbury said of him, "Had fortune given him the same advantages of education he would have displayed abilities not inferior to a Jefferson and Madison."

JONATHAN FORREST was present at the organization of the Methodist Church and lived almost fifty-nine years thereafter to see its growth. Although he retired from the itinerancy in 1805, he continued to be actively useful as a local preacher. In 1828 he favored the Methodist Protestant movement and withdrew from the Methodist Episcopal Church. He continued a living witness for it until his death.

The name of LEMUEL GREEN first appears in the Minutes in 1783. After a laborious ministry of seventeen years he located and settled in Philadelphia, where he entered mercantile pursuits. While he was prosperous he was hospitable to the preachers. To the end he maintained his Christian integrity and peace.

Although WILLIAM WATTERS ends this list of the rank and file of the preachers of the Christmas Conference, he was the first native-born Methodist preacher of America. He was born October 6, 1751, in Baltimore County, Md., and was admitted into the first Methodist conference held in America, which met at Philadelphia in June, 1773. He was a co-laborer of Pilmoor, John King, and Robert Williams in laying the foundations of Methodism. He is found now in the local and now in the itinerant ranks until he finally retired, 1806. He died near Langley, Va., in 1827, having lived to see the Methodists increase from 1,160 members to 380,000, and from ten to one thousand five hundred preachers.

Besides these who are definitely ascertained to have been members of this important conference there were others who were in all likelihood present and participants in its proceedings. They contributed not a little to the morale of the body. In genius, both natural and spiritual, they were akin to those already described. Possibly equally religious, equally intellectual and zealous, yet they must remain among the unknown, and form, as in every picture, the background for the brighter points which have fixed our attention.

One figure, however, yet remains, one name more, to be mentioned; to omit him would be like leaving out Hamlet from the play of Hamlet. Where is FRANCIS ASBURY? He is here. But can we get his likeness? He was known to be shy of having his picture taken. Only by a ruse of his good friend, Mr. Cannon, was he trapped into it, and then he fell a victim to his compassion. Mr. Cannon offered to make of a fine piece of velvet which he had a vest for each of his preachers if he (Mr. Asbury) would sit for his portrait. Mr. Asbury could not refuse on such terms.

To this pleasant trick of the good Methodist tailor we are indebted for the best, if not the only reliable, original likeness of our great and good Asbury. There he is—erect, sinewy, with flesh of iron firmness and nerves of steel; his countenance open, his head ample and well poised, eyes steady and mildly expressive, lips compressed, chin well set, his hair cut square across his forehead and flowing gracefully behind his neck—he stands before us, in the prime of manhood, just in his fortieth year, thoughtful, religious, self-contained, and commanding; every way he is

“One in whom persuasion and belief
Had ripened into faith, and faith become
A passionate intuition.”

Mr. Asbury (born near the foot of Hampstead Bridge, in Staffordshire, England, August 20, 1745) was nurtured in the lap of Methodism by his pious mother; was converted at the age of fifteen; began to exhort and preach when between seventeen and eighteen; became an itinerant under Mr. Wesley when about twenty-one; traveled in England for four years; and at the conference at Bristol, 1771, volunteered for America, and sailed in company with Mr. Richard Wright, the September following, for Philadelphia, where he arrived October 27th.

It was no spasm of zeal which led the youthful Asbury to give himself for the work in America, but a conviction of duty born of meditation and prayer; and, consequently, though we shall sometimes find him confessing to yearnings for home, and especially for the companionship of his mother, yet we shall find him through all and in all devoting himself with unswerving purpose and unflagging steps to the cause of God in the country of his adoption. He never looked back. Should the Methodists of America ever erect a monument worthy of him, whether it be church, hospital, school, or statue, let it face to the West.

Mr. Asbury, with an instinct which was prescient of the future mission and destiny of Methodism, struck for the country. He sought the outposts, the neglected places. Lee, in his history, after speaking of the arrival of Asbury and Wright, says: “They soon began to extend their labors farther into the country, and did not spend their time in the cities, as the other preachers had done. Mr. Asbury spent most of his time among the people in the country, and formed societies in different places. He soon found their labors were more visibly owned in the country than in the cities.”

In October, 1772, Mr. Asbury was appointed an assistant to Mr. Wesley, and stationed in Baltimore. In the Spring of 1773 Mr. Rankin and Mr. Shadford were sent over from England, and Mr. Rankin, having been a preacher eleven years, was appointed general superintendent. He called the traveling preachers together in Philadelphia on July 14, 1773, and thus was constituted the first conference held in America. There were six or seven traveling preachers present, most of whom were Europeans. There were in all in the connection ten traveling preachers, and the whole work was divided into six circuits: New York, New Jersey, Philadelphia, Baltimore, Norfolk, and Petersburg, Va. To these circuits, comprising eleven hundred and sixty members, the ten regular ministers were appointed. Thus the field lay when Asbury fairly entered it. In 1774 he was stationed at New York; 1775, at Norfolk, Va.; 1776, at Baltimore. In 1776 he records: “I was fined, near Baltimore, five pounds for preaching

the Gospel." As his salary was about six pounds, he must have fared ill the rest of the year but for the hospitality of the people.

The land was now waxing hot for the foreign-born Methodist preachers, because of the Revolution, and soon Mr. Rankin, Mr. Shadford, and Mr. Rodda left America. Mr. Asbury thought it best to abide, and, being not able to take the oath to the State of Maryland, he retired to Delaware, in which province the clergy were not required to take the oath. He found a home during all these troublous times in the house of Judge White. He did not come forth from this retreat until the Spring of 1780, when he attended what was called the Northern Conference at Baltimore. From this conference, he, Wm. Watters, and Freeborn Garrettson went as a committee to the Southern or Fluvana Conference, to dissuade the brethren there from administering the sacraments; in which mission they were, happily, successful. At the Baltimore Conference of 1781, most of the Southern brethren were present, and gave in their adhesion to the Fluvana agreement. Mr. Asbury was recognized as general superintendent, and also by the conference which met at Ellis Chapel, Sussex County, Va., in April, 1782, and adjourned and met again in Baltimore the following May. In 1783 peace came to the country; then quickly followed Mr. Wesley's wise recognition of the true situation, and the Christmas Conference, in which the Methodist Societies were erected into an independent Church, as the American colonies had been into an independent nation.

What Mr. Asbury had been before this conference he was afterward, the same simple, modest, straightforward Methodist preacher and general superintendent. Office made no change in him. He loved order. He believed in the wisdom and integrity of Mr. Wesley, and, while he would not in all the previous years administer the ordinances, now satisfied as to the scripturalness of Mr. Wesley's plan, he no sooner was elected and ordained to the order of an elder, and to the office of a general superintendent, than he freely exercised their respective functions.

He became at once the mighty personality around which Methodism gathered. What Washington was to the nation, Asbury was to the Methodist Church—its center of strength. He was everywhere present, animating by his zeal, guiding by his councils, and shaping into a living unity the widely scattered Societies. He did not so much say to the preachers, Go, as, Follow where I go. He was an example of self-denial to all his brethren, and the obscurest and poorest itinerant had no harder lot than that which uniformly fell to him. If any one of them had a State or a part of a State for a circuit, his circuit was the continent. His labors were simply the labors of the greatest number of men which it was possible for his Herculean powers to compass. He urged himself all the time to the utmost verge of his strength, always spending, but never wholly spent.

But I must not forget that it is not of the episcopal Asbury I am to write. I may say it was the man who made the office. But for his apostolic character, his great soul, the Methodist superintendency would have fallen with feebleness at its very beginning; but his illustrious conduct in it as a holy man, as a man of strong common sense, and commanding moral power, lifted the office out of obscurity, placed it on an elevated and firm foundation, and rendered it forever venerable and lovely. He did appear a few times in public—much, on one occasion, to the horror of

Jesse Lee—in gown and bands and with prayer-book. He wanted to follow Mr. Wesley to the letter, but his native sense and piety soon proved superior to these externalities, and we find him resuming his ordinary dress and his own habit of fervent, mighty, extemporaneous prayer.

In looking for the source of successful good men, we are too prone to overlook the divine or gracious endowment as the essential element. If we speak of it, it is too apt to be in the style of cant or apology. We do not enough feel that God has said, "Ye have received an unction from the Holy One, and know all things." It was this unction which rested upon Mr. Asbury that was the secret of his discernment of men and things. Does it not occur to us to connect his marvelous frequency and power in prayer with his marvelous wisdom? Luther prayed three hours every day, and these hours were the best hours of the day. Asbury would, when opportunity allowed, pray repeatedly seven times a day. He prayed, and prayed, and prayed, when ordinary men would long ago have gotten through and thought there was nothing more to pray for. Is it a wonder, then, that he was not only wise and firm in his judgments, but also heavenly-minded, and so much so as to make him single-minded? He so habitually dwelt in heaven that he saw earth from heaven. Drawing his motives from the skies, caught away by the superior glory of the celestial world he had no other end for which to live than to glorify God and enjoy him forever. He could pour contempt alike upon all the fascinations and frowns of men. It may be justly said of him what was said of one of Britain's greatest bishops: "There are few men whose character gives the impression of a more complete elevation, both above the cares and the prejudices of the world, of a greater detachment from earth." Such were his passionate longings for rest that he might well have exclaimed, with the same good bishop: "To be content to stay always in the world is above the obedience of angels. There is a noble Guest within us. O, let it all our business be to entertain him honorably and to live in celestial love within."

Can we be at all surprised, then, at his meekness, humility, patience, charity, self-abnegation, forbearance, endurance? He who rises highest on the bosom of God sinks deepest in his own bosom. The greatness and holiness of God so filled him as habitually to impress him with his own littleness and dependence. He loved the substance of things. He would rather save one soul from death than possess an earthly kingdom. He would prefer an honest man in error to an orthodox man who was a knave. He hated falsehood. Ready to lie down and to be trodden under foot if truth might be served, he was yet unyielding to a degree called obstinacy by some when his convictions were positive that he and his cause required it of him. I firmly believe that no Christian of modern times possessed greater elevation of soul with deeper humility, a more tenacious will associated with a gentler considerateness, a more commanding mind joined to a readier disposition to serve the lowliest of God's children. His likeness is stamped upon the generations of Methodism; and generations yet unborn must arise with the expanding institutions and numerical growth of the Church which he helped to found, to revere his name and pronounce it in their daily conversations.

This man, who traversed the land for nigh a half century amid heat

and cold, rain and sunshine, often destitute of food and clothing and shelter, who could truthfully say, with Wordsworth's wanderer,

"Homeless near a thousand homes I stood,"

was not a hater of beauty, much less of beautiful woman, whose refined sense and affection render home the fairest and happiest domain of earth. Never was a soul more sensitive to all God's works, never one that could have better appreciated all that is good and true in life, and who could in turn have ministered more richly to others in all the sanctities of human relationship. But he was wifeless, homeless, like Paul the apostle, for the kingdom of Heaven's sake. His love of family, country, possessions, wit, comfort—all were placed on the altar of Methodism. Methodism was his second mother, his only wife, his riches, his home, his inheritance, his legacy. To him it was the kingdom of Heaven on earth begun. The unity of doctrine, experience, and fellowship, if not of organization, was dearer to him than life itself. To Jesse Lee he writes while yet in the zenith of his power: "You and every man that thinks properly will find that it will never do to divide the North from the South. METHODISM IS UNION ALL OVER; union in exchanging preachers; union and exchange of interest. We must draw resources from the center to the circumference."

It may be safely said Francis Asbury was the incarnation of the ecclesiastical genius and religious spirit of American Methodism.

Such, then, briefly and imperfectly described, was the personnel of the Christmas Conference. Deep as is the undying interest with which we read of the first council at Jerusalem; of the inspired men who composed it—men whose names are inseparably joined with Christ and Christianity, and which must live through all time; impressed as we are by the mighty persons at the first Ecumenical Conference—men gathered from city and cave and desert, some sightless and others armless, the confessors of Christ, who did then and there stamp orthodoxy upon Christendom to go down through the ages—yet we violate neither sound sense nor good taste when we claim for these holy men who organized the Methodist Episcopal Church a position in the rôle of great councils, of which these were the forerunners. Who can compute the results which must accrue to the world as the various Methodisms which are traceable in their descent from that conference go forward in the fulfillment of their respective providential missions?

ASBURY'S SUPERINTENDENCY, AND WHAT IT DID FOR AMERICAN METHODISM.

JESSE BORING, D. D.

It is impossible fully to comprehend this subject without at least some knowledge of the man, his field, and his work. FRANCIS ASBURY was born in Staffordshire, England, 1745. Little is known of his early history. His parents were pious, and trained him to habits of the strictest Christian morality. These principles were fixed in his heart, and largely contributed to the structure of his remarkable character. On this subject he says: "From my childhood, I may say, I have neither dared an oath nor haz-

arded a lie. The love of truth is not natural; but the habit of telling it I acquired very early, and so well was I taught that my conscience would never permit me to swear profoundly. I learned from my parents a certain form of prayer; and I well remember my mother strongly urged my father to family reading and prayer. The singing of psalms was much practiced by them both. I abhorred mischief and wickedness, although my mates were among the vilest of the vile for lying, swearing, fighting, and whatever boys of their habits were likely to be guilty of. From such society I very often returned home uneasy, and began to read the Bible at between six and seven years of age, greatly delighting in the historical parts of it. My schoolmaster was a churl, and beat me cruelly. This drove me to prayer, and it appeared to me that God was very near me."

About this period of his history he was converted, though subsequently he had doubts, which arose chiefly from unfortunate associations. He, however, soon settled down in his religious experience and character. While yet a youth he often conducted prayer-meetings, reading the Holy Scriptures and exhorting. This was the beginning of his preaching. From this brief sketch it is apparent that he entered the ministry with but little education, in the common acceptance of the term. This want he compensated by energy and studious habits. Mention is often made, of his Hebrew Bible and Greek Testament, to which he devoted much time and labor. Besides, he read extensively, and studied carefully well-selected books, while with great sagacity he studied "men and things." Few men have attained so perfect a knowledge in this direction as did Francis Asbury. Intellectually he was far above mediocrity. It is true, as he appeared in his journal and sketches of his character, he does not develop much of imagination or brilliancy on the one hand, or of striking profundity on the other; but there is demonstrated throughout his life a broad common sense, judgment, and forecast, a sagacity and wisdom, together with all the characteristics of a strongly marked, symmetrical mind. On this subject Bishop Wightman says: "As I conceive of Bishop Asbury, his intellectual character possessed that plain heroic magnitude which shows its pre-eminence chiefly in affairs. His practical, sagacious intellect fitted him admirably for the task of governing." But the grand achievement of his life, the establishment and growth of Methodism in America, is monumental of his great mind and heart. It can be approximated by no argument or illustration. His crowning characteristic was his thorough consecration to God and his cause. In his first thoughts on the subject of going as a missionary to America, and upon mature reflection, he laid himself and his all upon the altar of sacrifice. Parents, country, ease, emolument, and life itself, were surrendered. Thenceforth, without faltering, every movement was directed steadily to the single object of his devoted life. "In Asbury's religious character devotional unction was the master trait; it occupied the place of honor in all the habitudes of his life." (Wightman.)

Forty-five years of unparalleled labor and sufferings in his chosen field, with uncomplaining patience and Christian fortitude, attested the sincerity and consummation of his consecration. His field was the North American continent, comprehending the vast scope of country stretching from Canada to the Mississippi, and from the Atlantic to the uttermost boundaries of the north-west. At the time of Asbury's arrival in America, much the largest portion of the territory was inhabited by Indians. These were so

dispersed between the settlements of the whites as to render residence or travel, particularly the latter, exceedingly dangerous. It frequently happened that whole communities were broken up and families were murdered, or, worse, part of them were killed and others carried captive into distant Indian towns and wigwams. The path of the missionary was through these dangerous and bloody regions. The country was new and, as before stated, sparsely settled, having but few roads, the best of them rough and nearly impassable, swollen streams without bridges, and in many regions no house of entertainment. Few facilities and no comforts of travel were to be had. Bishop Asbury in his continental tour, which continued until a few years before his death, was compelled to go on horseback, packing the little clothing and few books absolutely indispensable in his saddle-bags.

With this outfit he crossed the Alleghanies sixty times. He often camped after a day's journey, sick and hungry, with the damp or frozen earth for his bed, and a wet blanket for his covering. He not unfrequently was denied even this rest, because of the necessity of protecting his life and horse from marauding Indians. At the time just referred to, a vast open country of great fertility invited settlers from all parts of the Old World. Consequently, great multitudes of almost every nationality and of every conceivable type of humanity pressed into it. These represented every form of religion and type of skepticism on the face of the earth. Methodism was, correctly speaking, unknown upon the continent. A few preachers, most of them local, and about six hundred members of the Church, chiefly in New York and Philadelphia, were to be found in 1771, when Mr. Asbury landed at Philadelphia. The Congregationalists, Presbyterians, Baptists, and Protestant Episcopalians were here nearly a hundred years before. The Methodists were despised and persecuted both in England and America. In the latter the preachers were often denounced as thieves, and the members as fanatics and fools. They were poor, and not an ordained minister among them. Such was the field and such the prospect when Mr. Asbury entered upon his work.

The year after his arrival in America he was appointed by Mr. Wesley general assistant, and thus at an early day became leader and supervisor of the Societies and preachers. In 1773 Thomas Rankin and George Shadford came from England, under Mr. Wesley's appointment, to the Colonies. Rankin, being an older preacher than Asbury, and having had greater experience in matters of discipline, superseded the latter, by Mr. Wesley's instructions. On the breaking out of the Revolutionary War, Rankin and the other British preachers, except Asbury, returned to England. Mr. Asbury was again appointed superintendent, which office he filled until he was ordained bishop, 1784. On the occasion of the departure of Mr. Rankin and the others for England, Mr. Asbury said: "I can by no means leave such a field for gathering souls to Christ as we have in America. It would be an eternal dishonor to the Methodists that we should all leave three thousand souls who desire to commit themselves to our care. Neither is it the part of a good shepherd to leave his flock in time of danger. Therefore, I am determined, by the grace of God, not to leave them, let the consequence be what it may. Our friends here appear to be distressed above measure at the thought of being forsaken by the preachers; so I wrote my sentiments to Rankin and Shadford." He had long before weighed the whole matter, and settled forever the question of duty. Before he offered himself to Mr.

Wesley he said in his journal: "I had felt for half a year strong intimations in my mind that I should visit America, which I laid before the Lord, being unwilling to do my own will, or to run before I was sent." As before stated, Mr Rankin and the other English preachers returned home at the beginning of the war. It must be added that Mr. Wesley, the acknowledged founder of Methodism, a citizen of Great Britain, was presumed to be in sympathy with the crown, and this very naturally exposed Mr. Asbury and his associates to suspicion. Some of the native-born preachers were imprisoned; others were beaten with cruel severity, and their little flocks scattered. Mr. Asbury was compelled to retire from Maryland to Delaware, where he found protection in the hospitable home of Judge White. In this matter of Bishop Asbury's history, it is but simple justice to him and to history to say that in no act of his life did he more fully illustrate the principles of the religion of Christ and his determination to live or die in the path of duty; nor did he on any occasion evince greater moral heroism. Being an Englishman, it would naturally be supposed he would be loyal to the mother country.

He very well knew that, in the very nature of the circumstances, he would be singularly exposed to suspicion and to persecution should he remain. Indeed, he was threatened, and obliged to flee into the country and hide in the swamps, to escape from his pursuers. He knew he was in imminent danger, and yet he remained. Although he stayed in the country, he refused to take the oath prescribed by Maryland, because of conscientious scruples, and took refuge in Delaware, knowing the effect would be to intensify the prejudice against him. The grandeur of the man in this whole affair is seen in these facts. He might have returned to England when Rankin and others went; but he had adopted America in his heart, trusting in God. Therefore he said: "I know the Lord governeth the world; therefore these things shall not trouble me. I will endeavor to be ready for life or death, so that, if death should come, my soul may joyfully quit this land of sorrow, and go to rest in the embraces of the blessed Jesus." The period of his stay at Judge White's, and his comparative inactivity, was short; and really he was not unemployed, though confined to the territory of Delaware. He traveled, preached, looked after the Societies, and kept up a correspondence with the preachers outside of his prison lines—thus carried on his work of general superintendence.

As we have seen, from the time of his coming to America, he was in heart and by example an itinerant preacher. He soon began his excursions into the country, around the cities where he was stationed, organizing societies, forming circuits, and forecasting for districts. Thus he continued to enlarge almost to his dying hour; and if to oversee, supervise, and direct are the duties of a superintendent, then did Francis Asbury magnify his office. Wise, sagacious, firm, yet gentle, practical, and diligent, nothing escaped his observation, and nothing suffered from want of prompt attention. He verily seemed ubiquitous, and prepared for every emergency. His labors were apparently superhuman. How he was enabled for forty-five years to perform the amount of work which he did, and to bear up under the sufferings he endured, can be accounted for only by the fact that he was divinely sustained and appointed "leader of the Lord's host." Before his arrival in America he had taken in his great heart and mind a

New World, as he wrote and spoke of it; and, overleaping curacies, dioceses, etc., he grasped a continent and the islands of the sea as his parish, and resolved that neither town nor district should bound his field. Hence he exclaimed, as he caught the first glimpse of America, its vast territory, its valleys, its hills, its towering mountains, its majestic rivers and lakes, "This is the country for me." In harmony with these views, he extended his work from year to year, until he well-nigh, by actual sight and work, compassed the vast field, as it was settled, or being settled. Rough and extensive as was the country, and hard as was the fare, as stated, he crossed the Alleghanies sixty times, penetrating among "the endless mountains," as the chains west of the Blue Ridge were then called. Dr. Bangs estimated that during the forty-five years of Mr. Asbury's ministry in America he delivered not less than sixteen thousand four hundred and twenty-five sermons, besides lectures and exhortations innumerable; that he traveled during that time about two hundred and seventy thousand miles, for the most part on the worst of roads, chiefly on horseback; that he sat in not less than two hundred and twenty-four annual conferences, and ordained more than four thousand ministers. Others had districts, circuits, stations. His circuit was the continent. Eight months' work for him, even as late as three years before his death, was six thousand miles of travel, and a sermon at nearly every fifty miles; a presidency in nine annual conferences, involving the stationing of near seven thousand preachers, and an attendance at ten camp-meetings. In every conceivable sort of place he preached, in the woods, in barns, in sitting-rooms, in college chapels, in representative chambers, even in bar-rooms, and once in a play-house. When he could no longer stand to preach, he sat. But he not only possessed great breadth of mind, competent to wield great bodies in harmonious co-operation, but he was eminently a man of details. He recognized the great principles pervading God's creation that the universe, with its myriads of worlds, is formed of adjusted particles in combination. He not only organized and presided in conferences, but he looked closely after the membership of the Churches, diligently visited the sick and the prisons, the classes and the societies, the stations and the districts, and every officer in them. He scrutinized the whole organism, and watched the practical workings. He devised plans for education under the auspices of the Church, the publication of good books, and founded Sabbath-schools. There being no missionary society, he adopted a system of his own, and, wherever he went, collected money for missions. He conceived the plan subsequently adopted for the support of worn-out preachers and their widows and orphans. At the same time, he was the wandering pioneer pastor, the camp-meeting preacher, and president of the conference. He seemed almost omnipresent. Now he is in New York; then winding his way to Charleston, S. C.; thence through the wilderness to the far-off West; now preaching in New England, and on to Baltimore, holding conference. THIS IS ITINERANT GENERAL SUPERINTENDENCY.

WHAT DID IT DO FOR AMERICAN METHODISM? Much every way. It probably saved it during the War of Independence from being driven—at least, for the time—from the continent. As has been seen, when the war broke out, all the British preachers, Mr. Asbury excepted, left the country and returned to England. One of them, Rodda, had been found circulating the king's proclamation. Mr. Wesley was loyal to his country, and,

unfortunately, published his "Calm Address to the Colonies," which obtained universal circulation, both in England and America, and which, whether justly or not, was construed as defining his opposition to the Colonial struggle for independence, and his identity with the cause of Great Britain. Under these circumstances, it was not difficult to arouse a general and powerful suspicion that the Methodist preachers were all in sympathy with Mr. Wesley, and therefore opposed to the Revolution.

Methodism was opposed, any way, and the enemies, both of religion and of England, readily united in persecuting and seeking the extermination and driving out of the country of Methodism and its friends. This feeling was developed in the imprisonment and punishment to blood, if not to death, in many instances. Mr. Asbury states in his journal at this time that so many preachers were in prison or under bonds that the Societies could not be supplied with pastors. The Societies were as sheep without a shepherd. Their preservation seemed impossible. But Mr. Asbury's profound discretion and sleepless vigilance averted the threatened destruction. He traveled and preached wherever it was possible, and wrote to places and people where he durst not go, and thus kept the little Church intact until the close of the war, when, instead of having disappeared from the country, it had greatly increased in numbers and strength.

In the South, especially in Virginia, a serious trouble had existed concerning the sacraments. The preachers were not ordained, and they and their people were dependent upon the priests of the English Church for these means of grace. This great want pressed upon them more sorely as their numbers increased, and finally they determined, at the risk of Mr. Wesley's disapproval, to receive the ordinances by ordaining a few of their preachers, who should ordain others, holding that the call to the ministry carried with it the right to ordain and administer the sacraments. This they proceeded to do. Mr. Asbury, by the wisest and gentlest arrangement possible, arrested the movement and prevented a ruinous schism. It is doubted whether, but for this, a vestige of united Methodism would have survived. Bishop Wightman says of this matter: "Bishop Asbury's personal influence, judicious measures, and address succeeded in arresting an incipient schism, occasioned by an earnest desire on the part of the Societies and preachers in Virginia to have the sacraments administered. The Methodists had previously held a quasi connection with the Episcopal Church, which, in ante-revolutionary times, was part of the English establishment. One of the results of the Declaration of Independence was to dissolve the English establishment, and this left the members of the Methodist Societies without any resource in the matter of ordinances. This want the Virginia brethren undertook to supply. However laudable the design, the action was undoubtedly premature. The interposition of Asbury led to the suspension of a movement which must have hazarded, if not ended, the unity of Methodism. The process of disintegration was effectually arrested." Itinerancy, in its purest and best form, was among the results of Bishop Asbury's superintendency.

It is true Mr. Wesley and his preachers were itinerant, but the system was not so fully developed and matured as it was under Asbury's administration. By his theory and wonderful example, he diffused itinerancy, like leaven, through the whole body of the Church, so that it became a constituent element. The organism was the most apostolic the world ever

saw. Soon after he began his ministry in America, he began, as before stated, whether stationed in New York, Philadelphia, or elsewhere, to travel through the surrounding country, preaching wherever he went, forming societies and projecting circuits, working alternately in city and country. He complained of the tendency of the preachers to circumscribe themselves, and work by city limits. Such were his views and practice in relation to this matter as to have rebuked Pillmoor and Boardman, and provoked them unto love and good works. Thus he continued through his long and eventful life.

Under his superintendency, it was usual to exchange preachers every three or six months, and nearly always at the end of the year. It was no cause of surprise to preachers or people that a preacher was sent across two or three States during the interim of conference sessions. Exigencies were to be met, and, like a skillful general—such Asbury was—wherever in the line of battle the men were needed, they were promptly sent. But however hard the work to which he appointed others, his voice was heard in the advance, leading on to the struggle with Christian heroism absolutely sublime. Thus he, in the providence of God, organized and trained American Methodism.

Other Christian denominations have felt the quickening influence and gathered of the fruit of this apostolic work. Connectionalism, growing out of itinerancy, or rather as a constituent element, was also practically illustrated and established. It would be impossible to maintain itinerancy without unity, or oneness of the entire Church as a single pastoral charge, because to be itinerant preachers and members must concede their respective inherent rights; the former the right to choose their churches and congregations, and the latter the right to elect their pastors, which is itinerant Methodism. Each grand division has its connectional interests as one pastoral charge—the bishop, superintendent, or president, together with publishing interests, schools, and property, being held in common by the whole body. All these pure itinerancy involves. How beautifully this vital principle was developed and matured under Bishop Asbury's administration! In the beginning there were only local societies; then quarterly conferences, constituted of a number of societies in a pastoral charge, as circuit or stations; then the districts; the annual conference, made up of twelve or more districts; and out of the annual conference grew the General Conference, the supreme body, representative of the whole!

The chief pastor of the whole is alike the pastor of each member, wheresoever found. Bishop Asbury was wise and forecasting in nearly all his suggestions and provisions for future Methodism. Scarcely is there an auxiliary agency in the present American family that was not projected by him or suggested in embryo. He left the Church a unit in doctrines and sacraments. Above all, he left a living Church, filled with the Holy Ghost, and thus endued with power from on high, and sustained by the witness of the Spirit, prepared for its grand mission, spreading Scriptural holiness over these lands, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

The name of Francis Asbury presents for our contemplation one of the most extraordinary characters known to history. Sydney Smith says it is vain to talk of men numerically; if the passions of a man are exalted to a summit like the majestic steadiness with which St. Paul points out

the single object of his life, and the unquenchable courage with which he walks toward it, he is a thousand men! This thousand-men power was in the soul of Francis Asbury.

Thus, while the colonies engaged in the unequal contest for independence, driving from their coast the British soldiers, and unfurling the banner of liberty, Mr. Asbury, with his eight or ten preachers and six hundred members, was pressing back the powers of darkness, sweeping through Canada, New England, the South, and West as far as the Mississippi. Soon the gathering forces crossed the Rocky Mountains, and, descending the Pacific slope, pushed their way into South America, Mexico, and the regions beyond. Meanwhile, Bishop Asbury, old and feeble, no longer able to stand, reclining in his wagon, or carriage, as he sometimes called it, pressing on to Baltimore, hoping to meet the General Conference once more, heard the call of his God to ascend the mountain and die. His work was done. "Well done, good and faithful servant; enter thou into the joy of thy Lord."

"'Servant of God, well done!

Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy.'
The voice at midnight came,
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear.

Tranquil amid alarms,
It found him on the field,
A vet'ran, slumb'ring on his arms;
Beneath his red-cross shield,
His sword was in his hand,
Still warm with recent fight,
Ready that moment, at command,
Through rock and steel to smite.

At midnight came the cry,
'To meet thy God prepare!'
He woke, and caught his Captain's eye;
Then, strong in faith and prayer,
His spirit, with a bound,
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease;
And, life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

THE RELATION OF MR. WESLEY TO AMERICAN METHODISM.

ALFRED WHEELER, D. D.

THE subject assumes that Mr. Wesley had relations more or less intimate with the Methodism whose organization we are met to celebrate. The assumption has the full support of history, for had there been no Wesley, there had been no corporation called the Methodist Episcopal Church of America, no Christmas Conference of a hundred years ago, no Centennial to commemorate of the kind we here observe. There would doubtless have been some great religious movement that would have organized itself into definite form had the mother of the Wesleys died in childhood, for God would not have allowed so vast a continent, destined so to influence the fortunes of the world as America must, to have remained without the inspiration and formative power of what we call Methodism, or something else that would not have failed to execute its mission. But the name would have been different, while the external manifestations would have been essentially the same. Such were the moral problems of America, and

the conditions under which their demonstration was to proceed, that Methodism, by whatever name it might be called, was inevitable before the answer was given. Looking back over the century, it is impossible to conceive how the demonstration could have advanced to its present stage had it or its substitute, which must have answered to it, face to face, been absent. So was it ordered that Wesley stands in living relationship to it, which nor time nor events can ever dissolve. This relation, though not so personal and intimate as that of Washington to the republic, is as easily traced, and as abiding. And as the movement to which Methodism gave birth advances, the name of him who was its spring upon its human side will be lifted into greater and still greater conspicuity.

What was this relation? Another question must first be answered before a reply to this inquiry can be given. What is Methodism? is preliminary to any just understanding of Wesley's connection thereto, especially as to its American manifestations. Methodism, as an organized fact in this land, is *sui generis*, and has taken its complexion, its tone, its quality, its character, from its surroundings, from the mighty field over which it has had to march, from the material with which it has had to deal, the work it has had to perform, the mission to execute. With these Mr. Wesley personally had nothing to do, only in an indirect way, yet quite effective withal. Distant three thousand miles, it could not be otherwise.

If we call Methodism a body corporate, founded at a certain time which history has preserved to us by certain names, rendered immortal thereby, with definite provisions for its perpetuity and working, which time has proven to be eminently wise, because eminently effective, or a number of such bodies formed by a fissiparous sort of a process, we shall take a very narrow view of the subject, and as superficial as narrow. Wesleyan Methodism does not contain the Methodism of Great Britain, nor the Methodism of her colonies, that has made haste to land upon their coasts. No more does the episcopal Methodism of America and her cognate bodies contain the Methodism of this continent. The conditions under which the germ was planted in the soil of the New World, and which has now become a tree in whose branches the fowls of heaven find lodgment, the story of its sprouting and growth, of its struggles and achievement, of its conflicts and conquests, prove it to possess prodigious vitality, and entitle it to be classed with those spiritual forces which the law of the survival of the fittest would fain preserve. Its diffusion—for where has it not gone, and upon what hilltop, or in what valley, or by what water-course, does it not abide and work?—designates it as something more ethereal and divine than a body of units compacted together for co-operative labor and results. He who sees nothing more in it than so many conferences of so many ministers, pastors of flocks of definite numbers, of so many Churches of positive valuations, and such other agencies as may be needful for edifying a structure in process of building, has but little philosophy about him, or looks at the historic scene with holden eyes. The warmth that makes England England no more truly suggests a gulf-stream, flowing on against tide and tempest, than the religious history of America indicates a deep river of God, perennially flowing from coast to coast, and diffusing the same warmth that transformed the savage miners of Cornwall into men who lived peaceably

and godly, and Christians who died sweetly when their days were numbered through every city and town and hamlet and worshiping assembly of the continent. Methodism, in its true analysis, and final, is not an organization, but a principle, inspiring to and regulative of the Christian propagandism of the nineteenth century; a life not new, but old, hidden, as it were; not lost, and in a large measure restored and intensified, John Wesley being the divinely appointed agency through which the renewal was to come. Like all life, it has the power of organization, appropriating elements harmonious with itself and its ends, and making them subordinate to its appointed work. Equally capable is it of entering bodies already prepared and animated by a like life, though lacking in intensity, and reinvigorating them, and, even if moribund, possessing sufficient virtue to stay the progress of dissolution. More than this. The power belongs to it of expelling an antagonistic life, and, usurping its dwelling-place polluted by sin, establishing there an empire of purity. This is no more than saying Christianity can repeat its miracles, and accomplish now what it did for the dying synagogue of the days of Paul, and the dead paganism of Rome of the same period.

Nowhere was there such a field for the principle here considered to assert itself with certain fruition as America. Nowhere has it been more responsive to the call made upon it. No better type of Christianity can be found than is offered to the observation of men in this land, where religion is as free and untrammelled as the uncaged eagle on his mountain crag. Its spirit, its activity, its courage, are surpassed in no land; in none is its future fuller of hope. By the common consensus of the Churches Methodism, as considered here, has been, still is, a potential and vital element in the production and continuation of this condition of things. It has formed for itself specific organizations upon which it has placed its seal, but with a spirit truly catholic it has refused to be confined to these and has gone forth with a vivifying power that has strengthened every form of evangelism. It has been a refreshing stream, whose waters have slaked the thirst of American Christendom. God's method of bringing in his kingdom of righteousness is to associate men with himself in the mighty undertaking. Epochs come and go as his providence and work sweep on. At the beginning of each some man stands forth as the embodiment of the producing force, and is ever after referred to as the source, on the human side, of the new light that has dawned, of the better hope that has come to the world. John Wesley stood at the opening of such an epoch and introduced it to the world. He was the mountain summit that caught the first rays of a brighter day about to dawn. He absorbed them, not in selfish isolation, but flung them, warmed in his own heart, across the sea, where they have been organizing and vitalizing that Christianity which is the hope of the nations of the earth. Thus his relation to American Methodism comprehends much, far more than is apprehended, if we limit it to the organizations that bear the name. As numerous as they are, and as powerful, they take not up into themselves the fullness of one man's relation to a movement whose grandeur is ever advancing, bidding fair to be as permanent as the Church of God.

Though sustaining this comprehensive relation to the religious organizations of America, Mr. Wesley comes into still closer association with those bodies which acknowledge him as their human founder. It is here

that his impress is the most distinctly seen, the inspiration of his spirit most distinctly felt. The law of heredity rules with as firm a hand in the spiritual realm as the material, and no organized forms perpetuate their peculiarities more undeviatingly than spiritual qualities transmit themselves from generation to generation. These spiritual forces, working freely, embody themselves in like manner wherever called into action. This explains the typical oneness of organized Methodism in lands thousands of miles asunder. Wesley's ideas were the molds in which it was first cast. They remain unbroken. The type continues still and no prospect appears of its passing away. In nothing does this seem more manifest than in the character Mr. Wesley handed down to his sons in the ministry. He was an evangelist *par excellence*. By virtue of his versatile endowments he was more than this. He was a man of letters, a statesman, a theologian, an author, an overseer, a pastor. No man since the days of St. Paul has combined more of the elements that go to make up the great Christian apostle than John Wesley. And yet looking at him from this distance in time and space no one thing stands out more impressively prominent than his evangelistic labors, so unwearied, so marvelous. This character we find stamped upon his successors, and nowhere more plainly and indelibly than upon his American successors. The conditions of society and the vast expanse of territory favored this. American Methodism was, and is, more an evangelism than any thing else. This occupies a ruling place in her thoughts and governs her activities. As great as have been the results, they are not without mixture of evil. A one-sided ministry, narrow in its views of ministerial relations, lacking in a comprehensive understanding of some of the most important functions of the ministry, has been the result. Evangelists abound with us; pastors are scarce. Evangelistic notions are dominant with us; pastoral ideas have scant room and feeble influence. Success is rated by the numbers brought in, not retained, nor by the characters developed in those that are. As a defense of this state of things, Mr. Wesley's evangelistic journeyings and labors and some sayings of his, like "The world is my parish," are still referred to. Alas for us, should the ideas fail us and the spirit leave us that impelled Wesley to pass to and fro from one end of Britain to the other for fifty years, proclaiming the gospel of peace and life! Equally, alas for us, unless better notions of pastoral work and responsibilities are allowed to assert themselves in the policy and practical action of the Church. To bring a soul to Christ! Who can declare its magnitude? More unspeakable still is it, by much, to lead that soul up the lofty heights of Christian manhood, where the mature graces of the spirit will crown the life with their splendor.

The relation Mr. Wesley sustains to American Methodism, defined as above, is more important as a doctrinal teacher than as an evangelist. As potential as his influence has been in the latter regard, it has been still greater as a theological instructor.

Though not as profound and learned as many who accepted the theology he taught, and though not entering into the doctrinal contention which his ministry provoked, as did Fletcher, yet he must be regarded as the human source of those creeds which Methodism always and everywhere, and nowhere more plainly and boldly proclaims than in America, and whose influence refuses to be revealed to the careless student of

Church history. He is an acknowledged standard of orthodoxy in organized Methodism, and in that vast amount of unorganized, whose presence is a confessed fact, his teachings are floating through the ecclesiastical heavens a very doctrinal contagion itself. The deliverances of the General Association of Congregationalists, held in Oberlin a few years ago, mark the rising of a tide whose waters began to flow in earnest when Mr. Wesley took to the moors to offer a withheld Gospel to the abandoned multitudes, and entered, God's lamp in hand, the mines of Cornwall, and told the poor toilers in the darkness that its light was shining for them. It was the first breathings of a liberal theology upon the narrow, iron-bound theology of the day, which was drying up the fountains of that spiritual life, which alone has virtue to construct the true body of Christ. Such breathings were too divine to be confined to their insular origin. They must needs cross the sea, where a new, rising empire was waiting their coming and preparing them a boundless field of activity. They came with Barbara Heck, Embury, Webb, Pillmoor, Asbury, Coke, and others sent over by Wesley, reflectors of his convictions and sympathizers with his spirit and purpose. The contest with a chilling, frosty theology began, not to stop till the icy fetters gave way. Even the snow-capped heights have yielded to the warmth, and the green summits are seen.

It may revolt the feelings of some to say that the liberal theology of America of to-day, although organized Methodism is less affected by what is bad in it than any other corporate body, has a not remote relation with John Wesley. Not that he was a man of a slipshod creed, or taught a slack-twisted theology, or committed the insufferable blunder of teaching that doctrine, is without importance. But the movement of which he was the embodiment was in the direction of a broader theology, as well as of a deeper life. The deeper life could not have come without the broader theology; the broader theology must have perished of inanition without the deeper life. The creed that gives an Infinite Fatherhood to the race, a Divine Redeemer to every man, a boundless covenant of mercy and grace to every guilty one, can not be charged with deficiency as to comprehensiveness. It includes all, it shuts out none. Whatever else it is, it is not illiberal. Whatever else it is not, it is liberal.

Should any one think it a matter of fancy that Wesley stands in any vital relation to the changes that the last three-quarters of a century have wrought in American theology, let him reflect that all those changes which have tended to bring the Gospel and human reason and human intuition into sweeter harmony have been in the direction of that theology which a metaphysical scholasticism had lost, and that Mr. Wesley, by that "genius for religion" which Macaulay credited him with, found and revived and sent forth upon its redeeming mission. The contention which Methodism introduced into America, and which fifty years ago swept on, a deep, swift current, has found a broad expanse, where it rests in comparative stillness, substituting for the intellectual struggles it provoked a holy competition in the practical duties of religion. "The new theology" is a reaction from the old, as was Methodism itself, and the new has drawn inspiration from the Oxford vigils and struggles of nearly a hundred and fifty years ago. That it has branched off into lamentable error only proves that it has not been favored with a directing mind of such self-poise and clear spiritual intuitions as presided at Oxford. It illustrates, again, the

difficulty, and indeed impossibility, of keeping any movements, even those travelling in birth with the highest interests of men, free of the imperfections of our human nature, and unmixed with errors, the fruits of our deficient understandings. Often, indeed, the gravity of the errors will be proportionate to the magnitude of the interests involved. That Methodism, by freeing theology from the short tether which held it so firmly, anticipated and made possible the doctrinal freedom now to be found in American Churches, no more makes John Wesley responsible for the theological excesses which are indulged than the success of the war for independence makes the Continental Congress or George Washington responsible for the "reign of terror" which filled the gutters of Paris with blood.

In still another way does Wesley stand related as a teacher of the Methodism, as herein defined, of America; and the relation here again demands larger liberality of thought and more comprehensive creeds. In his day, creeds, mere statements of belief, formal theology, had usurped a place in the Christian commonwealth which did not belong to them. They were tests of rightful and allowable membership in the household of faith. To contradict these was an offense not to be condoned, and the offender left in visible unity with the body of Christ. This Mr. Wesley condemned with unabated constancy, and illustrated his condemnation by one of the most catholic of lives which has ever been put on record. He found creeds and a life put out of their proper relationships, and he put them where they belonged. Though all his life refusing to compromise his convictions for the sake of peace, yet with an insight that did him vast credit and a spirit that lifted him out of the age in which he lived, he saw the vast superiority of a life over a belief, and did not hesitate to give it its just pre-eminence. In nothing does his moral loftiness appear grander than in his hearty fellowship with all who loved the Lord Jesus Christ. Never was his language, "If thine head be as my head," but, "If thine heart be as my heart." Wherever the divine life had found entrance, there the love of John Wesley sought admission. Doctrinal differences could not shut him out from communion with every soul in which Christ had found a resting-place. A pure life was to him more than a pure creed. The condition prescribed for admission to his Societies stands as an enduring monument of his catholicity. Its formative and expansive influence upon American Methodism can not be told. It has been a leaven working toward Christian unity ever since the formation of the first class in John Street. Taken in connection with his example and his uniform teachings, touching the rightful positions which a belief and a life sustain to each other, it has done much to save American Methodism from falling into the grave of sectarian narrowness, and cultivated that enlarged charity which, from the beginning till now, has had a place at her communion-table for all disciples of the Lord Jesus. The exaltation of a life above a creed has, doubtless, tended to freedom of doctrinal statement, and thus coincided with the general movement in favor of a larger liberality in the sphere of formal theology.

But Mr. Wesley sustains a relation to organic Methodism in America that can scarcely go untouched in a paper contributed upon the subject here discussed. Churches as well as States must have a government, in order to do and to stand. No one recognized this more fully than Mr.

Wesley, and no one of his times had a genius for effecting it superior to his. Indeed, Methodism in its truer and broader sense, as a principle, a life, was essentially an organic power, and sought to bring the moral elements at its disposal into form as instinctively as animal life puts the material needed for its structures into form, endowing them with symmetry and beauty and adaptedness to their ends. It lost none of its peculiarities in this regard by transit across the sea. It soon began to gather together its materials for casting into molds of some shape. It was natural that Mr. Wesley should be consulted. He was consulted. As was meet, he gave his advice. It was not followed in a way to please him; and, as was unmeet, he showed his displeasure thereat. His letter of condemnation to Mr. Asbury was uncalled for, and was of the essence of usurpation. Neither Christ nor his apostles prescribed any form of government for the Church. It was unseemly in Mr. Wesley to attempt it. The fact that he had sent preachers here, the most of whom had left their flocks when the war broke out, invested him with no authority to this end. In nothing did his statesmanship show itself to so little advantage as in fretting because a people three thousand miles distant, whom he had not gathered, whom he had never seen, who were living under an independent government, ordained by a genius he could not appreciate, thought best to take care of themselves, and in order to do that were disposed to adopt that style of structure that suited them best for an ecclesiastical house. It was their business, not his, any further than he was asked to make it his.

Much controversy—far too acrid, too—has been spent on the question as to whether American Methodism was organized in accordance with Mr. Wesley's judgment. As a matter of history it has interest; as a matter affecting validity of organization or the rightful action of those engaged therein, it has none. He advised a superintendency; the Church called it an episcopacy when she got ready to. This she had a right to do. It is idle to ask whether she put more or less into it than he judged expedient. She was at liberty to put in what she pleased; to endow it highly with authority or feebly, to invest it with large franchises or to limit them with great caution. She had the power to add to or take from; investment or divestment were alike her prerogative. There was no limit to her authority in either direction. There is none now, and this by law and natural right as well.

The opinion may be expressed without offense that no branch of American Methodism is organized in exact accordance with Mr. Wesley's wish. That he recommended an episcopal form of government, with a superintendent at its head, goes uncontroverted. But Methodist bishops have not now, never had, the authority conferred upon them that Mr. Wesley expected Dr. Coke to exercise. Mr. Wesley's relation to British Methodism was that of an autocrat. That Dr. Coke expected that he was to sustain the same relation to American Methodism is not improbable. His changing the time and place of the meeting of the Baltimore Conference was an act of despotism for which he was justly censured. If there is any record of Mr. Wesley's disapproval of Dr. Coke's act, I have not seen it. It is by no means a violent supposition that he meant more by his superintendency in the direction of authority than the Methodist episcopacy now means, more than it meant even when the General Conference of 1784 adjourned.

Yet, as the general principles adopted by Mr. Wesley for the govern-

ment of those who were gathered into Christian fellowship through his ministry ruled in the organization of American Methodism, and more especially as that organizing life which sprang out of the movement of which he was the confessed head asserted itself in all the formative legislation of the Church, his relation to it as a corporate body is quite evident. His statesmanship finds exemplification wherever American Methodism has gone, as in England and all her vast colonial empire.

The influence of Mr. Wesley as a lover and patron of learning deserves a more extended notice than can be given it here. God never selects uneducated men, never selects ignorance, to usher in a great religious epoch. By not doing so he has set his approving seal upon learning in the ministry and upon an educated and an educating Church. To educate the masses who have flocked to Methodist altars has been a prodigious undertaking. To educate her ministry, even, has been impossible. The phenomenal success of many of her uneducated preachers has been turned into an argument against the attempt. Although they do but slander Methodism who accuse her of being the enemy of learning, it must be confessed that many who have occupied her pulpits have not only been innocent of its possession, but have had no just conception of its inestimable worth. Their sneers at the educated have been a sore trial to the lovers of knowledge, and an obstruction to the bringing in of a better day. To carry the Gospel to the ignorant and neglected, and awaken in them aspirations for knowledge, as well as to bring them to Christ, constitutes one of the chief grounds upon which Methodism may lay claim to the honor of men and God. Other Churches than the Methodist can not appreciate the magnitude and difficulty of this work. In its prosecution the name of Wesley has been a mighty inspiration to ministry and laity alike. No true son of his in the ministry but must find difficulty in speaking lightly of education, while the people gathered into Methodist temples have associated their conversion and better life, and the hopes of the future that cheer the present, with the great Wesleyan revival, a veritable religious *renaissance*. Often in an atmosphere heavy with ignorance the name of Wesley has come redolent with learning, and diffused a virtue no other name could bestow. The clouds which have at times rested darkly upon our educational prospects have often been lifted by breezes from Oxford—the scene lighted up by the fires that have been burning in that old temple of learning for a thousand years. His attainments, his example, his ceaseless efforts to multiply knowledge, have been, and still are, potential stimulants to American Methodism to provide abundantly and thoroughly for the education of her children. Well will it be for her if they lose not their virtue till the mighty work is wrought. Piety and zeal alone can not measure the influence of a Church. Its ability to lead the thought of the world and deal with those problems which involve the destinies of men must enter into the count as most important factors.

Though Mr. Wesley never saw the Methodist vine whose American growth has been so luxuriant, yet his relation to it as evangelist, as theologian, as legislator, as educator, can not be denied; neither can it be denied that that relation was as fortunate for Methodism as honorable to himself.

The full significance of this relation who can tell? Its full significance generations hence, what prophet can foresee? Through organized Meth-

odism in America alone fifteen millions now living on this continent feel the influence of the life and character of one of the most remarkable men of the last century—one of the most notable, indeed, of the Christian Church; for such was John Wesley. Through it, to all parts of the globe, his inspirations have gone, achieving results like to those which have sprung up in its pathway in all parts of America. It has brought him into felt communion with all Christian hearts of the New World. It has entered into the religious life of America. There it must remain a permanent spiritual force. America advancing, developing, expanding, her star rising higher and higher in the political heavens, and growing more resplendent with the coming ages, what seer can take in the sweep of her influence upon the nations of the earth? However majestic that sweep may be, it is not the utterance of vanity to say here that Methodism must have a living association with her fortunes and glory. She will contribute more than one shaft of light that goes to form her coronal. Wesley's relations are vital to all that American Christianity may ever achieve. Impartial history will never consent to the granting of divorcement between the two.

STATISTICAL RESULTS OF METHODISM—MEMBERSHIP, ETC.

DANIEL DORCHESTER, D. D.

THE extraordinary growth of Methodism has come to be acknowledged by religionists and non-religionists of all classes as one of the most palpable facts of the world's religious history. Profoundly impressed as we all are with the remarkable phenomena of our denominational growth, let us enter upon the contemplation of its statistical exhibits, not in the spirit of boasting, but in the spirit of the Psalmist: "*Not unto us, O Lord, not unto us, but unto thy great name, give glory, for thy mercy and for thy truth's sake.*"

At the time when Methodism arose almost all of Asia and Africa and the mighty worlds of Australasia and Polynesia lay in the undisturbed slumbers of savagery and superstition, and only a few hundred thousand Protestant colonists occupied the North Atlantic sea-board of this Western Hemisphere. The grand sultan, the sophi, and the great mogul were the most potent arbiters of the destinies of nations. The only form of Christianity not then aggressive was Protestantism. It was only two centuries from Luther, but the vital elements of the Reformation had either sadly lapsed or were utterly lost—Bishop Burnet feared "irrecoverably lost." In England, says Mr. Lecky, "Christianity was reduced to its lowest terms."

Such was the period in which the first throes of the Wesleyan *renaissance* in the universal Church were felt—a *renaissance* in the universal Church, for, in the language of Isaac Taylor, widely indorsed by all classes of divines, the field-preaching of Wesley and Whitefield, in 1739, "presents itself as the starting-point of our modern religious history," "the event whence the religious epoch now current must date its commencement," "back to which we look, necessarily, as often as we seek to trace to its

source whatever is most characteristic of the present time," and "which points forward to the next coming development of the powers of the Gospel." Mr. Lecky also says of the Wesleyan movement that "it has incalculably increased the efficiency of almost every religious body;" has "been more or less felt by every Protestant community speaking the English tongue;" and that "Wesley has had a wider constructive influence in the sphere of practical religion than any other man who has appeared since the sixteenth century."

Let us trace the extraordinary flow of the stream of Methodism since its first feeble beginning, like a brooklet so small that a single ox might drink it dry, down to its present broad, majestic proportions. Let us look for the register-marks it has left all along its banks, and measure, as well as numbers can do it, its volume and flow.

There is much in the broader scope of its influence in the universal Church, not the least, but by far the major part, of the beneficent results of its mission, which has never been tabulated, and never can be, in any summaries of the fruitage of the Wesleyan *renaissance*. Its overflow of converts and ministers into other religious communions, and its wider overflow of religious influences, vitalizing, organizing, and energizing the forces of modern Christianity, the world over, are elements too subtle and too vast for computation by the feeble mathematics of finite realms.

The results of the investigations given in this paper will be presented in two parts:

I. THE PRESENT NUMERICAL STATUS OF METHODISM.

II. ITS RELATIVE GROWTH.

I. THE PRESENT NUMERICAL STATUS OF METHODISM.

Turning to the various countries in which we are represented, we have, first:

Table I.

METHODISM (ALL BRANCHES) IN THE UNITED STATES, 1884.

Date of Statistics.....	DIFFERENT BODIES OF METHODISM.	Traveling Preachers	Local Preachers.....	Members in Full.....	Probationers.....	Total Traveling Preachers, Members, and Probationers.
1884 ¹	Methodist Episcopal Ch., .	12,811	12,211	1,604,482	182,927	1,800,150
1883 ²	M. E. Church, South, . .	4,176	5,892	894,132	. . .	904,248
1880 ³	M. E. African Church, . .	2,540	9,760	390,000	. . .	392,540
1880 ³	M. E. African Zion Church,	2,000	2,750	300,000	. . .	302,000
1882 ⁴	M. E. Colored Church, . .	1,729	683	125,000	. . .	126,729
1884 ⁵	Protestant Methodist Ch.,	1,340	919	125,666	3,597	130,603
1884 ⁵	Primitive Methodist Ch., .	45	161	3,233	721	3,999
1880 ⁶	Congregational Meth. Ch.,	225	. . .	13,750	. . .	13,750
1883 ⁷	Free Methodist Church, .	373	348	12,033	2,081	14,478
⁸	Independent Meth. Ch., .	. . .	. . .	. . .	. . .	5,000
⁸	Reformed Methodist Ch., .	. . .	. . .	. . .	. . .	3,000
1883 ⁷	Wesleyan Meth. Ch., U. S.,	. . .	173	16,321	. . .	16,321
⁸	Union Am. Methodist Ch.,	. . .	40	3,500	. . .	3,500
	Total Methodist bodies,	25,239	32,937	3,488,047	189,328	3,716,318

Table I—Continued.
COGNATE METHODIST BODIES.

Date of Statistics.....	DIFFERENT BODIES OF METHODISM.	Traveling Preachers.....	Local Preachers.....	Members in Full.....	Probationers...	Total Traveling Preachers, Members, and Probationers.
1883 ⁷	United Brethren,	1,246	928	161,828	. . .	163,074
1884 ⁵	Evangelical Association, .	994	621	124,554	. . .	134,548
	Total of Cognate bodies,	2,240	1,549	285,382	. . .	297,622
	Total Methodist bodies,	25,239	32,937	3,488,047	189,328	3,716,318
	Aggregate,	27,479	34,486	3,774,429	189,328	4,013,940

¹ Furnished by W. H. De Puy, D. D., but not quite complete for 1884, the figures for Foochow, Texas, South India, Central Alabama, Austin, Savannah, West Texas, and South German Conferences being those for 1883.
² Minutes of the Methodist Episcopal Church, South, for 1883.
³ From "The Budget" for 1884, but the same as given for 1880.
⁴ Minutes of the General Conference of that Church for 1882.
⁵ Official minutes of that body for 1884.
⁶ Official minutes for 1880.
⁷ Official minutes of that body for 1883.
⁸ Estimated.

The foregoing table includes many who live on foreign mission stations and in the Canadas, as follows:

Table II.

DIFFERENT BODIES OF METHODISM.	Traveling Preachers.....	Local Preachers.....	Members in Full.....	Probationers...	Total Traveling Preachers, Members, and Probationers.
ON FOREIGN MISSIONS.					
Methodist Episcopal Church,	360	371	31,196	11,904	43,460
Methodist Episcopal Church, South,	34	104	2,796	. . .	2,830
Evangelical Association,	64	23	8,635	. . .	8,699
United Brethren,	28	. .	906	. . .	934
	486	498	43,533	11,904	55,923
IN THE CANADAS.					
Evangelical Association,	38	20	5,292	. . .	5,330
United Brethren,	14	. .	1,060	. . .	1,074
Free Methodists,	9	15	399	188	587
Total outside United States, . .	547	533	50,284	12,092	62,914

Deducting these numbers from the footings of the foregoing table, we have within the United States, in 1884, the following:

Traveling preachers,	26,932
Local preachers,	33,953
Members in full,	3,724,145
Probationers,	177,236
Total communicants,	3,951,026

The statistics of two-thirds of the branches of Methodism in the United States are for the years 1880-1883. These are the latest that are accessible to us. Were they complete for 1884, they would doubtless exceed four millions.

Next we have—

Table III.

METHODISM IN THE BRITISH DOMINION IN NORTH AMERICA, 1884.

PROVINCES.	Traveling Preachers..	Local Preachers..	Members and Prob- ationers... ..	Total Travel- ing Preach- ers, Men's and Prob- ationers.....
DOMINION OF CANADA.				
<i>The Methodist Church</i> ¹ —				
Toronto Conference,	276	423	29,867	30,143
London “	188	252 ²	23,075	23,263
Niagara “	175	234 ²	20,506	20,681
Guelph “	182	270 ²	22,049	22,231
Bay of Quinte “	190	240 ²	20,058	20,248
Montreal “	245	300 ²	23,464	23,709
Manitoba “	79	69	3,060	3,439
Nova Scotia “	109	41	10,511	10,620
N. Brunswick and Pr. Ed.'s Isl. Conf.	99	50 ²	8,541	8,640
Evangelical Association, ³	38	20	5,292	5,330
Colored Methodists, ⁴	35	38	1,884	1,919
United Brethren, ⁵	14	.....	1,060	1,074
Free Methodists, ⁶	9	15	578	587
NEWFOUNDLAND.				
The Methodist Church, ⁶	53	41	8,562	8,615
Aggregate Methodists in British America,	1,692	1,993	178,707	180,499

¹ Comprising the recently united Methodist bodies. Statistics for 1884 kindly furnished by Rev. G. H. Canish, of Wingham, Ontario. ² Approximate only.
³ From the United States, extending into Canada. ⁴ For 1881.
⁵ From the Minutes of the Free Methodist Church for 1883.
⁶ Official Minutes for 1884.

Besides the foregoing, Methodism has in the two continents of North and South America and the adjacent islands the following:

In the *West Indies*, the *Bahamas*, etc. (statistics for 1880), 108 traveling preachers and 51,905 communicants.

In *Mexico* (statistics partly for 1883 and partly for 1884), 48 traveling preachers, 92 local preachers, and 3,487 communicants.

In *Central America*, 5 traveling preachers and 4,086 communicants (statistics for 1880).

In *South America*, 25 traveling preachers, 9 local preachers, and 4,958 communicants (statistics for 1880).

Total in the West Indies, Bahama Islands, Mexico, Central America, and South America, 186 traveling preachers, 101 local preachers, and 64,436 members.

Aggregate, on both American continents and the adjacent islands, 28,810 traveling preachers, 36,044 local preachers, and 4,192,961 communicants.

Passing to Europe, we have—

Table IV.

METHODISM IN THE BRITISH ISLES, 1884.

CHURCHES. ¹	Traveling Preachers...	Local Preach- ers	Members in Full.....	Total Travel- ing Preachers, Members, and Probationers. ²
Wesleyan Methodists, ³	2,140	14,183	471,095	473,235
Methodists, New Connection,	215	1,271	33,819	34,034
Primitive Methodists,	1,044	15,982	191,108	192,152
Bible Christians, ⁴	174	1,909	23,846	24,020
United Methodists, Free Churches, . .	415	3,330	83,469	83,884
Wesleyan Reform Union, ⁵	15	.....	8,771	8,786
Calvinistic Methodists, ⁶	970	.....	127,314	127,314
Total,	4,973	36,675	939,412	943,425

¹ Having failed myself to receive the latest statistics from England Dr. De Puy kindly furnished all the above data, which he had just received. Those for the Calvinistic Methodists are from Whitaker's London Almanac for 1884.

² Traveling preachers reckoned in, because not elsewhere included, according to the polity of Methodism. The Calvinistic Methodist preachers are excepted, because of a different polity.

³ Including the Irish Wesleyan Conference.

⁴ Including their members in Australia. ⁵ Not for 1884, but the latest available.

⁶ Tabulated here because they sprang out of the great Wesleyan movement.

From France, Denmark, Norway, and Sweden we have data for 1884; from Bulgaria, for 1883; from Germany, Switzerland, Italy, Malta, Spain, and Portugal, for 1880; from Asia, Africa, Polynesia, and Australasia, for 1880. Tabulated, we have the following exhibits of Methodists in *all the world*:

Table V.

METHODISM IN THE WHOLE WORLD, 1884.

COUNTRIES.	Traveling Preachers...	Local Preach- ers	Total Travel- ing Preachers, Members, and Probationers..
AMERICA—			
United States, ¹	26,932	33,953	3,951,026
British North America, ²	1,692	1,993	180,499
West Indies, Bahamas, etc., ³	108	.....	51,905
Mexico, ²	48	92	3,487
Central America, ³	5	.....	1,086
South America, ³	25	9	4,958
Total, America,	28,810	36,047	4,192,961

¹ In part for 1884. ² For 1884. ³ For 1880.

Table V—Continued.

COUNTRIES.	Traveling Preachers...	Local Preach- ers	Total Travel- ing Preachers, Members, and Probationers..
EUROPE—			
British Isles, ¹	4,973	36,675	943,425
France, ¹	28	127	2,054
Spain and Portugal, ²	10	.....	398
Germany and Switzerland, ^{2,4}	98	94	21,276
Denmark, ¹	10	6	1,029
Norway, ¹	31	22	3,868
Sweden, ¹	50	99	11,959
Italy, Malta, ²	48	2	2,586
Bulgaria, ³	4	2	60
Total, Europe,	5,252	37,027	986,655
ASIA—			
India and Ceylon, ²	164	105	10,005
China, ²	143	46	2,884
Japan, ²	8	5	628
Total, Asia,	315	156	13,517
AFRICA, ²	177	52	51,657
AUSTRALASIA AND POLYNESIA, ²	435	3,771	75,153
Aggregate,	34,989	77,053	5,319,943

¹ For 1884.² For 1880.³ For 1883.⁴ A little too large, I fear.

We have thus reached the grand aggregate for all the world :

Traveling preachers,	34,989
Local preachers,	77,053
Communicants,	5,319,943

(Communicants include traveling preachers, members in full, and probationers. Local preachers are always reckoned as laymen.)

Could full reports be obtained from every branch of Methodism and all her mission stations, all over the world, down to the year 1884, doubtless the figures would exceed 5,400,000. We may safely fix them at 5,350,000.

II. THE RELATIVE GROWTH.

This phase of our investigation comprises three parts. The growth of Methodism should be considered relatively: 1. *To the Past*; 2. *To the Population*; and, 3. *To Other Religious Bodies*.

Let us consider its growth, 1st, relatively *to the Past*.

The leading epochs in the history of Methodism are: Its origin in England in 1739; its planting in America in 1766; the organization of the Methodist Episcopal Church in 1784; the centennial of its English origin

in 1839; the centennial of its introduction into America in 1866; and the present centennial of the Methodist Episcopal Church.

For these dates we have the following world-wide statistical exhibits of ministers and communicants of all branches of Methodism, in a very few instances carefully discriminated estimates supplying the lack of exact data:

Table VI.

Periods.	Ministers.	Communicants.*	Total Increase.
1739	.. .	.. . . .	.. . . .
1766	50	24,000	24,000
1784	280	64,207	40,207
1839	6,080	1,400,000 ¹	1,335,793
1866	18,000	3,000,000 ¹	1,600,000
1884 ²	34,987	5,350,000	2,350,000

¹ Including traveling preachers, members and probationers. Those for 1839 and 1866 are close approximations.
² Not quite complete for 1884. In a considerable number of cases only the statistics from 1880-1883 were available.

Table VII.

Periods.	Average Yearly Increase of Communicants.	Average Yearly Increase per member.
1739-1766	888	.. .
1766-1784	2,223	.930
1784-1839	24,288	.378
1839-1866	59,259	.042
1866-1884	130,555	.043

The foregoing table shows that at no previous period has either the total or the average yearly increase been as great as in the last short period of eighteen years since 1866. The average yearly increase, from 1784 to 1839, was 24,288; from 1839 to 1866 it was 59,259; but since 1866 it has been 130,555.

But it should not be overlooked that the basal numbers on which the gain has been made have been larger in each successive period. For instance, the Methodists in the world, in 1766, were 24,000; but, during the next eighteen years, each one of these brought in an average of .93 of one member yearly; from 1784 to 1839 each member brought in .37 of one member yearly; from 1839 to 1866 each member brought in .042 of one member yearly; and from 1866 to 1884 each member added .043 of one member yearly.

Thus it is clear that while our total yearly increase has steadily grown the average yearly increase per member has steadily declined. Here is room for moralizing. Nevertheless we should not overlook the fact that many conditions of our work and of the population have greatly changed, accounting largely, though not wholly, for this relative decline. And there are, also, some unconscious subtleties in figures which we need to guard

against in such calculations. If we take the statistics of the population of the United States, for the periods 1800, 1850, 1870, and 1880, and treat them in the same way we have those of the communicants, we will have the following results:

Year.	Population of United States.	Increase.	Average yearly Increase per Individual.
1800	5,305,000		
1850	23,191,000	17,886,000	0.67+
1870	38,558,000	15,367,000	0.33+
1880	50,152,000	11,594,000	0.03+

Thus it will be seen that for each individual inhabitant in 1800, 0.67 of another inhabitant was added yearly during the period from 1800 to 1850; during the period from 1850 to 1870, for each individual inhabitant in 1850, there was added 0.33 of another inhabitant yearly; and from 1870 to 1880, for each individual inhabitant there was added 0.03 of another inhabitant yearly. Here is a ratio of relative decline in the population similar to that in the communicants which should be duly considered in connection with our moralizing on this question.

Let us next consider,

2. The growth of Methodism relatively to the population.

What is the actual standing of aggregate Methodism in the whole population of the various countries at the date of the last census in each?

In 1881, in the British Isles, there was one Methodist communicant in thirty-eight inhabitants; in Newfoundland, one in twenty-one inhabitants; in the British Dominion in North America, one in twenty-five inhabitants; in 1880, in the United States, one in thirteen inhabitants.

Taking the *adherents* of Methodism, as given in the Canadian Census for 1881, and we find they constitute:

In the Province of Ontario,	30	per cent of the whole population.
“ “ Quebec,	3	“ “ “
“ “ Nova Scotia,	11	“ “ “
In New Brunswick,	10	“ “ “
In Manitoba,	11	“ “ “
In Prince Edward's Isle,	12	“ “ “

Reckoning the adherents of Methodism in the United, in 1880, as three and a half times as many as the communicants, and they would be equal to 24 per cent of the entire population.

Extending these comparisons through several periods we shall ascertain how Methodism has competed in the race with the population.

In the British Dominion, in North America, we find the *adherents* of Methodism, given in the Census from 1851 to 1881, as follows:

In 1851 they were	11	per cent of the whole population.
“ 1861 “	14	“ “ “
“ 1871 “	16	“ “ “
“ 1881 “	17	“ “ “

The English Census, formerly taken on a similar religious basis, now omits such religious data; and the statistics of Methodism in the British

Isles for former periods, which we have in hand, are too incomplete to justify any comparison with the growth of the population.

For the United States we can compare the communicants of aggregate Methodism directly with the population:

In 1800	there was one in	82 inhabitants.
" 1850	"	" 17
" 1870	"	" 14
" 1880	"	" 13

Even during the most trying period of all, since 1850, owing to strong rationalistic tendencies, the skepticism engendered by the discoveries and false assumptions of physical science, and the addition of over eight millions of foreigners to our population, a large part of whom are of a different religious faith or of no faith, Methodism made a gain of 175 per cent, while the total population increased 116 per cent.

Having noticed the extraordinary growth of Methodism, as a whole, and its large gain upon the population, it is the part of wisdom to scrutinize closely and ascertain, if possible, whether there are any weak points. We shall find some, but I will notice only those in connection with the Methodist Episcopal Church—the branch of Methodism of which I am a member.

Deducting foreign mission communicants so as to compare strictly with the population of the United States, and we have:

Table VIII.

Periods.	Communicants.	Increase.	Average Yearly Increase.
1784	14,988	.	.
1800	64,894	49,906	3,119
1850	692,608	627,714	12,554
1870	1,366,089	673,481	33,574
1880	1,721,759	355,670	35,567
1884	1,756,490	34,731	8,683

This will give:

In 1800,	one communicant in	82 inhabitants.
" 1850,	"	" 33
" 1870,	"	" 28
" 1880,	"	" 29

These statistics show that the Methodist Episcopal Church in the United States has had a large growth of 390,401 communicants since 1870, or an average yearly increase of 27,885.

Nevertheless, it is also plain that from 1870 to 1880 the growth of the Methodist Episcopal Church has fallen behind the increase of the population; and that since 1880 this relative decline is greater than in the ten previous years. In those ten years the average yearly increase was 35,567 communicants; but since 1880 the gain has averaged only 8,683 yearly, while the population of the country has probably been increasing more rapidly than ever. Taking the three decades (1850-1880) together, we

gained largely upon the population; but since 1870 we have not kept pace with it.

During the last six or eight years, in common with most other denominations, we have been in an ebb period, spiritually, with fewer revivals. Such ebbs are not unlike other periods we have known, but they have been fewer and of shorter duration in this century than in the eighteenth century. Notwithstanding, we should be prompted to renewed devotion and prayer for the outpouring of the Holy Spirit. Methodism ought never to lose her power and prestige as a revival Church.

Let us take one more step in these inquiries, dividing the United States and Territories into four sections, and analyzing the situation, so as to determine where has been the greatest growth or decline in the period from 1850 to 1880.

Let the first section be New England; the second or Middle section, the area between New England and the Mississippi River, but north of the Potomac and Ohio Rivers, West Virginia not included; the third or Southern section, the area south of the Potomac and Ohio Rivers, and east of the Mississippi; the fourth or Western section, all the area west of the Mississippi River.

POPULATION.

SECTIONS.	1850.	1880.
New England, . . .	2,728,116	4,010,436
Middle Section, . . .	10,989,012	21,999,843
Southern Section, . .	7,716,108	12,523,173
Western Section, . .	1,758,640	11,619,414

COMMUNICANTS OF THE METHODIST EPISCOPAL CHURCH.

SECTIONS.	1850.	1880.
New England, . . .	82,981	133,658
Middle Section, . . .	567,726	1,117,103
Southern Section, . .	34,175	221,643
Western Section, . .	7,726	249,365

(Foreign mission communicants deducted.)

In 1884 there were not far from 280,000 members and probationers west of the Mississippi River.

INCREASE FROM 1850 TO 1880.

SECTIONS.	POPULATION.	COMMUNICANTS.
New England, . .	47 per cent.	61 per cent.
Middle Section, . .	102 per cent.	96 per cent.
Southern Section, .	62 per cent.	548 per cent.
Western Section, .	561 per cent.	3,128 per cent.

NUMBER OF INHABITANTS TO ONE COMMUNICANT IN THE METHODIST EPISCOPAL CHURCH.

SECTIONS.	1850.	1880.
New England, . . .	33.	30.
Middle Section, . . .	19.3	19.6
Southern Section, . .	227.	47.
Western Section, . .	225.	56.

From the above, it appears that, while the Middle section has had the largest aggregate gain of both communicants and population, the gain in communicants has fallen six per cent behind the gain of the population in the same section. In New England, where the growth of both membership and population is smaller than elsewhere, the Methodist Episcopal Church gained fourteen per cent more than the population, and this, too, notwithstanding New England is so noted as both an emigrating and an immigrating section. The United States census for 1880 shows nearly six hundred thousand New England-born people living in the United States outside of New England—her best blood that went out to help the other sections. Who have taken their places? About eight hundred thousand foreign-born people, and their offspring of the first generation, about four hundred thousand more. The foreign-born in New England are more largely Irish Catholics than elsewhere. In 1880, 19.5 per cent of the whole population of New England were foreign-born, while in the United States outside of New England only 12.7 per cent were foreign-born. This element, too, has gained relatively in the last thirty years.

PERCENTAGE OF THE FOREIGN-BORN IN THE WHOLE POPULATION.

	1850.	1880.
New England,	11.2 per cent	19.5 per cent.
Outside of New England, . .	9.5 per cent	12.7 per cent.

Increase in New England, 8.3 per cent ; outside of New England, 3.2 per cent.

These facts show the great disadvantages under which, in New England, the Methodist Episcopal Church has done her work, and how well it has, nevertheless, competed with the population in the race of progress.

In these calculations, the communicants in our foreign missions have been deducted. It should be stated that they have very largely increased.

In 1850,	1,203	In 1880,	33,249
In 1870,	10,238	In 1884,	43,460 *

It remains to consider the growth of Methodism, relatively,

III. TO OTHER RELIGIOUS BODIES.

Upon this point I shall not elaborate, but will give the briefest possible exhibit.

When Methodism arose, the Church of England, though lapsed religiously, had an immense numerical, social, and financial ascendancy in Eng-

* The figures for this date are not quite complete.

land and in most of the English colonies. The Presbyterians, Baptists, and Congregationalists, however weak spiritually, held the social and secular ascendancy in their respective fields. An eminent English statistical authority, "Whitaker's London Almanac," for 1881, gives the following estimates of the leading denominations among English-speaking people:

Episcopalians, adherents,	18,000,000	Congregationalists, adherents,	6,000,000
Methodists, "	14,250,000	Unitarians, "	1,000,000
Presbyterians, "	10,250,000	Roman Catholics, "	13,500,000
Baptists, "	8,000,000	Of no particular faith, . . .	8,500,000

These estimates were made six or eight years ago. In 1884 the Methodist population in all the world is probably not much under twenty millions, though some estimate higher.

Taking the ministers and enrolled communicants of five leading denominations, as prepared for 1880,* we have, *in all the world*, the following:

DENOMINATIONS.	MINISTERS.	COMMUNICANTS.
Anglican Communion, .	31,256	2,938,675
Baptists (all kinds), . . .	21,481	896,742
Congregationalists, . . .	7,670	5,069,209
Methodists (all kinds),	{ 33,520, traveling. }	2,578,707
Presbyterians ¹ (all kinds),	{ 79,643, local. }	
	19,666	
¹ Incomplete.		

IN THE UNITED STATES.

Much is said of the remarkable growth of the Roman Catholic Church in this country. It has gained rapidly. Nothing is gained by disparaging it, as some do. Let it be fully accredited and honored for its zeal and for its strong, compact organization. Taking the statistics of the Roman Catholic population given in their year-books, and we have, with rare exceptions, their whole families. Our own numbers can be compared with theirs only by multiplying the enrolled communicants of the various branches of Methodism by three and a half. (Some multiply by four; but I prefer the smaller number.) This gives the following:

YEAR.	Roman Catholic Population.	Methodist Population.	Excess of Methodist Population over Roman Catholic.
1800	100,000 ¹	227,129	127,129
1850	1,614,000 ²	4,891,093	3,277,093
1870	4,600,000 ³	9,420,439	4,820,439
1880	6,367,330 ³	13,455,809	7,088,479
1884 ⁴	6,623,176 ^{3a}	14,058,790	7,435,614
¹ On the authority of Father Hecker. ² Metropolitan Catholic Almanac. ³ Sadlier's Catholic Directory, Ordo, and Almanac. ⁴ The Catholics are for 1883, but given in the Year-book for 1884.			

* See "Appendix" of "The Problem of Religious Progress," by the author of this paper. Phillips & Hunt, 805 Broadway, New York City.

This table shows that Methodism has more than twice as many adherents as Romanism in the United States; and that since 1870 the Methodist population has increased 4,638,351, while the Roman Catholic population gained 2,023,176.

LEADING PROTESTANT COMMUNIONS IN THE UNITED STATES AND IN ALL AMERICA.

FOR 1880.	UNITED STATES.		NORTH AND SOUTH AMERICA AND ADJACENT ISLES. ¹	
	Ministers.	Communicants	Ministers.	Communicants
Baptists (all kinds), . . .	18,331	2,452,878	18,950	2,558,135
Congregationalists, . . .	3,654	384,332	3,769	394,954
Protestant Episcopal, . .	3,432	338,333	.....	.....
Methodists (all kinds), . .	25,373	3,775,753 ²	27,200	4,008,150
Presbyterians (all kinds), ³	9,082	1,017,848	9,836	1,155,472

¹ For a detailed exhibit see Appendix of "The Problem of Religious Progress," by the author of this paper.

² Foreign mission communicants reckoned out.

³ Including the two Reformed (late Dutch and German) Churches.

Lest comment might seem invidious, I content myself with giving the statistics without making any comparisons, and close with a catholic prayer for the universal Church:

"May the Lord God of our fathers make" all good people "a thousand times as many more as they are, and bless them as he hath promised."

STATISTICAL RESULTS OF METHODISM—EDUCATIONAL AND FINANCIAL.

PRESIDENT J. H. CARLISLE, LL. D.

WHAT can the man do that cometh after one who is a king over the realm of statistics? Even that which has been already done. He may, perhaps, give some gross amounts from the educational and financial columns, adding the few inferences that may be suggested. Coleridge says the plainest human face is at once a history and a prophecy, if we know how to read it well. Statistics show the status of a Church. To say it more simply, figures are great facts. The figures of a Church's progress, in so far as they are right and rightly read, are at once a history of the past and a prophecy of the future.

It has been often said that Methodism started out on its work from the gates of an old university. Its first preachers, if not universally learned men, were very generally lovers of learning. If not already wise when they began to preach, they were great lovers and earnest seekers of wisdom. Some studied Hebrew on horseback. Others began farther down, with the English grammar or spelling-book. They tried hard to educate

themselves while educating others. John Wesley planned Kingswood school in 1739, the first year of Methodism. A theological school was proposed in 1744, at the first conference in America. John Dickins was planning at once a college and a publishing-house in 1780, at the darkest hour of the Revolution. There is something even sublime in this—the educated Englishman from Eton College, in the woods of a new world, while traveling his large circuit in North Carolina, almost within hearing of the guns of King's Mountain and Cowpens, thinking about a publishing-house and a college! Others will tell what results have followed from his attempts at book-making. At the Christmas Conference the college design took a definite shape, and the corner-stone was laid six months afterwards. This was old Cokesbury, around whose ashes all our historians love to linger, while they take pleasure in the stones thereof. It was proposed that schools and seminaries should be started in different parts of the country. A few were organized, and, with varying fortunes, they continued for a time. Jesse Lee, writing in 1796, says of them, "They are hardly worth noticing in this history." "I wished for schools; Dr. Coke wanted a college," says Asbury in the same year. The truth is, each of these wise men wanted both, the only difference of opinion being as to the best point at which to start to secure both. In 1800 there was no college, and there were very few schools. The early Methodists had helped to build colleges in America for others. Princeton and Dartmouth colleges owe their origin to the revival influence of Whitefield, and the English Methodists sent help to both enterprises. Through the first quarter of this century, however, Methodists able to educate their sons could only send them to institutions under influences not only alien, but often opposed to Methodism. The late Bishop Simpson gives an instance within his knowledge of a young man, openly studying for the Methodist pulpit, who was several times called before the faculty and reproved for attending the Sunday services at his own church. The bishop himself, in his college life, was made to suffer annoyance and reproach for belonging to an unpopular body.

In 1820 the General Conference recommended the organization of seminaries and schools in the conferences. A few began in that decade. The time for colleges came a little later. There are many delegates to this conference who are older than any existing Methodist college in America. Wesleyan University, at Middletown, Connecticut, is the oldest on our list, having been organized in 1830. Several others of like grade quickly followed in different portions of the country. Wesleyan Female College, Macon, Georgia, organized in 1839, is the oldest of our long list of female colleges. The centennial year 1839 gave an impulse to the educational tide. In that year American Methodists raised about six hundred thousand dollars, chiefly for educational purposes. Will not this amount be surpassed in some instances by single conferences during this centennial season? A presiding elder, whose work covered the spot where Asbury laid down his journalizing pen for the last time, reported eighteen thousand dollars. He thought this was the largest amount reported from any district in the connection. Will not this amount be surpassed, in many instances, by single congregations and individuals?

Within the Churches represented here to-day we have, perhaps, seventy universities and colleges, with at least as many classical seminaries, nearly one hundred female colleges, and ten theological schools. A very

interesting and hopeful phase of our educational interest is seen in the foreign mission fields; such as Africa, India, China, Japan, Brazil, and Mexico, where we have more than twenty high-schools and colleges, with ten theological seminaries. There must be some connection between the multiplication of female colleges in the last few years and the rapid development of the Christian work of women. There are, perhaps, fifty thousand students in all our institutions, of whom about one-tenth are pursuing a regular college course. The total amount of property invested in our educational institutions is about eleven millions. During the last thirty years five denominational colleges have been started to one non-denominational, in the United States. The denominational colleges are to the non-denominational as four to one; the students in them respectively are in the same ratio, while the property invested is as three to one. The entire amount invested in denominational colleges is nearly seventy millions.

The leaders in the great Methodist movement were quick to see the worth of the new Sunday-school enterprise. The untiring, wise, practical Asbury started the first Sunday-school established in America during the year 1786, in Virginia. He longed to see "two thousand children brought under the best system of education." On next Sunday, in this city alone, more than ten times that number of children will take part in Sunday-school exercises. We now have fifty thousand schools, with more than three hundred thousand teachers and three million pupils. It has been said that from all our various folds we lose more than one-half of our converted youth. Will this gloomy experience be repeated in the next generations?

Remembering that John King preached the first Methodist sermon ever heard in Baltimore, from a blacksmith's block at the corner of French and Broad Streets, in 1769; and that in 1784 not more than sixty churches of all kinds were reported, while a prediction had been ventured "that a corn crib would soon hold all the Methodists"—it is interesting to know that we have thirty thousand churches, the number increasing at the rate of five for every working day in the year. These will accommodate about ten million worshippers. The money value of these houses may reach eighty millions. The last sentence in Jesse Lee's little history is appropriate here: "I wish that we may increase in grace as fast as we have in numbers."

Our people did not take as readily to building parsonages as to other good works. For many years marriage meant location. Even in the early years of this country, when an itinerant went through the solemn form of endowing some brave woman with all his worldly goods, he simply meant that, as his Church had no home for her, he would turn aside and get one as soon as he could. About 1800, however, some attention was first given to this important matter, and the result is that to-day we have on the continent parsonages to the value of twenty millions.

In all our bounds more than twelve million dollars are paid yearly for salaries and kindred claims. One hundred years ago the first collection for foreign missions was taken up. Nova Scotia and the West Indies were the regions beyond, towards which the restless itinerants at the Christmas Conference were looking. Less than three hundred dollars was raised as an outfit for two missionaries. Now three millions are raised annually for missions.

The Methodist Episcopal Church last year raised about seventeen millions for all purposes, which amount is probably more than half of the aggregate sum raised by all the members of the Methodist family. It is estimated that the net value of all our national products last year was five hundred millions. The Christians of our country have perhaps one-fifth of the whole intrusted to them. How much of this goes into Methodist pockets? What becomes of it then? These important questions can not be answered here. The condition of our Church twenty years hence will answer them.

In 1793 Asbury writes in his own Journal, after reading that of Wesley: "He made this observation (so fixed in my mind) that it is rare, a miracle of grace, for a Methodist to increase in wealth and not decrease in grace." It is well for Methodist men and women and Methodist Churches to remember this. The amounts we have been quoting are very large, but it is startling to think that there are private citizens in our wonderful country, any one of whom could buy the entire property of the Methodist Episcopal Church, or perhaps the entire property of all the Methodist Churches. When prizes like that are floating even as a remote theoretical possibility before the busy, excited men who sit in our churches, there is need of instant faithful warning. Especially is it all important to remember that the danger lies not chiefly in the amount of money possessed, but in the love of money cherished.

On March 7, 1793, Asbury, having spent the day before among the hills of upper South Carolina, with his Hebrew Grammar in his hand as a household study, wrote in his Journal: "I consulted the minds of brethren about building a house for conference, preaching, and a district school. I have no reason to believe that our well-laid plans will be executed. Our preachers are unskillful and our friends have little money." The good bishop little dreamed there was at the moment of writing this, within thirty miles of him, a boy, thirteen years old, just finishing his common school education, who, sixty years after that date, would give to the Church a sum beyond the requirements of all his "well-laid plans." Rev. Benjamin Wofford died in Spartanburg, S. C., in December, 1850, leaving one hundred thousand dollars to found a Methodist College. It has been said, that up to that date no amount so large had been given by a Methodist. If this assertion is not true, it will be corrected in the general discussion to follow these papers. If true, let it remain for the double purpose of placing the self-denying local preacher in his proper place in our history, and of fixing a date from which we can estimate the recent and very rapid growth of benevolence among our people. Truth compels the confession, to the shame of Wofford's own Church, now numbering nearly one million members, that this amount has never been equaled by any of them in the generation that has passed since his death. May this reproach be wiped out speedily and repeatedly! Let it be said, to the honor of other branches of the Methodist Church, that the amount has been frequently and greatly surpassed by their liberal men and women. May this class of men and women increase rapidly in numbers and in wealth!

The Methodist Episcopal Church has resolved to raise at least ten millions as a Centennial offering, chiefly for educational purposes. The Southern Church hopes to raise two millions. The other Churches represented here will do as well, or better, in proportion to numbers and wealth.

Widening the view beyond our Church lines it is encouraging to find that within the last few years the average amount yearly given to educational purposes in our country is rapidly increasing, reaching now to perhaps seven millions.

Wilbur Fisk, whose name should be mentioned with honor in the briefest notice of our educational movements, said just fifty years ago: "Our people are but half awake. Their contributions to this great object are as meager as the leakage of a miser's purse. . . . Religion and education, bound together in their native affinities, and their operation in unison, must save the Church and save the nation." No part of this characteristic utterance is entirely out of date, even to-day.

Perhaps these round numbers may awaken thoughts and aspirations. They may kindle hopes and fears. Figures are necessary. There is much which they alone can do. There is much which they can not do. You may read or hear that the first American bishop in forty-five years averaged a sermon a day; crossed the Alleghany Mountains by bridle-paths sixty times; traveled so extensively that his horse's tracks, if in a continuous line, would have gone around the globe a half dozen times. These great figures tell a great history; but they do not, can not, tell all the good done by the wonderful man. We can count up parsonages, churches, men, women, children, dollars, making them stand up as colorless units in a long column. But we can not measure, or weigh, or count religious influence and power. These may abide, or increase, or decay, while outward incidents may come or go. It may be that Asbury traveled five thousand miles in the year 1773. One of his successors, Bishop Foster, with both helps and hindrances in his work, such as Asbury never knew, traveled twenty-seven thousand miles in one-half of the year 1873. Asbury left Baltimore on the adjournment of the Christmas Conference, on horseback, and rode fifty miles through the snow. It may be that not one bishop, or preacher, or layman will leave the city on horseback when this conference adjourns. Methodism does not consist in either preachers' saddle-bags or Pullman's sleeping-cars. These are but the instruments that a consecrated zeal can press into good service. Zeal of the best kind is power that can be thrown into any shape. Garrettsen traveled two thousand miles trying to gather into the conference sixty of the eighty preachers scattered over a few States. Now two thousand Methodist ministers could be hurled into Baltimore within sixty hours, if necessary. Having a little rest time in Charleston, in 1789, Asbury wrote out a complete list of all his preachers, one hundred and sixty-six in all. The pen of a ready writer would tire often before he could write out the names of our sixty thousand preachers, one-half of them, nearly, being itinerants. The Minutes of the first American Conference, held in 1770, cover one little leaf, literally, six inches by four, and neither side of the leaf is crowded. Comparing that leaf with the two hundred and fifty little volumes of Minutes published yearly, and the Conference Dailies and Year Books, we may have a rough, yet striking view of our growth.

The Methodists and the cotton plant came to the Southern States at the same time. The appearance of one of these was a memorable event in the industrial history of our country. All fair-minded men will admit that the appearance of the other marked a signal date in our social and religious growth. It is not easy to think of our country as it would be without

a circuit preacher or a cotton plant in it. More than once during the closing years of the last century, Bishop Asbury, when in the Carolinas, speaks of joining the family circle in their common evening work of picking the seed from cotton with patient fingers. This picture is suggestive every way. Between the Methodist Church of that day, with its one bachelor bishop, its appliances, appointments, visible outfit, and the same Church as represented here before our eyes, the difference is like that between the slow finger-picking of that time and one of the splendid cotton mills of to-day. I stood not long since in one of these, awed by the skill that mind had given to matter all around me. Hundreds of slender threads were running rapidly along their courses, side by side. One strand was suddenly broken. The machinery at once stopped. It was almost as if every little cord quivered with intelligence, even with sympathy. All seemed to say at once: "Mischievous has been done. A fellow thread has been broken. Mend it, or we will not move an inch." Brethren, if we had strong, Christian, Christlike sympathies throbbing all through our vast and varied organization, from its finer to its coarser parts, would not the loss or hurt of one be the grief of all?

Methodists have often differed—in love. When the Revolution came, a hundred years ago, Paul Heck and Barbara, his wife, could not think like many of their associates. They crossed over the lakes, northward, where the painful question of allegiance was not raised. Their brethren followed them with love and aid. In the next generation another division of feeling, sentiments, and outward union came with the war which we hope is to be known all through our future history as the last war with England. To-day, when for the first time we all gather at the old home-stand, surely none are more welcome than our united Canadian brethren. All of us can heartily join with them as they say or sing—

"Rule, Victoria, rule the free,
And the Almighty rule o'er thee."

At the close of the Revolution, Asbury wrote over to an English friend: "O America, America! it will certainly be the glory of the world for religion. . . . O let us haste in peace and holiness to the kingdom of peace and love, where we shall know, love, and enjoy God and each other, and all the differences in Church and state and among private Christians shall be done away." It will be a happy half hour in the life of any speaker here, if he can help his hearers to catch the spirit of this utterance or of the kindred sentiment in the lines addressed by Charles Wesley to George Whitefield:

"Come on, my Whitefield (since the strife is past,
And friends at first are friends again at last!),
Our hands, our hearts, and counsels let us join
In mutual league to advance the work divine."

[NOTE.—Especial use has been made of the following works: "Asbury's Journal;" "History of Methodism," and "History of the Methodist Episcopal Church," by Dr. Abel Stevens; "Methodist Centennial Year Book," by Dr. De Puy; "Problem of Religious Progress," by Dr. Dorchester; "A Hundred Years of Methodism," by Bishop Simpson; "History of Methodism," by Bishop McTyeire.]

METHODISM IN 1784 AND ITS OUTLOOK.

O. H. WARREN, D. D.

A FEW years ago, as a company of American tourists were riding from Rotterdam to Delfshaven, their guide, eager to magnify his office, informed them that they were about to visit the place "from which the Pilgrims sailed for Chicago!" Can we say that that guide was not a philosopher? Did not the Pilgrims sail "for Chicago?" They went forth not knowing whither they went; but the wind that bore them onward blew where it listed; and was it not the symbol of a heaven-appointed agency which was to bear forward that embodiment of power which they represented to a grand, but unrevealed, destiny? Plymouth Rock was three months distant; Chicago, two centuries—the one the representative of hard beginnings and heroic endeavor; the other, of grand achievements and unexpected triumphs. As individuals, acting within the limits of their immediate mission, they were bound for the rock coast of New England; as the representatives of an on-coming civilization, they were bound "for Chicago."

We see it all now, plainly enough.

So it were easy, with all the light which a century's history affords, to make ourselves prophets for a hundred years ago—easy to make the present the Pisgah of the past. But it is a more difficult task that we are asked to attempt in the consideration of the subject set apart for this hour. We are asked to go back to the beginning of the century; to stand where our fathers stood, with no prescience of history, and amid stupendous experiments involving the most vital issues of both Church and state, and there note the condition of a recent and novel religious movement, and observe the facts and relations, if any there be, which afford indications of its future.

At the beginning of the year 1784 we find a band of eighty-two lay evangelists, associated under the superintendence of Francis Asbury. These are the itinerant Methodist preachers of America. Among them are but few men of age and large experience. Asbury is not yet forty years old, and most of his preachers are considerably younger. Of the whole number, only sixteen have been five years in the work; twenty-three have not yet completed the two years of probationary service; and eighteen were received into full connection at the last annual conference. Only eleven of them are married men. Certainly we must leave it for future generations to speak of them with that reverence to which a lengthened term of service, age, and distinguished wisdom may hereafter entitle them as "the fathers"—to-day they are only the boys—of the itinerancy.

These young men, under appointment from Mr. Asbury, are traveling large circuits, and preaching in humble chapels, of which they have a few, in private houses, in barns, and in groves—wherever, indeed, the people will come together to hear their messages—and to congregations varying from ten or twelve persons to half as many thousands of people. They not only minister at regular intervals in places where they have gathered congregations, but they also push their way out into the wilderness, reaching the scattered population, and constantly enlarging the field of

their operations. Their work is divided into forty-six circuits, each of which is under the special supervision of some one of their number, who, because of this relation, is reckoned as one of Mr. Asbury's "assistants," while the preachers under this subordinate supervision are the assistants' "helpers." The territory traversed by them under this arrangement extends southward from New York to South Carolina, and from the seaboard well into the mountains of Pennsylvania and Virginia. Their converts and followers are organized into "societies," and now, after the rapid increase of the last few years, number about fourteen thousand, of whom more than twelve thousand are in Delaware, Maryland, Virginia, and North Carolina. Baltimore is the chief center of their operations, and Maryland and Virginia are the fields of their greatest activity and greatest success.

Among these young evangelists are few scholars. Asbury himself has been a diligent student, without the advantage of the schools; has read largely, and has acquired a considerable knowledge of the Greek and Hebrew languages. John Dickins, educated at London and Eton, is distinguished among them for his learning. Of the others, there are none who can be said to equal these in scholastic attainments, while a few must be regarded as extremely illiterate. But generally, although few of them affect the scholar, yet they prize learning as a desirable accomplishment, and "most of them are not deficient in polite literature." (Ware.) As a rule, they are young men of good mind and of intellectual promise. "In practical wisdom, they appear to excel."

Here we meet with a fact which has in it something of prophetic significance, or at least affords some assurance of permanence for Methodism as an agency of religious instruction. One of the needs of the world, all the world, and always, but especially of this New World, with its brainy, but generally uneducated, people, is a class of religious teachers who will act as mediators between learning and ignorance, honoring the one and sympathizing with the other; men who can both learn and teach, receive and give; men who will "rightly divide the word of truth," but "shun profane and vain babblings;" men who prize knowledge for its own great worth, but who "count all things but loss for the excellency of the knowledge of Christ Jesus;" men of feeling and thought, of quick intuitions and earnest inquiry, who, whether they know little or much, will keep themselves in contact with the throbbing intellectual life of the world on the one hand, and with the spiritual needs of men on the other. Such is the present need; for here in America are three millions of people, not learned, but quick, wide-awake, thoughtful, appreciative; and here are ministers in the Churches who stand as the defenders of dogmas and systems, who walk constantly on the cold, intellectual side of religion, and who, in spite of all they know, allow the people to perish for lack of knowledge. The mediation between learning and common intelligence, represented by the itinerant ministry, has only to insure its own continuance in order to insure its continued and increasing success.

But these young preachers are not all wise nor all worthy. Mr. Asbury, more than once, has had occasion to regret the confidence with which he has trusted the sincerity and zeal of young men as a sufficient guaranty of their prudence and efficiency; and there remain some who are likely to render the lesson still more emphatic.

But few of these evangelists have distinguished themselves as great preachers. Next to Asbury, in the estimation of many, stand the placid Tunnell, "in appearance," as Ware would say, "resembling a dead man," but, when with his strong, musical voice he pours forth a flood of eloquence, appearing "as a messenger from the heavenly world;" and the "philosophic Gill," who, with "eagle-eyed vision," often "soars beyond his hearers;" and the pathetic Pedicord, whose manly presence is a charm, and whose "voice, both in singing and preaching, has a dissolving power of tenderness." These, with Dickins—"in literature, logic, zeal, and devotion, a Paul among the preachers"—and Poythress, and Garrettson, and a few others, are all the brilliant stars that as yet appear in this rising constellation. They are, however, generally preachers of marked power with a limited range of endeavor, and the effectiveness of their ministry is seen by its fruits. What most distinguishes them is "the happy art of winning souls."

The record of their travels is a record of rare heroism; and in that record we read, what none can gainsay, that they count not their lives dear unto themselves if they may but successfully prosecute the ministry which they have received of the Lord Jesus. Surely, if the eleventh chapter of Hebrews were to be rewritten and enlarged to embrace the latest wonders of faith, the record of these heroes would not be omitted.

From this glance at the working force and the field of our Methodism, let us turn to observe it as represented in the yearly conference of the preachers at Baltimore on the 25th of May. This is the second conference of the year, the previous one having been held at Ellis's Chapel, Va., during the first two days of the month, for the convenience of the preachers in the Southern circuits. The Baltimore Conference, however, is the representative and authoritative body, especially in matters of legislation, and for our present purpose may be considered as the conference of the year. The preachers have come from their several fields of labor, some of them like veterans from fields of battle, "way-worn and weather-beaten into premature old age." Such is their appearance that a young man, Thomas Ware, who has begun to prepare for the ministry, and has come to the conference with the intention of returning home and of continuing his preparatory study and work, is so moved when he sees "so many of the preachers broken down," in the presence of a great demand for laborers, that he changes his mind and consents to take an appointment. There is in their scarred appearance that which fires the heart that is waiting for the battle, something which appeals with effect to one who has already learned to "take pleasure in necessities, in persecutions, in distresses, for Christ's sake." We are almost ready to base a prophecy here; for from the effective appeal to sanctified heroism by lofty example come the development and perpetuation of holy daring and conquering energy. Here is Asbury! Since he met his brethren in conference a year ago he has performed the journey of his vast circuit—starting from Baltimore, and traveling first southward into Virginia, and then northward through Maryland and New Jersey to New York; thence again circuitously southward through New Jersey, Delaware, Maryland, and Virginia, into North Carolina; and thence northward again, returning in time for the conferences at Ellis's Chapel and Baltimore. We know the hardship he endures. We know that in "journeyings," in perils manifold, in "weariness," in "painfulness," in "watch-

ings," in "hunger," and "thirst," and "fastings," and "cold," and "nakedness," as well as in the care of all the societies, is he not a veritable apostle? Here he is! Shall we venture another prophecy? The mingled qualities of character engraven by this experience on that countenance are the Spirit-born forces that are to conquer this New World for the Prince of Peace. Faith, courage, conviction, firmness, self-forgetfulness, patience, meekness, gentleness, love, peace, joy, hope—is there any thing from which Satan will flee in greater terror than from these? These, stamped upon leadership, are themselves a prophecy.

The preachers have come here to confer together concerning their work, and to seek agreement respecting all rules and regulations that may be needful; to tell their experience; to encourage each other; to worship and pray together; to get a new baptism of the Holy Spirit; and to receive their appointments at the hands of the "general assistant." They report great success. This, however, has not been uniform (in some places their most faithful labors have been almost barren of results), but the aggregate increase in the forty-six circuits carries the number of Society members up to about fifteen thousand, an advance of twelve hundred and forty-eight during the year; while in the number of traveling preachers there is an increase of but one.

The retrospect from this occasion and these facts is necessary to an understanding of their significance. It is as startling as it is instructive. It is only forty-five years back to the time from which Methodism dates its origin in England. Indeed, it is only thirty-nine years since that mode of evangelism now known as the "itinerancy" became distinctive of Methodism, and rose into prominence through its operations. Its founders are yet living. But now, in connection with the English Conference, there are one hundred and ninety-seven traveling preachers and seventy circuits, with a Society membership (exclusive of America) of nearly fifty thousand. American Methodism has grown up as a foreign mission of that conference, and is still subject to Mr. Wesley, Mr. Asbury acting as his "general assistant." It is not, therefore, a new and untried device, though yet novel in this country. It is really a part of a well-developed system, and has derived much of its strength from this relation. It is a branch of the luxuriant Wesleyan vine. But its distinct existence is comparatively brief. It is only eighteen years since Philip Embury, aroused by the startling reproof and effective appeal of Barbara Heck, organized a class in New York, and as a local preacher held the first Methodist service in America; and only about the same time has elapsed since Robert Strawbridge began to preach and to "form Societies" in Maryland. It is less than fifteen years since the arrival of the first of Wesley's missionaries, Boardman and Pillmoor; and only about thirteen years since Asbury himself arrived in Philadelphia, and immediately began to exemplify his idea of an evangelistic itinerancy. It is only eleven years since Rankin, under appointment as "assistant," or as superintendent, came as an apostle of order and discipline, and presided over the first "conference" of preachers ever held in America. How recent these epochs in the history of American Methodism! How brief the periods they mark! And during seven years of this time war has swept over the country with all its demoralizing effects, discouraging, paralyzing, and disorganizing the Churches; scattering the little band of itinerants; caus-

ing the missionaries, with the exception of Asbury, to return to England; bringing severe persecution to the preachers; and impoverishing the Societies. But, despite discouragement, persecution, and disaster, Methodism has steadily increased, and to-day can boast a marvelous and unparalleled growth!

But, lest we lose the lessons of this retrospect, let us return to its incidents. Not enlargement, but growth from germinal principles and under a law of life, is the significant fact. Figures are not forces. By them we may, in this case, measure the relative proportions of Methodism in England and in America; but they do not tell us what it is, nor reveal its potency and promise. We have just observed the beginnings under Embury and Strawbridge. Surely here was no effort to transfer a method or system from one country to another, after the manner of the various Churches that had already come to the New World, and had established themselves by state aid. Barbara Heck was not the agent of any human authority to tell how God's work should be done, or to plant or extend a system of any sort. She was the agent of no Church; her message was from God, defined to her by the voice of conscience, and in her sorrow and alarm at the wickedness she saw. The kingdom of God, in all its authority over the conscience, was "within" her. With that authority she spoke, and her simple message was God's word to the consciences of those that heard it. So with Embury. So with Strawbridge. So with Webb. So with Watters. So with the little society in New York, appealing to Wesley to send them a preacher, and promising to "sell their coats and shirts," if necessary, to procure his passage. "For the good of thousands," not for the sake of Methodism, nor for the planting or strengthening of the Church, is their cry—"For the good of thousands, send one at once." From that day until now the impulse has been the same. Methodism, however rigorous its discipline, however exact its order, has already illustrated the fact that it is not a religion of form or of churchism, but a religion of the soul. Hence it may go wherever a soul can carry it. It came to America a hidden fire in the souls of humble immigrants who had breathed its spirit under the ministry of the Wesleys, and burst forth in flames of burning zeal, here and there, where these immigrants found a residence in the New World. From yearning hearts it sent back its Macedonian cry to its apostle on the other side of the ocean; and when its missionaries came, they found its spontaneous growths in many places where its seed had been before sown by zealous hands.

Is there no warrant for a prophecy here? Instinctively such a religion claims the future—claims the world. "Send us a preacher whose heart and soul are in the work," it says to Wesley, "and such a flame shall be kindled as will never stop until it reaches the great South Sea!" It will not wait for "the Church" to come and authorize and prescribe its methods, nor for the importation of any approved ecclesiastical machinery; it devises its own methods, invents its own machinery. Just now, while our Episcopal brethren are idly waiting amid the fragments of their Establishment, crushed by American independence, for some one duly authorized to rebuild these fragments into an ecclesiastical structure properly related to "the Church," according to the theory of "apostolic succession," Methodism, free from such restraints—free as the apostles themselves, "free in-

deed," through emancipation by the Son—goes forth winning many victories, an itinerant pentecost, daily adding to itself "such as shall be saved."

And as it has been, so it will be. Wherever these preachers shall go in the extension of their circuits, they will find that Methodism has gone before them. The Emburys and Strawbridges are already numerous beyond the bounds of the regular circuits. The families of Barbara Heck and Philip Embury have already moved on into the wilderness of Northern New York, and thence into Canada, doubtless sowing the seeds of this faith here and there in the course of their migrations. The number of local preachers is rapidly increasing because of the privations and hardships of the itinerancy, and many of them out on the frontiers are preparing for the advent of the circuit-rider. Thus Methodism is constantly planting *itself*, as it were, and calling for the preachers or pastors to come on afterward. With this power of self-propagation in a country destined to a rapid increase and vast expansion of its population, Methodism has only to continue to work, under any system that shall be adapted to existing conditions, in order to succeed in its endeavor to "spread Scriptural holiness through the land."

We shall, however, form a very imperfect conception of Methodism in this country and at this hour, if we lose sight of its system and order. It is not a force independent of organism or making little account of it. On the other hand, its organism is not evolved solely by its distinctive vital energy. It is not differenced from other ecclesiastical structures as one plant is differenced from another, by fixed and special limitations in the operation of vital forces, so that they can produce the one form and no other. The spiritual element which Methodism represents can make itself effective through other forms as well as through this. "Christianity in earnest" is not necessarily Christianity in the saddle. The earnestness is a manifestation of its life force; the saddle is evolved by the contact of that life with its environment. The same freedom that, as we have seen, gives liberty for individual action allows a great variety of organic developments. Methodism, however, though not a Church, either in England or in America, has already acquired a constitution and system peculiar to itself. In the retrospect we are making we observe epochs of order and discipline. Rankin was intolerant of looseness and confusion, and did much to establish order. Asbury, who both preceded and followed him as Wesley's "assistant," had one idea to realize; viz., a "circulation of preachers." This he was determined to have. He soon obtained it. It is now firmly established; and a real, thorough, complete circulation it is. Its advantages are many and obvious. As a system of evangelism it is admirably adapted to its purpose, which is to reach and save the people. But there is nothing more suggestive of the simple philosophy of its success than Mr. Asbury's own saying, "We must suffer *with* the poor if we would labor *for* the poor." It is its purpose to carry the Gospel into the wilderness and the desolate places, where poverty is the common lot of the people, and where the success of the preachers must depend largely upon their cheerfully sharing the hardships of those to whom they minister. They go *among* the poor, they labor *for* the poor, they suffer *with* the poor, and in the salvation of the poor multitudes are brought into the kingdom of God. It was for this reason—that is, its adaptation to existing needs and conditions—that it was established and is

so rigidly maintained. But if we would forecast its future, we must bear in mind that the spirit in which it was so persistently sought and is so effectively enforced by Mr. Asbury will as earnestly seek its modification when modification shall be needed. If it shall ever come to pass, as the history of old countries leads us to expect, when the population of this country shall have largely increased, say to fifty millions, that the masses of the poor will be in the great cities of the land instead of the country, with their hardships greatly increased, then the spirit of the Asburian policy will require something besides a "circulation of preachers" in order to labor *for* and to suffer *with* them, or in any way to reach and save them. Let us not mistake, then, the significance of this rigorous government of Methodism. It is based only on the principle of free adaptation of means to the grand and benevolent purposes of the Gospel ministry, whether its immediate and special mission be to the poor or the rich, the learned or the ignorant, the high or the low. It is now only proving that adaptation may be so free and so thorough as to involve the possibility of the severest test of the self-denial and consecration of the ministry. It here bears the stamp of Asbury's personal example of sacrifice and suffering.

A nearer view in this retrospect reminds us that American Methodism is yet under Mr. Wesley's supervision. His authority, which, after having been practically suspended during the war, he recently resumed in a letter to Mr. Asbury, is again recognized. This does not imply that his direction in the practical management of affairs is deemed important. He now has no missionaries among the preachers, and the severing of the American colonies from the government of Great Britain has rendered it quite unnatural that any ecclesiastical body or religious community should remain under foreign control. But in the adjustment of the organization and administration of Methodism to the new conditions under which it is placed and the needs it is called upon to provide for, his counsel and decisions as the recognized providential founder and father of Methodism everywhere are proper and needful. The preachers and the Societies all revere him, and they are waiting for his decision of grave and momentous questions. The Societies are not churches; the preachers are only laymen; and the question of providing for the administration of the sacraments and of securing for the fifteen thousand Society members the privileges of complete Church fellowship, is more than ever before the pressing question of the hour. Precipitate movements for independence and consequent wrangling and division, have for several years been averted only by the hope that Mr. Wesley would soon exercise his providential authority, which all would be ready to recognize in such ways as would bring relief. This hope is now growing stronger, and the conference adjourns without important action on the vexed question. This perhaps may signify nothing more important than an assurance of peace and quiet for the present. Yet another fact may not be unworthy of notice. The experience of these years of thought and controversy has been of such a character as to direct the minds of the Methodists to the consideration of the importance of providential authority in matters of Church organization, and to chasten the spirit of independence into conservative waiting for clear indications of the will of God. It would not have been strange if this company of young American preachers, full of the spirit and pride of American independence at this hour, and impatient of delay in matters important to the welfare of their Societies, had

at the opening of this conference respectfully refused to recognize any foreign headship or to regard their own heroic Asbury as the "assistant" of any foreign director of their affairs, and had promptly resolved themselves into a Church with just such functions as they thought a Church ought to have. But they do nothing of the sort. Following the example of their leader, they own their allegiance to the authority which Providence has most signally honored, and await its decisions. In this they rest their action on the only true and apostolic basis of Church validity and exemplify the only principle of order which can insure the unity and dignity and strength of Methodism for generations to come.

In the practical work of the conference action is taken to promote the erection of new chapels and the payment of debts on those already built, the "assistant" preachers being required "to put a yearly subscription through the circuits" and to "insist upon every member that is not supported by charity giving something." Public collections are ordered in the principal circuits, to be brought to conference to enlarge the supply for the wants of the preachers. The "general assistant" is "allowed" a salary of twenty-four pounds, with his expenses for horses and traveling. The sum of three hundred and two pounds is apportioned to twenty-three circuits and stations for the support of the thirteen preachers' wives. If this last item could be regarded indicating simply the wifely frugality in Methodist preacher's homes, the matrimonial outlook for the seventy unmarried ministers might be regarded as a blissful one. But it is more probably an unwelcome indication that it is their duty to remain single. In matters of discipline the line is drawn hard against the sin of slaveholding. The action at this point directs that members in Society who continue to hold slaves, after due admonition, shall be expelled, and that preachers who are possessed of slaves and refuse to manumit them in States where the laws permit shall be employed no more. The occasion for such action, especially after the positive and admonitory action of previous conferences, shows how slave-holding is taking root in selfishness and custom and in secular interests, and how the judgments and consciences of good men are shadowed and dwarfed in its rank and persistent growth. We can not tell what will be the future of this great evil; but, assuming the developments of conditions favorable for its continuance and increase, we may see here the potency and prophecy of an irrepressible conflict. There is absolutely no promise of good in this thing.

From this conference these ministers go forth to their several fields of labor refreshed as giants with new wine. Abating the fact that their hands are still tied so that they can not administer the sacraments, they go out under conditions favorable for the prosecution of their mission. Peace reigns again in the land, and all its arts and industries are stimulated by the hopes and ambitions of a victorious and vigorous young nation—a nation full of faith—following the guiding "star of empire" as it takes its westward course. Already they have planted their standard along the frontier of civilization, where it will remain waiting for the coming of the great multitude in the westward movement of population. Their chief strength is in that portion of the country that embraces the deserted and disorganized parishes of the Church of England—a Church that is too foreign in America, and especially too English or too much under the influence of English ecclesiastical traditions, and too degenerate withal to

be given immediate control and leadership in the religious thought and activities of the American people. And yet, while they are intensely and exultantly American, their hearts are warmly attached to a noble and rapidly growing body of English brethren by a bond of love which war has not broken, but made stronger. Here they are, not by their own election, but by the manifest ordering of Providence, fifteen thousand strong, under competent and efficient leadership; free from the English conception of Church validity and prerogatives; free also from the antipathy to English thought and traditions which too powerfully affect the leading denominations in the other parts of the country; free to organize and develop a Church polity in harmony with the spirit of America and the needs of American society; ready and determined to go in all directions over the broad land in the prosecution of their mission. Their heroic and successful exemplification of Church independence, or voluntary support of the Gospel ministry, is a silent but effective rebuke of the policy of state patronage, to which most of the leading denominations are committed. Their doctrines of free will, free grace, conscious forgiveness and full salvation, easily win acceptance, so that, whatever of prejudice, opposition, and contempt they may encounter in the field of polemics, they are bound to find a vindication in the populous realm of experience. They have already laid their hand on the press, and books are becoming their missiles of warfare, and their bold spirit of enterprise is already planning for the founding of schools and the promotion of Christian education, after the example of their English brethren.

Under these conditions and circumstances they are prosecuting their work when Dr. Coke comes a messenger of God and surprises them with an answer to their prayers. Clothed with an authority which they have already learned to revere, and in the name of an apostolicity, founded in a special providential commission, he comes bringing with him the sacraments and authorized to invest them with all the powers and functions of a Church of Christ. Through the night of their waiting they have prayed for the light of this glorious dawn, and now, as they lift up their eyes to move forward at the call of God, behold, the sun rises, and the morning of the Methodist Episcopal Church is radiant with promise.

But, brethren of 1884, transferring our thoughts to the close of the century marked by this Centennial, and looking backward over the history of a hundred years, we see how wonderfully the progress exceeds all that one was able to predict, and now we can only exclaim, when amazement permits us to speak at all, "What hath God wrought!"

METHODISM IN 1884 AND ITS OUTLOOK.

J. D. BLACKWELL, D. D.

I SHALL not attempt to criticise or point out dangers. My theme, "Methodism in 1884 and Its Outlook," is one of the grandest subjects, if not the grandest, before this Conference. For its discussion I feel my utter incompetence, but, without delay or apology, I present such views on this great topic as I may command. We see the Methodism of to-day as

a vast association of Christian people. Its total population—those who are under its influence—is estimated at 25,500,000, its total membership being a little more than 5,100,000. Its itinerant ministry numbers 33,400, and the number of its local ministers is 78,000. American Methodism has a membership of 4,100,000, and a population of about 20,000,000. Its itinerant ministers number 27,600, and its local ministers 36,700. The number of Sunday-school scholars taught by American Methodism is about 3,250,000. It has church accommodation, or sittings, for more than 7,000,000, and church property valued at \$74,000,000. This organization, both in England and America, has large publishing houses and book rooms, amply sufficient to supply the demands of its members and friends with religious literature. The number of publications issued from the British Wesleyan Book Room during the year 1883 was 1,707,000, and of tracts 6,156,000. In America, too, the various divisions of Methodism have large publishing houses, or suitable arrangements for meeting the demands of their people for reading matter. From the largest of these publishing houses were issued, in 1883, 732,000 books and 504,900 tracts, making 235,000,000 pages. The number of periodicals—dailies, monthlies, quarterlies—published by Methodism is 164, and by American Methodism the number is 146. Of one of the smaller papers for the children the number issued in 1883 from one publishing house alone, that of New York, is 650,000; of another the number is 218,000; and the total copies of these two issues for the year is 2,600,000 and 11,346,000, respectively. The circulation of the central paper of the Methodist Episcopal Church, the *Christian Advocate*, of New York, is 55,600, and the total copies for the year number 2,891,000. The total annual circulation of Methodist weeklies is 66,000,000.

Of theological schools Methodism has 14; of universities and colleges, 69; of classical seminaries, 92; of female colleges, 84. In the mission fields it has 10 theological schools and 23 high schools and colleges, making a total of 292 institutions of high grade for theological and literary training.

The mission stations of American Methodism are very numerous. Both at home and in foreign lands, a considerable number of Christian women are faithfully laboring for the elevation and Christianization of their own sex. Our missionaries are scattered over all the world. They are stationed in Africa, in Europe, in Asiatic Turkey, in China, and Japan, and India, and Burmah, and the isles of the oceans; in South America, and Mexico, and Arizona, and Utah, and Dakota, and Montana, and Nebraska, and among the African race and the Chinese of our own land. Conferences have been formed among unchristian nations, and the peoples of special need at home and abroad are cared for by our Churches. The Church Extension Association is now a grand feature of American Methodism. It raises large sums of money annually, and aids in erecting churches, of which the whole number erected by American Methodism is three a day as an average.

In sketching the Methodism of 1884, we must direct attention to a new power, one which but recently made its appearance—the organization of Christian women as a separate missionary force. The first female missionary society was organized by the Methodist Episcopal Church in 1819. This disappeared as a separate organization in 1861. Since 1869 organiza-

tions of Christian women from various divisions of Methodists have been formed, directing their energies to elevating and Christianizing the women and children of heathen lands, and also the neglected and degraded women of our own land. The success of Christianity is not by might and power. Sympathy and love are its mightiest weapons. "We love Him because he first loved us." The love of God in Christ alone can break down the rebellion of man and bring him into hearty accord with God's will. Woman is better adapted than the sterner sex to convey to another the power of divine love. Her sensibilities are more keen, her sympathies more prompt, her power to reverse situations and to realize the wretchedness and the wants of another—to take, in imagination, his place and feel his destitution—superior to man's. So we may believe that in cases of personal contact and individual appeal—the method much adopted in mission fields—she is best adapted to arrest attention and win others to her views; the weaker vessel, as we say, but her weakness has its source in her tenderness and sympathy and love, the qualities which attest her worth and constitute her superiority as a builder of the Church of God; for these are the very elements demanded by Christianity for its most efficient work. The womanly qualities in the divine Man, his patience, sympathy, and love, are the most potent. Goethe sings: "The eternal womanly bears us onward." The power of divine grace is never seen so mighty in breaking down proud and rebellious hearts as when it works through that patience and gentleness, sympathy, and love which are more particularly the heritage of woman.

Estimated by celestial standards, may we not reckon her the gentlest, but the strongest, of humankind, possessed of those qualities which constitute the most enduring and the most successful of Christian soldiers; the best medium of communicating to another the virtue of divine truth and grace? Even on equal ground, the female missionary would have some advantages, but she stands on high vantage ground within her proper sphere. In some heathen lands the many millions of women are not accessible to the male missionary. In all lands the women are the friends of the gods and the upholders of religious institutions. They are the most influential friends or the most potent enemies of Christianity. They are the arbiters of manners; they organize society; they train the children—place first principles down at the foundation of their mental nature. Vain the effort to Christianize a people while the women are totally neglected. Until lately millions of women in heathen lands—this most important part of the social unit—were inaccessible to our missionaries. Until lately the command of Christ was only half obeyed by the Church, "Go ye," etc., as if it read, Go, half of you, and preach my Gospel to half of the world. No woman went as missionary, and the women in much of heathendom heard not the glad tidings. Now, by means of the most efficient order of missionaries, the Christian women of the Church, the mothers and daughters of heathendom—those first, and therefore most efficient, teachers of the young—are brought in contact with that Word which is able to make them wise unto salvation. Who can estimate the good that will result when our holy religion shall be carried to the mothers of the pagan populations by the faithful women of Christendom?

My task calls upon me to note also a favorable change in the relation of Methodism to other divisions of the Christian army. A century ago

and less, most of these stood in opposition to this infant sect. At some periods much of our strength had to be spent in self-defense and in establishing our right to be at all as a part of the Church of Christ. In the *Edinburgh Review* of 1809, less than eighty years ago, Sydney Smith wrote: "In routing out a nest of consecrated cobblers, and in bringing to light such a perilous heap of trash as we were obliged to work through, in our articles upon the Methodists and missionaries, we are generally conceived to have rendered an useful service to the cause of rational religion." "It is scarcely possible to reduce the drunken declamations of Methodism to a point, to grasp the wriggling lubricity of these cunning animals, and to fix them in one position." "If the choice rested with us, we should say, Give us back our wolves again; restore our Danish invaders; curse us with any evil but the evil of a canting, deluded, and Methodistical population." Methodism was denounced as a pestilential evil. Its leprous crew was a blight and a curse. They were creeping, it was said, everywhere—into the army and the navy, into all low circles of society, at home in England and among the colonies. Wherever the English people was found, the Methodists were to be seen, an evil and a reproach. The truth of our doctrines was denied, our methods assailed, and our worship ridiculed. Now how changed! What Methodism has done to effect this change we will not now say. Her bearing toward all opponents has been very like that of the apostles towards all enemies and persecutors of the early Church. Holding to God's Word, they contended for truth, and, defying all foes, cried: "We can not but speak the things we feel and know." Either a peace has been conquered or the Prince of Peace has so changed the hearts of his hosts that now, for the most part, all the grand divisions of his army are at harmony with us. They preach the same doctrines our fathers published; our very methods have lost their repulsiveness, and are often adopted by them, and in some cases with a success at which we marvel. They acknowledge that if we rebel against Jehovah's appointment, as Korah and his company did, strangely enough, God, instead of visiting us with swift destruction, as he did those two hundred and fifty princes of Israel, has rather blessed and multiplied us above all competitors, and especially above those who claim to be intrusted with divine methods. They grant that God is with us of a truth, and bid us Godspeed as we move in the front of Christ's conquering army. The dignitaries that once opposed and excluded Mr. Wesley from their pulpits now commend the labors of the great lay preacher, Mr. Moody, and have erected to Mr. Wesley a monument in Westminster Abbey. No serious fire now in the rear. No death struggle for the right merely to stand in the ranks of the Christian army and answer to the roll-call of the Great Leader. All hail us now as an efficient portion of the sacramental host.

We have spoken now of the acknowledged rights of this religious body, of its resources and numbers, its periodicals, its great publishing interests, its institutions of learning, its mission stations and army of missionaries, now re-enforced and made doubly hopeful by access to a most encouraging field by means of most suitable laborers, the true women of the Church, but we have not exhibited the Methodism of 1884. Its disciples and its institutions may be called its frame-work, its externals, or its body. What is the essence of Methodism—its government, its doctrines, its experience or manifested power, its spirit and design? Wise government is power

directing, stimulating and controlling an organization for the accomplishing of the ends of that organization. Looking through all divisions of Methodism in our land, we find their government loyal to the one principle of serving the Church and saving the world. Recognized responsibility and executive power both have among us the same purpose—efficiency in building the kingdom of Christ. There is now more independence of thought exercised by both laity and ministry, more questioning of the infallibility of the appointing power than was known in the early days of the Church, but this questioning does not break down the appointing power. It renders it more considerate and careful, and hence more efficient and valuable. Every-where that grand feature of our government by which an appointing power of some form is required to see that every accredited and efficient itinerant minister of the Church has a field for his labors, and every charge has a pastor, still prevails. In 1884 we have (as a rule) no ministers waiting for a call, no Churches uncertain, waiting and wondering if their pastors will accept their invitation. Throughout our Methodism that noble Christian spirit is still found, in virtue of which an appointing power is authorized to station every itinerant minister at that point deemed most important for the interests of the Church. This vast army of trained and zealous leaders are loyally at the disposal of a few, who are expected to know where they may best serve the cause of Christ. Self is subordinated, the glory of Christ exalted.

Its doctrines, what? There is much discussion among us, much change of form and phraseology; but Christianity is preserved in all its fullness and power. Methodism presents Christianity as a proclamation of the sympathy and love of heaven for the wretchedness and sin of earth—the divine method of redeeming and lifting the fallen children of humanity to the heirship of eternal life. It teaches still, with apostolic plainness, the grand doctrine of salvation through Christ. Faith in him, the acceptance of him as the Lord and King, the Savior, as the condition of pardon and redemption. It has its forms, its sacraments, its continued meetings, its places for penitent seekers, but all these are declared with distinctness to be only aids by which we lay hold on Christ. It puts naught between the sinner and the Savior, neither place nor time nor state, if, indeed, we lay hold on Christ. We proclaim that they only “are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” We insist on no times nor seasons; rely upon no rites nor sacraments; on Christ alone as Savior. Whenever and wherever and whoever the man may be, accepting the proffered power of divine love and grace through Christ, he will be removed from the kingdom of darkness and enrolled among the children of light. Faith in Christ, the acceptance of his method of salvation, the full committal of ourselves in heart and life to him, always brings the power to become sons of God, the power that translates us into the kingdom of God.

Then it teaches that Christ is a complete Savior now. Undertaking to redeem man from all iniquity, he is able to accomplish it. Many doubt if even Moses could declare that he was the meekest man without thereby losing in meekness. These believe it better to let the light shine, and its shining proclaim its existence; these leave it to the life to declare the spirit and the power reigning within. Contentions there are, not over-

wise, perhaps, about the number of the blessings, and the when and the how of its reception, and the necessity of public acknowledgment, yet the great multitudes of Methodism, nevertheless, agree that the Savior of mankind is not a failure; that he can save unto completeness all that come to God through him, "able to do exceeding abundantly above all we ask or think." This doctrine of a full salvation is generally received by the Methodism of to-day, but it may well be questioned if it be taught with the emphasis of a strong conviction and the persistency and ardor of a true appreciation.

The Methodism of 1884 has no new experience, and we rejoice to think it has not lost the old. We have made great advancement in knowledge of the Divine Word. We may yet expect progress in exegesis and progress in development of doctrine. Divine truth may lie in the Scriptures as a hidden mystery through generations and ages, till the fullness of its time, but man is the same, and his spiritual wants are the same in every age. In this last time, in this dispensation of the fullness of God's blessing to our race, we may not expect continuously new developments in experience.

After redeeming love was manifested on earth and the risen and ascended Savior had sent down his Spirit, and he and his Father had come to make their abode with the disciples, bringing into the heart all the fullness of the blessings of the Gospel of peace, there can be no more points in experience to be known. We may have progress in knowledge and progress in development of doctrine, but no more facts in experience since the time that the Church claimed its privilege "to know the love of Christ which passeth knowledge, and to be filled with all the fullness of God." The experience of the fathers is realized in the Church of to-day, the experience of sin and its bitterness, the teaching that light so shines in the heart that we see its darkness, that the Spirit so impresses the conscience that we feel guilt and are moved to cry, "Wretched man that I am;" that there is consciousness of forgiveness of sin; that the King, trusting no officer of the realm, graciously himself assures us of pardon and adoption into his own family; that we are renewed in the image of God and consciously filled with joy and peace in believing. This blessed experience that, though once blind, now we see, though once afar off, we are now brought nigh and are become fellow-citizens with the saints, and are of the household of God; that, though once the children of wrath, we realize that power is given us to become sons of God, is the heritage of the Church still.

Methodism is yet moved and controlled by the divine Spirit, it seeks God's glory through man's salvation. It has no other reason for its existence than the establishment of Messiah's reign. There is nothing to explain its rise or existence if we exclude spiritual aims; no statecraft, as of Jeroboam with his golden calves in Bethel and Dan. Neither love of power nor rank nor fame nor pleasure, no mere worldly end, could give rise to such an organization. Worldly schemes and unregenerate humanity have but little sympathy with it. It could have originated only from divine purposes. The spirit of love to God and to man alone could have called it into being. It has no selfish aims, establishes no aristocracies, but in the Master's spirit seeks man as man and recognizes him as a child of God. The French Revolution was right as to its declared aims liberty, fraternity, equality, but sadly wrong as to its spirit and its methods. Its spirit was from beneath, bitter even unto all blasting and ruin. Its method

was to level downwards; it would pull down every high thing and run the plowshare of ruin over every elevated and noble attainment, till all was a desert waste of equality. But Mr. Wesley, inspired by the spirit of the great Teacher, sought the salvation of man as man, regardless of condition or rank or station; and Methodism through all its history, and to this present hour, maintains chiefly this high purpose. In every generation and country, because of various conditions and ranks, bond and free, the rich and poor, the illiterate and the cultivated, it has had its perplexing social and religious problems. Men distant from the place of trouble, not called to touch the burden even with one of their fingers, have ever been forward to solve all perplexities, to untie or rashly cut the Gordian knot, but the same spirit which carried the Apostolic Church through its conflicts and perils has also guided Methodism to this glad hour. In the early age of the Church believers, as now, were not perfect in either wisdom or meekness. Circumcision, the Sabbaths, the use of meats and drinks, and even association with a race deemed of a lower grade, as Peter with the Gentiles (Gal. ii, 11-12), originated sharp contentions in the apostolic days. The great evil of slavery was assailed with a fierceness too great for the grand and fervent spirit of Paul. He taught some less controlled men of that age that servants under the yoke should count their own masters worthy of all honor, that masters might be believing and that their servants should "not despise them because they are brethren, but rather do them service because they are believing and beloved partakers of the benefit." In that day, too, the vessel of divine truth encountered fierce storms. There were rocky shoals and fierce whirlpools, Scylla and Charybdis, but the Pilot was on board. The inspired apostle instructed the broader-minded that they must not despise their brethren; and the more exacting, those who would measure all others by their own standard, were told they should not judge their brother. "Who art thou that judgest another man's servant? To his own Master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." As we read back from this standpoint we see that our Church has had its fierce conflicts; yea, its convulsions. The fervid have condemned harshly, and even adjudged unworthy of fellowship those who could not walk by their rule. The more developed have looked with scornful contempt on such as assume to judge them. Whole sections, and even Churches, have been judged on the one hand, and on the other despised, criminations and recriminations have passed, and in the judgment of overheated minds large numbers whom "God hath received" were excised as branches from all union with the living Vine. And now comes the same authority urging, "Who art thou that judgest another man's servant? To his own Master he standeth or falleth." This day we see that God is able to make him stand. Those whom our fathers condemned, those whom we were ready to excise, are here to-day in the true fellowship of the Church in spite of all censures. The fruits of all parties demonstrate that none of these are strangers and foreigners, but fellow-citizens with the saints and of God's household. To the thousands in whose salvation they have been instrumental, each division can make the apostolic appeal, "Whether we be apostles to others, yet doubtless we are to you, for the seal of our apostleship are ye in the Lord." We are seeing more clearly that men may differ in many things and yet all be Christians; that with many social questions unsolved or solved not to our

satisfaction, we may have a common end and own and love a common Lord. We are growing able to see that loyalty to Christ and proper love to our brother do not necessarily forbid all customs and crush out all qualities and tastes which distinguish man from man. Whatever may be the difficulties, we stand convinced through the working of the Word and Spirit of God, in virtue of what God has wrought, that every division of our Methodism is loyal to Christ and is giving heed to the command, "Preach my Gospel to every creature." We are all—let no man judge another—moved by brotherly love and supreme love to God—all laboring to lift man as such to fellowship with the saints and to the heirship of God; we all hold that the bond of a common love to Him who gave himself for us is the strongest and purest and the only indissoluble tie that unites human hearts. All the divisions of the hosts of Methodism are willing to abjure every other end, to hold every other object in abeyance, that all the kindred and tribes of earth may become one brotherhood and all peoples crown our Savior Lord of all. We all hold this—the union in sympathy and love of all human minds and hearts of every grade, of every shade, by means of a supreme love to a common Father and Redeemer—to be the object of paramount desire, a pearl of great price for which all worldly ends may be gladly bartered.

If this be the Methodism of 1884 it can not die. We are told that "it has furnished nothing new in theology," "contributed no new thought to the intellectual property of the world;" that "it is a revivalistic movement, a grand and praiseworthy motive power, but equally at home in the Swedenborgian and the Universalist scheme of doctrine;" that "it is a sentiment," "a wave of feeling, unsupported by ideas," and as such must soon run its course and die;" "self-limited, both in power and duration." Sentiment merely! a fluent wave of feeling, which must soon subside! Rénan tells us that Jesus did not really rise from the dead. Mary Magdalene did more, he assures us, than all others to fix in the mind of the world the idea of his resurrection. She said, "He can not die." Her love passed the bounds of the natural, and resurrected him to her mind; and after she had seen him it was easy for others to see him. A mere sentimental illusion—no actual resurrection! Still this illusion, if it be, changed the whole problem of spiritual life; it flooded with the light of hope and joy the minds of the disciples, raised them from weakness and despondency to strength and dauntless courage, clothed them with power to silence every oracle and close the temple of every false god of the Roman Empire, to overcome opposition and conquer the civilized world to Christ. Now, if all this can be achieved by the false notion of the resurrection of Jesus, a sentimental illusion, then there must be very small need for the reality of his resurrection. If all this grand work can be achieved by a delusion, then a precious wise delusion, accomplishing all the purposes of a reality.

Methodism, we are told, found Christianity, among the great English-speaking people, a dead formality, for the most part. The doctrines of Christ were in the world, the letter that killeth was found in many a creed and locked in the embrace of death in many a catechism; but there was no life nor power. Isaac Taylor and many writers, even bishops of Protestant England, declare the low estate, the effete condition of Christianity. Taylor says that, under the ecclesiastical system of the Church of England, the

people had lapsed into heathenism, or a state hardly to be distinguished from it. Archbishop Secker tells us that "dissoluteness and indifference to principle prevailed among the higher classes, and profligacy and intemperance and crime among the lower." In our own land vast multitudes were without the means of grace, the ministry waiting for a call, and the people indifferent to the Gospel. Calvinism, however preached, was in many cases so received as to banish the idea of free agency, and lull the people to a careless waiting for the effectual call. We say it, in sorrow alone, but the historians of the times tell us that Methodism found spiritual death and false doctrines prevalent; error was dominant or the truth was held in unrighteousness. Methodism commenced a crusade against formalism, false doctrine, indifference, and profligacy. "Equally at home in the Swedenborgian or Universalist scheme of theology!" This is true of a mere wave of feeling, of mere zeal; but that is not the whole of our Methodism. Methodism was too earnest, in too great haste with the King's message, to note the vagaries and grand speculations of the Swedish philosopher; but its doctrines of hell and eternal death, sounded with such power through all the land, would be strangely out of place among Universalists. It met with direct assault all teachings which it believed stupefied the consciences of men or reflected on the goodness and glory of God. It stirred to mighty opposition the strong men both of the world and of the Churches. A barley loaf tumbled in among the tents of Israel, but the valiant men of war girded on their armor in opposition, and assailed it in vain. Strange that a mere wave of feeling or a revival movement grounded in no doctrinal truth should resist the assaults of so many giants, armed with truth so profound! Stranger still that it finds itself to-day in practical accord with those with whom it once maintained a death struggle for its very existence. It has kept the even tenor of its way, minding the same things, teaching the same doctrines, and now it finds the several Protestant armies of Christianity marching in harmony by its side. The doctrines it most assailed are scarcely heard from the sacred desk to-day. The truths it most emphasized, and which once met bitter opposition, are now proclaimed from well-nigh all the pulpits in the land. Say, if you please, Methodism brought no new truth into existence; but it certainly brought into life truths that were practically dead, and allied itself with that Word of God which liveth and abideth forever. It has called its millions from sin and death to God and to glory. It has built up vast publishing institutions for Christ, established hundreds of schools and colleges, organized mission stations, and sent the Gospel herald in all parts of the world. It stands to-day the largest division of the Christian army in our great country, first in numbers, first in wealth, first in the number of literary institutions, first in all appliances for extending Messiah's kingdom; it has raised the standard of Christ on every hill-top, and its song of joy and triumph floats round the world. Now, if it can do all this, and yet be "destitute of ideas," be "unsupported by ideas," as one critic says, then, indeed, ideas are of little value so far as the great practical results of a religion are concerned. O no! Methodism, to use the language of one of its critics, "has hold on some truth or principle of the spiritual order, and has therefore the keys of the kingdom and the promise of the future." It is identified with every doctrine that seeks the glory of God or the good of man. It has its very foundation in the great truths of man's sin and ruin, his pardon through the

atonement of Christ, and regeneration and sanctification by the Holy Ghost. These doctrines, with their corresponding experience, the divine Spirit using Methodism as its pen, has written on the tablets of millions of living hearts. Dr. Chalmers defined Methodism, "Christianity in earnest." If by sentiment is meant thought or truth all on fire with feeling, then it may be called a sentiment.

What, now, is the outlook of this grand organization, this great body of Christian people? In answer, we must believe that it will continue to be stimulated and controlled by the indwelling Spirit of God. Nothing but the divine Spirit called it into being. It has no sinister or secular motive for its continuance. Here we see no grand hierarchy, no organization existing for its own sake, and to be revered as an organization; no divinely appointed head or officers, who can mass and control this vast discipleship for worldly or ambitious ends. We see it as a vast multitude, gathered from the world by the preaching of the Gospel. We see no organism but such as is the result of its own vitality. Mr. Wesley did not prearrange for this mighty work. He did not plan for the class-meeting or for itinerancy; his judgment and prejudices sternly opposed lay preaching; but the informing Spirit pressed all these upon him. As the oak does not organize itself, but grows and takes on such form as the vital principle in the acorn demands, so Methodism, as to organization and form, is the result of the informing Spirit that called it into being. The child of Providence, it may change its forms and organization, whenever the ends to be secured may demand a change. Methodism was raised up of God for divine ends. It has no motive for continuance except for divine ends, and we see reasons for believing that it will live until those ends are accomplished.

What, then, is the outlook?

1. We see in the near future, if it be not now at the door, a pure, vital union between all the divisions of this denomination of Christians. We speak not of organic union. This may co-exist with great bitterness and strife. This may be but the letter that killeth. We speak of that better, that vital, union effected by the indwelling of the eternal Spirit, that union whose bond is charity and love. Taught by Him who forgave us, surely we are learning to forgive one another, and especially our brethren. Considering Him who loved us and gave himself for us, surely we are learning to love him in the person of his friends. Descended from one common parentage, all fighting the same foe, and all journeying to the same promised land, surely we will not again fall out by the way. We have learned that our brother may greatly differ from us, and yet be a true disciple of our Lord. We have realized that we, each one, may be tempted and overcome, and so are learning to restore a brother overtaken in a fault or error, in the spirit of meekness. Just now the grapple with the common foe is too absorbing, the union with the common Savior too vital, we trust, to allow of heart divisions in the Christian army. The day is at hand when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim, but they shall fly upon the shoulders of the Philistines toward the west, and spoil them of the east together." We are learning, and we have learned, that men of every culture, of every shade of color, of all climes and conditions, how much soever they may differ from us in thought, may, nevertheless, be all loyal to the principle of supreme love to God and proper love to our neighbor. We have learned, all other

points held in abeyance, that the bond of a common love to our one Lord and Savior is the sweetest and the strongest tie that can bind us to our human brothers. The time is near, if not at hand, when each division will delight to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Pioneers in other things, our God may make us instrumental in effecting a closer and purer union among all the divisions of the sacramental hosts. We stand on high vantage ground in reference to this important point. We have no hierarchy, no sacerdotalism, no fine points of differentiating doctrines, no essential mode of baptism, nothing, nothing whatever, to separate us from any individual or any Church that loves our Lord Jesus Christ—only "a band of soldiers fighting for our God." And, as our ministry and Church spread over all the land, and are felt every-where, Christian precept and practice from us on this point, not retaliation, but Christian action from us, will be felt, and may soon bring on the day when all the friends of Christ will stand banded in solid phalanx and united in heart against the enemies of our King. A motto of the sixteenth century was: "Where the banner waves, there is Zurich." Our Methodism may and will, we trust, be greatly instrumental in ushering in the time when all divisions of the army shall unite in the sentiment, Wherever the standard of Christ is raised, wherever waves its flag inscribed "glory to God and good will to men," there is the Church of Christ. This will be but the forerunner of that condition of loyalty to Christ which shall subordinate all denominational claims to the interests of Messiah's kingdom; which will forbid the erection of altar against altar; which shall shame out or drive out from the hearts of all who profess to love Him who "made himself of no reputation" and humbled himself even unto the death of the cross for us; drive out from the hearts of all such the narrow and pitiable purpose to consult first the interests of their own sect, regardless of the glory of the King. This heart union among the friends of Christ, and cordial recognition of each other as a part of the Church of God, would soon raise up strong Churches in places where now each party drags out a feeble existence. Such patent proof of supreme loyalty to Christ would make the kingdom of darkness tremble to its center, and thrill every soldier of the cross with enthusiastic courage. May not Methodism do valiantly to this result? All that is needful is that we give Christ's cause its true pre-eminence; that we subordinate, simply subordinate, every claim to the interests of Christ's kingdom. Dawn, O dawn! happy day, when the friends of Christ shall everywhere bid one another Godspeed, and every-where rank first the cause of God.

"Say, are your hearts resolved as ours?
Then let them burn with sacred love;
And let them taste the heavenly powers,
Partakers of the joys above."

2. Another result to be in a great degree effected by Methodism is secured harmony between labor and capital in our land. This is one of the great questions of the present day. No subject excites greater anxiety in the mind of the thoughtful patriot and Christian than this conflict between labor and capital, which now looms up so dark before us. It can not be settled through the operation of the law of selfishness. Under the operation of this law, capital will oppress, while labor will resist to its own

impoverishment, and then to violence. We have already had some foretaste of this method. The French people, in the latter part of the eighteenth century, undertook to settle the conflict between the different classes of society according to this law of selfishness, and the riot and ruin and bloodshed of the Reign of Terror was the result. Evangelical influences, the power of the grace of the Gospel alone, can settle this and all other questions of conflict between man and man wisely and safely. Methodism in its earlier history greatly contributed to the settlement of questions of vast moment between the different classes of society, and to the maintenance of good government, in England. Mr. Lecky, in his history, "England in the Eighteenth Century," favors the view that the evangelical movement, originating directly or indirectly with Mr. Wesley, exerted a mighty influence to preserve England from the desolation and horrors of the French Revolution. He tells us that a spirit of Nihilism, as it would now be called, was abroad; that "religion, property, civil authority, and domestic life were assailed;" that "doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of a religion." Then he directs attention to grave perils originating from the great increase of wealth in the manufacturing centers of England. "The chasm between the rich and the poor was widened, and the sympathy between them impaired." He calls attention to the fact that (as is the case, perhaps, with us now) most economists of the last generation greatly underrated these evils and dangers—evils and dangers growing out of the wide gulf between the rich and the poor. In enumerating the causes which saved England from those desolating doctrines which unchained the demons of woe in France, he says: "Among them, a prominent place must be given to the new and vehement religious enthusiasm which at that very time was passing through the middle and lower classes of the people." In regard to the peril arising from the contest between labor and capital, he says: "I conceive it peculiarly fortunate that it (this peril) should have been preceded by a religious revival, which opened a new spring of moral and religious energy among the poor, and at the same time gave a powerful impulse to the philanthropy of the rich."

In its earlier history, then, this religious movement had great efficiency in warding off the ruinous influences of false doctrine, and in healing the breach between the different classes of society in the fatherland; and shall it not here work to the same result? Dr. Riggs, in the "Encyclopædia Britannica," says Methodism is fairly the national Church of the United States. If superior numbers and wealth and means of access of all kinds to the people, and efficiency in commanding the people, constitute the right to claim such honor, then Methodism can make that claim. Methodism is of the people, and in our land is everywhere among the people. It receives as its reproach what the Master cherished as his glory "They preach to the poor." Its grand call is to the poor, and to the middle classes; but, sent of God, it presses the divine code and the King's commands on all alike. Among the people, and sympathizing with all their needs and all their wrongs, its ministry will prove greatly efficient in restraining the masses from violence and all the false methods. It must do its full share in the great work of elevating, restraining, and directing the great laboring class of our land, till it shall come to pass that they will make no unrighteous demand; that their claims will be pressed,

not by violence, but by that moral influence which the good everywhere respect, and which, sustained of God, will ultimately prevail. In the outlook, then, we see Methodism among the leading forces in solving wisely the contests that may arise between labor and capital, and in befriending the feeble, the oppressed, and wronged of our land, hastening the dawn of that golden age when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and they shall not hurt nor destroy in all the holy mountain" of the Lord; when every man shall practically or externally respect the divine command, "Love your neighbors as yourself."

3. We notice, finally, in the outlook, what we may expect from Methodism in its missionary labors. First, look at home. Much of the work to be done among our restless population is very like missionary labor. The success of this Church in the United States is one of the marvels of the century. When the whole population was a fraction over three millions, the Church started on its career, in 1784, with about fifteen thousand members. Now, when the whole population is fifty-four millions, this Church has a membership of four million two hundred thousand, and an estimated population of twenty millions. The nation is estimated to grow at the rate of one million three hundred thousand annually, and of these about five hundred thousand are immigrants, coming annually to our shores. We have untold millions of acres of unoccupied and sparsely settled lands. The people, native and foreign, are scattering all over this territory. They must have the Gospel promptly. Our polity is best adapted to send it promptly. We have men as quickly prepared as was David to meet Goliath. They have no call to await. They are sent, and go because there is a need. They have no tables to serve. "When I sent you without purse and scrip and shoes, lacked ye any thing? And they said, Nothing." They go in the faith of that result. Among the mountains and valleys, in log-churches and school-houses, in the groves, wherever the sheep wander in the wilderness, the shepherds follow. Who can estimate the result of another century of labor in this expanding field? One heathen nation, hearing of the greatness our God has given us, has come to see, and we have rudely repulsed them—shut our doors in their face. This wrong, this outrage against the law of love, we shall aid the Christian people of this land to correct. In Europe, the indirect influence of Methodism in quickening the Christian organizations already in existence will be more marked, perhaps, than any direct efficiency in forming Churches of its own. In Mr. Wesley's day this indirect influence was very great. Lecky, the historian, asserts that the "influence of this movement transformed, for a time, the whole spirit of the Established Church, and has been more or less felt in every Protestant community speaking the English tongue;" that "it infused into it (the Church of England) a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers." Mr. Buckle, the author of the "History of Civilization," tells us that the effect of Wesleyanism upon the Church of England was scarcely inferior to the effect of Protestantism, in the sixteenth century, on the Church of Rome. Perhaps, in the future, too, its effect on the Christian nations of Europe

will be largely of the same kind. In Mexico and South America, its influence of both kinds, direct and indirect, will be greatly felt ere many decades shall pass. But who can look out and tell the results of such an organism as this, working for the next century among the many millions of heathendom—the inhabitants of Africa, the people of China, and India, and Japan, and the isles of the sea? This in which we live is a missionary age, and ours is a missionary Church. The first missionaries from America to a foreign people were sent out by the Methodist Episcopal Church. At the conference of organization, and immediately after its organization, the new Church commenced its foreign mission work. Garretson and Cromwell were sent to Nova Scotia. Millions are now poured into the treasury of the Lord, and the Church is unsheathing its sword and girding up its loins for the conquest of the world to Christ. The command, "Go ye and preach," etc., is now distinctly heard by the Church of God. The polity of Methodism is admirably suited to the work of evangelizing the world. The history of our fathers has taught us that a knowledge of the Bible and its great salvation, realized in a happy experience, is a most effective qualification for building up the kingdom of Christ. The Roman soldier was most efficient when he relied upon his short sword, and so our fathers, preaching the Word only—and it may be in some cases because they had naught else to preach, no human philosophy, or system, or caring for naught else—concentrating the mind on the one Book, using only the sword of the Spirit, were most efficient soldiers of Christ.

Methodism has not discarded the wisdom of the fathers. It has no rigid standard of attainment in knowledge, as a prerequisite to the preaching of the Word. It demands only a sound experience, a sound head, and a divine call—a knowledge of this great salvation, and a capacity to make it known to others. Lord Macaulay asserts that "the polity of the Church of Rome is the very masterpiece of human wisdom," and in illustration instances the fact that Rome does not suppress any loyal talent, but gives it opportunity and uses it for its worth. So the polity of Methodism. If Eldad and Medad prophesy, though they come not up to the tabernacle, yet if they prophesy from the Spirit of the Lord, they are not hindered. Whatever weapon is effective in overthrowing the enemy is honored. The blast from the rams' horns battering down Jericho's walls; Shamgar, with his ox-goad, slaying six hundred Philistines; Samson, with the jawbone of an ass; David, with stones from the brook; Saul, with his massive and full armor,—all these are allowed to have their place and do their work among us, as the need may demand. While Methodism favors the highest education for its ministry, and makes provision for its widest culture, it does not hold that great scholastic attainments are essential to success in preaching the Gospel. Fix your eye a moment on Methodism as to its adaptation to overrun the world. We see here an organization formed with reference solely to the establishment of Christ's kingdom on earth, gathered around no sacrament, deriving no importance from and laying no stress upon the mode of administering any ordinance. It rests not on pride of ancestral worth, pluming itself on neither tactual succession nor any external connection with Christ or his apostles. It did not even know, and has never yet been able to learn, the value of such connection. It is not a hierarchy, has no exclusive body of men separated from the people and raised above them by divine right, whose interests it arranges especially to care for—an

organization whose offices exist only for the good of the people, and whose highest officers are the servants of all; an organization living by faith, sending out its ministers to sow the seed and gather the grain, without human contract or guarantee for their support, leaving them to look to the Lord of the harvest; an organization, in short, called into being by the power of the Gospel alone, and existing only as an instrument for making known to the world that Gospel, whose very existence and God-given prosperity stand as an everlasting protest against the folly of priding ourselves as a Church of God on aught else but success in saving men from sin and fitting them for heaven. Then, its wonderful executive force—that arrangement by which the appointing power holds in hand all the soldiers, and sends them wherever the demands of the work require. Think of such an organization as this established among the millions of Africa and China and Japan and India. God is preparing the world for the triumph of Christianity. Before the advent of Christ preparation was made for the publication of his Gospel. Rome had brought the nations of the earth under one scepter. The Greek language was cultivated by all the leading peoples, and thus great facilities were afforded for the spread of the glad tidings of eternal life. So now the Christian nations rule the world. They have the brain; they have the wealth; they have the power; and the prophecy is being fulfilled, “For the nation and kingdom that will not serve thee shall perish.” Those powers which bow to the scepter of Christ have virtually established international law over all the peoples of the earth, so that the ambassadors of Christ are free to preach the Gospel to almost all the nations and tribes of our world. Then, many millions of the heathen world have been lifted up towards Christianity. India has laid aside its grosser heathen customs; and some of its most enlightened minds declare that Jesus already rules in India. Not British power, but the spirit of Jesus, his will and laws, which are the source of British power, dominate India too. In Japan the adoption of Christianity as the national religion has been openly advocated. Some of the most cautious and prudent observers in mission fields think Japan and China at no very distant day will adopt Christianity as their national policy. False gods are losing their hold on the peoples of the East. Thus we see the world prepared for the advance of Methodism in the coming century. The degradation of the heathen is not so great as the beginning of this century found it—the darkness not so gross. The Sun of righteousness, moving up towards its culminating point, has scattered some of its rays in all the dark places of the earth. The heathen army does not face the disciples of Jesus with a frown so dark or an antagonism so sharp as in the past century. We encounter now no such God-defying infidels as Paine, Gibbon, Hume, Volney, and Voltaire. The skeptics are mostly only agnostics. They do not deny, but only do not know.

Again, these millions of Methodists have furnished at hand the sword of the Spirit, the Word of God, in that form suited to almost every tribe and people of the world. The Bible is translated in more than three hundred of the languages and dialects of the earth.

What shall be the result of this organization, with its millions of members, its wealth, its institutions of learning already established in these lands, and with its polity, framed for the very purpose of scattering the Word of life over the world, bursting from the mind of him whose motto

was, "The world is my parish,"—what shall be its result among the vast nations of the East? If a handful of corn, cast in this soil a little more than a hundred years ago, now shakes as Lebanon, who can estimate the harvest from the seed scattered by this organization over those great territories? Think of this Church, with its General Conference and annual conferences, its districts, its circuits and stations and classes fully established in India and China, Japan and Africa, all aglow to bring the world to Christ, and all radiant with the hope of triumph. Mighty minds are in those lands, chosen vessels of our God, prepared and waiting for the moving of the Spirit. Here and there among those millions, doomed so long to wait, a Saul of Tarsus will be found. God will raise up from among them a Wesley and an Asbury and a Xavier, who, seeing the need and the opportunity, with ears stopped and mind intent, will run crying as they go, "Behold the Lamb of God that taketh away the sin of the world!" And what shall the end be? Prophet, call for the minstrel, and go up to the mount, and unfold to us the vision of triumph and of glory! Surely God has greatly honored us, and great are our responsibilities. "*Noblesse oblige.*" Happy if we meet those responsibilities grandly; happy if our life and labors plainly declare that we seek a country, and are loyal to our King. Then, as soldier after soldier falls, he shall hear from the great Captain, "Go thy way, for thou shalt rest and stand in thy lot at the end of the days." And when the battle is fought and the victory won, the sons and daughters of our Methodism will not regret that they endured hardness as good soldiers, as they realize that, for every hardship they endured in this wilderness, they obtain an additional portion in the promised land. May we all be faithful, and when our work is done, may we all meet in the palace of the great King; may we dwell together in the home of our Father!

CAUSES OF THE SUCCESS OF METHODISM.

B. F. LEE, D. D.

IN considering causality we are liable to refer phenomena to mere accompaniments or causal elements as primary and final cause. Often finding these unworthy and inadequate, we become bewildered and unstable. This is notably true in reasoning on the origin and development of religions. A thorough investigation in this sphere must lead us to an adequate first cause, or the religion soon degrades us. The supernatural, the infinite, the omniscient is reached in all religious excursions that have constituted a respectable rest for the race. Christianity, the loftiest, purest, and most reasonable religion, connects us with the loftiest, purest, and most reasonable being, God, who presents it to us, as including the best principles and rules of salvation. Human causes in propagating and developing this religion are limited to a proper comprehension, a full and hearty acceptance, and a consecrated life as workers together with him.

The world has never completely understood the redemptive plan. The mystery of godliness is revealed, in fact, but not in complete and final analysis. Prophets and kings have studied it, and even angels desired to

look into it, but the unanalyzed and reserved glories, numerous stars of hope and suns of promise, may transcend all the acquisitions made by men thus far. The hundred Christian sects are so many schools engaged in teaching and studying this glorious problem. Just as we inquire into the causes of success in one school above another in the same system, so we inquire into the causes of superior success of one Christian sect above another, asking concerning the character of its founder, its controllers, its instructors, and its peculiar methods.

Denominations are terms supposed to include, more or less, these descriptive and distinguishing marks. Methodism is a denominate term including many religious sects, diversified by conventional forms and varying policies; so it has become a general term. It is our object to point out some of the causes which differentiate this general system from all others in points of excellence, securing its phenomenal success.

These causes may be classified as external and internal, and again as spiritual and conventional. The first classification has reference to the distinction between antecedent and collateral facts on the one hand, and the incorporate principles on the other. The second classification is a distinction between the state and the acts of Methodists, or Methodist religion and Methodist polity.

First we state as a general proposition, that nothing is really successful that is not in harmony with God; from which we reason that the most successful Christian sects owe their excellence to him as their cause. It remains to inquire, what peculiar steps has Methodism taken to find this Beulah relation?

The immediate antecedents of this religious class can not be too carefully considered. While many of them are antagonistic to such a system, others offer it opportunities and occasions, while still others are causally connected with it.

The religious narrowness that characterized the age of its birth was against it, as were the cold and classic infidel tendencies, but the active repulsions of a contracted and intolerant religion that had produced two generations of dissenters and non-conformists were occasions. The extensive disgust in the non-Christian world at the hypocrisy and lewdness of many Christians was an opportunity. The deep sense of dissatisfaction prevalent among thousands of Christians was also an occasion, as was the collateral circumstance of the American revolution.

The individual struggles made for religious satisfaction in isolated cases throughout Christian history were causal. How large and active a part was played by this principle may be seen in the study of the Annesley and Wesley families uniting in the superior structure—the Wesleys, and again in the wonderful influence of the developed vintage, the ripened harvest of the conjunct seeding of Wiclif on the one side and Huss and Jerome on the other. It may not be the most easy question to decide which bears the more intimate causal connection with Methodism, the hereditary and directive influences of the compound ecclesiastic family, Wesley-Annesley, or the inspiring ardor and exemplary confidence, faith and following of Zinzendorf, Spangenberg, and Böhler. The value of the two can never be known by men. Speaking of the instance of the Wesleys sailing for America, a historian says: “The rectory of Epworth and the discipline of Susannah Wesley were afloat on the Atlantic.” It may be

said of Methodism, the Christian intellections of Epworth and Oxford and the vital experimental religious sense of Herrnhut are upon the sea of active life.

These facts gave to the founders their character, the human inner cause.

The character of all who entered into the fundamental organism of Methodism is rare, such as in almost any age must have been recognized by the contemporary world, and, if properly organized, must make an appreciable mark upon their period of history. A common need of religious peace threw them on a single supplicatory plane before truth and before God, while an affinity in nature attracted them about the center of open, frank, and full self-exposition, and conjunctive exercise in behalf of each other. Communion fixed in their minds a deep feeling of the insufficiency of all the facts in their experience to produce the desired peace. Being honest, they settled in a deep-seated purpose to subject their souls and bodies to methodic and regular discipline for personal and mutual moral improvement, as well as in behalf of other like sufferers. This purpose underlies the development of the structural qualities that distinguish Methodism. It suggested the methods and developed the principles of Methodism, which are proved to be very largely the methods and principles of "Christianity in earnest."

The radical and conscious change of heart, the Spiritual witness, the full consecration, the investigation of the character of every member at stated intervals, the reciprocal helpfulness of a graded system of membership and the circulatory method of the ministry, the irregular ways of reaching the irregular masses, lay-preaching and the missionary spirit are all traceable, in a human sense, to this purpose to be satisfied with nothing less than the knowledge of the truth as it is in Christ Jesus.

Seldom have there met in serious council a grander class of men than those composing the holy club. Seldom have co-operated the equals of the Wesleys, Whitefield, Nelson, Harris, Mead, Coke, and Asbury in the dissemination of the Gospel and the general elevation of Christian morals.

Wit and wisdom, courage and discretion, philosophy and religion, logic and eloquence, poetry and song, all seemed divinely united in these men. John Wesley's honest struggles twenty-five years for personal religious satisfaction was an indispensable quality in the man who must struggle more than fifty additional years to arouse the world to a similar appreciation of its want, worth, and ways of finding rest in perfect love. It has been followed by a general declaration on the part of all Methodists as the Gospel trumpet sound, "Ye must be born again." Just as the sound that had been so long almost unheard, but awakened by the courageous Luther, "The just shall live by faith," aroused the sleeping sixteenth century, becoming the key-note of the general reformation; so this became the key-note of Methodism. While men are faithful to its call they are safe.

This conscious abiding Christianity demands so much humiliation that the change in character becomes evident to others by demonstrations. It casts the penitent and the Christian into intimate relations of sympathy, and establishes a seal of brotherhood. It excites a courage unequalled and creates a union with God. Of course we lay no claim to the principle as being distinctively methodistic, but believe that the intensity of faith in this doctrine is more prevalent in Methodism than elsewhere, and that

this fact has exercised a great influence upon the world in favor of Methodism.

Next to this as an attractive and developing influence, you will allow me to mention another common to many sects of Christians, but more deeply seated, more active, and more fruitful among Methodists than among other Christians—the doctrine of holiness or full consecration. This grace, claimed by Methodists as a separate and distinct manifestation of the divine power in the exercise of grace, has exposed Methodists to the most unkind censorship, but it has at the same time enabled them to endure uncommon rigors, and undertake most perilous works for God. By this grace they have stood.

The conflicts, the wide dissemination, the occupation of the vast territory of to-day, could not be but for the fact that every Methodist minister has taken his obligations declaring that he was groaning after this precious gift, and that thousands of both ministers and laymen have reached the land of corn and wine.

May we not believe these last two facts largely causal in the construction of the wise and wholesome polity that may, in turn, be considered a mighty cause of Methodist success? In the fervor of Christianity in earnest, men inaugurated the class-meetings and love-feast, revivals of practices of the early Christians, a most salutary exercise to Christians. With all their defects, and despite all their enemies, I regard the face-to-face life of Methodism as one of the causes of its success. I have not the time to mention the objections alleged against it, nor to state how I deprecate the tendency of many Methodists to ignore it, but state that the holding fast the form of sound doctrine, the speaking forth in words of soberness, the interchange of sentiment, and the awakening of social and religious sympathy, are not among the least beneficial qualities of these meetings. I will note further, in argument of their merit of a place among the causes of Methodistic success, that the decline of vital and active piety in the Methodist Churches has been parallel with the declension of interest in them.

The circulating ministry, which is almost universal among the people included in our topic, and probably more prevalent where it is no part of the fundamental theory than where it is, has had an untold influence in meeting the exigencies of society, disseminating the true doctrine, and equalizing human powers as means in God's hands. If it has not been conducive to scholarship, it has raised far above mediocrity thousands of ministers who could not have been developed by other customs, and has created a fraternal feeling warmer and more extensive than that found in any other means of supplying the people with preaching. It contributes to the great want of the world, having a chance to hear the truth somewhere. If they can not meet the social requirements of the popular indoor worshipers, it gives them the Gospel out of doors. If they can not understand the stiff, formal preacher, it gives them one whom they can understand. Methodism includes the most elevated class of Christians, taken as a whole. Not so many pyramids as others, but fewer depressions; fewer peaks, but more table-land.

It has been the popular religious denomination because the social denomination, but these it could not have been without its itinerating system. May we not wisely regard, especially, the sterling qualities of the

founders—the intense faith in the doctrine of justification and sanctification, the social temperament, and the circulatory ministry—as causes indispensable to the perpetuity of Methodism? May we not expect the conquest of the world for Christ to depend very largely upon Methodism retaining these principles, and giving them still, as she has done for a hundred years and more, to the people sitting in darkness and in the regions and shadow of death? By this sign conquer.

POSSIBLE DANGERS TO FUTURE METHODISM.

J. H. VINCENT, D. D.

It is an ungracious task to foreshadow the dangers which threaten Church or state, for in the service there is an implied impeachment of present tendencies or administrations, and people are reluctant to accept adverse criticism upon theories or measures which they and their ancestors have adopted and advocated. This is pre-eminently true of religious criticism, for no conflict is so bitter as that excited by religious differences, no sensitiveness so acute, no assent to logical conclusions so reluctant, no resentments so sharp or so difficult to mollify.

In such service, therefore, Fidelity and Teachableness must go hand in hand, and both make early and earnest plea for the intervention of Charity, that Boldness may not offend Humility, nor Fear paralyze Conviction, and that all things may be spoken in love. The topic of the hour was not, and would not have been, chosen by the writer, but the assignment, without his power of choice, could not be honorably declined, and every temptation to conceal or evade what seemed to the writer to be important questions, has been stoutly resisted. With great avidity and delight, I could have discussed the “possible achievements,” or the “possible glories,” of future Methodism, but upon this desirable and fruitful field I dare not tread, because the topic of the hour is the “Possible Dangers to Future Methodism.” And the limitation of my time renders impossible the presentation of certain modifying considerations which, with ample opportunity, I should be glad to present.

The future dangers of Methodism lie chiefly in its present, and are to be sought, not in external foes nor circumstances so much as in the organization, doctrine, spirit, and administration of the Church itself. And in the sources of her greatest power lie her greatest perils.

Methodism is New Testament Christianity. That is all. It rejoices in nothing that is not apostolic in substance or spirit. It is the most ancient, and is therefore best adapted to this latest age. It is not the electric light—it is the sun, oldest and best.

Methodism is not a new creation. It is a resurrection. It antedates Romanism by several centuries, and, being original, apostolic, and divine, is at the furthest remove from Rome, standing, as stood our founder, Christ, in open antagonism to phariseism, legality, and tyranny.

The essential features of Methodism are, first, a Biblical theology; second, a personal experience; third, a plain testimony; fourth, a ceaseless activity; fifth, a wise adaptiveness. It goes back for its sweetest and

mightiest inspirations to the beginning. It removes from its vista of retrospect mere men and movements and crises in human history, councils, and conferences, so far as these may hinder its view of Christ. From him come its faith, hope, and joy. Its succession is unbroken; for the currents of that succession are in the heavens, and in showers of refreshing it has blessed the Church in all the ages. Christ is all and in all to it. Its power is in Christ; its doctrines are the doctrines of Christ; its spirit is the spirit of Christ; its theme is salvation—the central theme of the Word.

Methodism proclaims the Gospel of Him who is "mighty to save." In other days, when limited grace and limited atonement were taught; in days of doubt and of worldliness, of formality and legality, it proclaimed salvation, a *free* salvation, "without money and without price;" an *individual* salvation, addressed to "every one;" a *conscious* salvation, with its "inward witness;" a *full* salvation, offering forgiveness for every sin, "a balm for every wound," and bidding believers accept "all the fullness of God;" a *universal* salvation, offered to every sinner of the race, and making ample provision for all; a *working* salvation, approving its doctrine and experience by its deeds, and diligently laboring to save the world.

In an age of so-called "liberality," when "freethinking" is in vogue, the Old Testament depreciated, the "new theology" commended, and "creeds" of all kinds condemned, there arise three tendencies: 1. Toward a too rigid acquiescence in the current clamor for freshness and a less rigid interpretation. 2. Toward a conservative shrinking from the revision of earlier statements, when such provision seems demanded by the progress of interpretation. 3. Toward a careful avoidance of all discussion on uncertain or disputed subjects, through lack of personal convictions, or through fear of exciting personal opposition.

From the wide reach of our ecclesiastical boundaries, and the variety of people, as to mental caliber, attainments, tastes, and circumstances, which these boundaries embrace, we may expect to find the threefold tendency toward radicalism, conservatism, and timid neutrality. All these routes may lead to a dangerous skepticism. Too great facility in changing forms of faith must weaken popular confidence in the divine standards. A refusal to modify human formulas of interpretation which, through their ill-balance of co-ordinate or complementary truths, may be found to give only fragments of the truth itself, and which therefore misrepresent the Word and the Lord, must react in protests which reach further and threaten greater damage than even those who make them know. Neutrality and neglect forfeit the strength which comes from the study of truth. It makes silence significant of doubt, and, suppressing a portion of important Christian doctrine, it gives to the rest a false and harmful emphasis. It is unfortunate for a painted landscape that the artist, being uncertain about green and blue, omits them entirely from his picture.

Truth is one and unchanging. But the words in which men embody their interpretations of truth are variable. New unfoldings of science, physical, psychological, philological, and social; new experiences in Christian consciousness; new manifestations of divine Providence in personal and general history; new illuminations of old Scriptures, render necessary constant study, and may at some time demand revised revisions and modified definitions. These changes can not affect the unity or essential qual-

ity of truth, but why should not the forms in which the fragments or appearances of truth are expressed be modified to meet the demands of judicious criticism? The King's photograph, long since taken, was accurate. All who see it say, "It is the King." But when the years have added glory to his presence, and new crowns are resting on his brow, is it not a mistake to put too high a value on the old picture?

And this suggests another danger. In the strife of polemics, in the eagerness for novelty, in the ambition to be reputed liberal thinkers, or in tenacious devotion to the old forms of doctrine, the Church may lose her hold on the Christ himself; and no accuracy of statement, no susceptibility to intellectual conviction, no caution in the avoidance of dissension in the local Church, can atone for his absence.

Methodism is a religion of personal consciousness and of direct communion with the Lord. The believer sings: "Thy presence makes my paradise, and where thou art is heaven." The creed of the intellect is vitalized by personal experience, the words of the Book verified by the voice of the Spirit.

Perhaps the old photograph is, after all, not to be rejected or despised, nor to be too readily substituted by another. We keep it, but do not depend upon it, because we have the King himself. And in his presence, in the charm of his fellowship, the older the picture the greater its value. A light shines on it from the King's own presence, and they who have looked on his face and feasted on his love see in the ancient picture what the speculative theologian, skilled in dialectics and fond of controversy, can never discover.

The security of Methodist theology is in the clearness of personal experience; and without that, creeds, however accurate, are impotent and unsatisfactory.

Woe to Methodism when the testimony of the Spirit in personal consciousness ceases to interpret her articles of faith!

Methodism means revival, life from death, new life, more life, divine life. It is a revival of primitive Christianity, a revival of dead or dying Churches, a revival of pure doctrine, a revival of energy and activity. Therefore, Methodism awakens and quickens souls "dead in trespasses and sins," and turns them to the truth, the life, the love, the service of Christ.

Revival is the law of Methodism. In a normal state, Methodists are in quest of souls—all souls, everywhere, rich, poor, lofty, lowly, learned, illiterate. Its "whosoever will" rings out through forest and cathedral arches, in country and city, in alley and avenue, in shop and university, the year through, the world over.

What wonder that, with such continuity of purpose and endeavor, there should come special seasons of power, stupendous upheavals from these deep and far-reaching bases of faith, love, and purpose, where whole communities are excited, families converted, the Church crowded for days and weeks, and the pentecostal glories renewed? Such superabounding vitality and activity insure liberty; and with life and liberty come demonstration and effusiveness. Tongues are loosened. Song and shout, fervent prayer, and inspired testimony fill the place. All the disciples are prophets now. The words of God interpreted by the Spirit at Jerusalem are

again fulfilled. When Methodism ceases to be a revival Church, let a great grave be made ready, and let neither mound nor monument mark the place.

But in these, the highest gifts of the Church, linger serious dangers. Fires may be kindled that only simulate the grace of God. The glow of natural sentiment may be confounded with the heat and force of divine life. What seems for a time like the divine possession may be only a human impulse. Blind men may lead blind men, and an old Scripture be fulfilled.

In the studied expedients of eccentric oratory, crowded houses, stirring music, "souls" rising to be counted, or rushing forward to be converted, great enthusiasm may be awakened and scenes of startling interest occur. The immediate numerical result seems to justify the devices employed, and converts are bound to the evangelist by memories of "good times," by smiling photographs, and morbid autobiographies.

But reactions follow. The human fires die out. The old warmth is sought by the friction of old songs, and by "converts' meetings." Majorities fall by the wayside; minorities remain. Where are the hundreds now? The abnormal processes by which they were temporarily held seem to be justified by sincere saints on the ground that a few were really won to the Church. The sad and often fatal experience through which the majority were led seems not to enter into the estimate of the service itself. We are fearful about touching the "Ark" lest we offend the King, and honest souls have but to place the semblance of the Ark before us, cover it with a cloud of mystery, surround it with din of song and shout and prayer, and then boldly rebuke the godly caution of wise men who do believe in the "Ark," but do not care to enshrine in place of it itinerating book-stand or cabinet organ.

The danger I apprehend from this confounding of human devices and divine grace is in the reaction that must come to the unfortunate victims of these experiments—not so much in the sudden sweep from intense excitement to distressing depression, but in the more radical disappointment as to the reality of the religious consciousness and the validity of the testimony from God. The foundations of faith may be shaken, the protests of infidelity confirmed, the danger of religious spontaneity magnified, the mortification of refined and conscientious natures over sudden and exaggerated expression aggravated, and a great gulf fixed for all the years between the disappointed and mistaken converts to the Church which, for a short time, was so eager to win them, after a short time so indifferent to them, and a little later so willing to drop them.

Is there any danger that in the future there may be scattered through the land thousands belonging to no Church who have passed through these altar processes, conducted by indiscreet revivalists; thousands in other Churches who have passed from our communion, through unexpressed dissatisfaction with these abnormal methods; thousands remaining with us who, in all humility and quietness of spirit and consistency of life, regret the unwisdom and want of courage which allow the abuses of our holiest doctrines and customs, under guise of liberty, of loyalty, or of fear, to grieve the Spirit of God?

May youth, born in our own Church, and even in our own parsonages, with fatal facility drop out of our congregations, or be filled with doubt

concerning the faith of their fathers? Wise and godly men ask these questions with trembling; but they are asking them.

The glory of Methodism is in her revival energy; but she exalts the true revival, which breaks out from an all-the-year-round service of life and labor; a revival in which the plain preaching of the truth awakens men to the sense of sin, and persuades them to accept proffered grace. This revival is honest, open, and radical. It violates no law of nature or grace. It breaks no canon of true taste. It resorts to no devices of eccentricity. It fans into flame no false fires. It depends less on song than on sermon. It hides Paul and Cephas, evangelist and pastor, in Christ. It takes only tested souls into the fold of the Church, and it holds, nourishes, and protects, with all wisdom, patience, and long-suffering. It has no special anxiety about "numbers," and suspects trickery where there is an itch for counting converts. It re-echoes John Wesley's words, who, after visiting one of his societies, under date of Wednesday, March 16, 1748, writes in his journal: "I inquired into the state of the society. Most pompous accounts had been sent me, from time to time, of great numbers that were added to it; so that I confidently expected to find therein six or seven hundred members. And how is the real fact? I left three hundred and ninety-four members; and I doubt if there are now three hundred and ninety-six. Let this be a warning to us all how we give in to that hateful custom of painting things beyond the life. Let us make a conscience of magnifying or exaggerating. Let us rather speak under than above the truth."

When God's power comes upon a man with resistless force; when the physical succumbs to the pressure of gracious energy; when shouts break forth that are born of the indwelling life,—who would limit or rebuke? Come, O Lord, in such all-possessing power upon thy people!

But the very loyalty to truth, which stands entranced and amazed before these inexplicable phenomena—physical, psychological, and supernatural—causes one to speak with emphasis against all simulations, all mechanical and forced demonstrations, all expedients for reproducing the outward signs which follow an uncontrollable work of grace.

By so much as the Church prizes the true Methodistic energy in revivals, by so much must she discourage and condemn (and that in no mincing way) the superficial and disastrous work of professional religious empirics.

Methodism has a Gospel for the poor—Christ's poor. It goes as he went, to the same classes, with the same message, to carry the same consolation.

On stately heights of culture and refinement the Methodism of the eighteenth century began its work. Thence it went down to the depths of society, from college to colliery, from parlor to poor-house, from the home of Lady Huntingdon to the hospitals and prisons of the realm, and it was again written: "To the poor the Gospel is preached." This was the old way. It is the only way.

But let us remember there are two motives in reaching the poor: To oppress and use them for personal, political, or ecclesiastical ends, or to bless and lift them up for their own good, for the growth of the race, and for the glory of God. Rome reaches the poor. In this she is pre-eminent.

But there are bands and chains in the hard hand with which she grasps and grinds them. She has the poor, they are always with her, for she keeps them poor and ignorant, that she may be rich in lands and cathedrals and palaces. Look at every land that Rome has touched—Italy, Spain, Mexico, South America, Ireland! Where Rome rules ignorance and degradation reign among the lower classes of society. Methodism has a mission to the poor and ignorant, but it is to educate and enrich them, to bring them up, to give them knowledge, to cultivate in them industry, economy, and taste. Otherwise the poor have no more need of Methodism than they have of Romanism.

There is a sad fallacy in much of the talk about the distinctions between the rich and the poor and the treatment of them. In Methodism, as I have known it for nearly fifty years, cultivated, gentle, honorable, and consistent people, who simply lack wealth, are respected and honored. I have yet to see the first illustration of despised or neglected merit in Methodism, simply because it is poor. In our Sunday-schools and official boards we find men and women of very limited financial resources, dependent upon their daily labor in field, shop, or factory, recognized and honored by the Church, and contributing to its social and spiritual power.

The mere matter of wealth has little to do with this question. In fact, "the lowest classes," the poorest poor are often the rich, and we are in peril from the rich who are low in taste, ignorant, and selfish. It is our mission to reach souls that need us, whatever they are and wherever they are.

But it is highly important that we go after them for their soul's good, and that we do not allow them to drag the Church down to their own level.

There is danger to Methodism from the promotion of incompetent men to places of influence. We are to preach the Gospel to them, but not necessarily give them power and honor. Ignorance, littleness, and coarseness, whether in a rich old farmer, a railroad magnate, a prying, mischief-making gadabout, or a penurious, censorious shop-keeper, are to be treated alike, and such qualities can not safely be promoted by the Church. A man may love righteousness and give ringing testimonies and still lack the qualifications of a steward, class-leader, or local preacher. There may be great godliness without administrative ability.

This caution may at some future time bear on the selection of men for the ministry. So wide is the field, so rapidly does it develop, so unpopular is the wise old policy of large circuits, so great the demand for stations that we must have men, and therefore men of no early education and without habits of study are in danger of being promoted to the highest and holiest office in the world. An uncultivated minister who serves a cultivated people will be likely to excite their dissatisfaction and contempt. An uncultivated minister who serves an uncultivated people, catering to their ignorance, prejudice, love of periodical excitement and habitual coarseness, will seriously imperil every interest of the Church. We seek the ignorant and degraded—the degraded poor to help them, but we dare not allow them to give tone to the Church or character to the ministry. Ours is a ministry of the people, for the people, and is to be much with the people, but it must be a ministry *above* the people whom it would best serve. Ministers must have lifting power in them, not merely a stirring,

magnetizing power on occasion, but in every-day work, intellectual, social, and spiritual. Ministers should be the most diligent students of social science in the land. Uneducated men who can not enter into the thought and spirit of the young and attract cultivated and genuine people to them who have no pre-eminence in knowledge, tact, or godliness, only drag down those whom they do influence, and repel those whom the Church needs, and who need the Church.

The ignorant ministers, so-called, approved by Mr. Wesley, were men of sound common-sense, indefatigable students, full of the Word of God, with natural gifts and great grace. They were the D. L. Moodys of Wesley's day, and wisely Mr. Wesley recognized and used them. Their bad grammar and infelicitous rhetoric were early corrected by the persistent and prayerful study of that great English classic, the Holy Bible. Such "ignorant" ministers are a God-send to the Church, and it is an abuse of terms to call them ignorant, though they may not know a word of Hebrew, Greek, or Latin. High school youth, however critical, will never fail to acknowledge the power of their earnestness, and will never detect trifling inaccuracies in speech when the soul is on fire.

There are elements of Church life which, although human, are legitimate factors in success, elements which are not substituted for the divine, but without which the divine seems limited in its action.

The wise use of natural agencies with an implicit trust in the superintending and divine agent is the law of Church success.

The smooth stone from the brook, the sling in the skilled hand of the Benjamite are wise methods with which to make fervent prayer effectual. David's victory in Saul's armor would have required a greater display of miraculous interposition than was necessary in the boy's own normal and accustomed mode of assault. "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." But then the Spirit makes "might" mighty and "power" effective. It is not Paul who works, but Almighty God; but then Almighty God works through Paul, and the native qualities, the antecedents, the training, the varied attainments of Paul become apparently as important elements in the work of God as the Spirit who employed them.

When the Church would do efficient service in the world, it must use wise and legitimate world-methods, cultivate an *esprit de corps*, build up permanent institutions, organize and dominate society, honorably accumulate and discreetly employ financial resources, secure compactness and vigor, put men of worth and force into position, win the strongest elements in the community (when such winning involves no compromise of principle); provide intelligent and godly administration within the Church itself, that the periodical changes in the pulpit and pastorate may not affect the stability and steadiness of the Church administration; promote broad culture, provide safe and social recreations *in lieu* of forbidden frivolities, create atmosphere, build up by personal, intellectual, social and spiritual influence a vigorous Church centre, and thus win, charm, train, and wield the best youth of the community.

The Church must recognize the age-atmosphere, social and intellectual, a *tone of the times* made up of certain elements, controlling home, school, literature, parlor, street. The evil elements in this age-atmosphere the

Church must detect and neutralize by recognizing and organizing the elements that are legitimate and good.

I repeat, with emphasis, that those elements are useless without God's life, but invaluable as media of his life.

Methodism, a doctrine and a spirit, is a protest against human wisdom without divine energy in it, but may it not be in danger of ignoring the human wisdom and thus of losing the divine endowment? Our work may be slipshod, fragmentary, and spasmodic, because of our theories of special seasons and special baptisms and special calls, and through our frequent changes in administration and our exaltation of uncultivated and narrow people to places of trust in the Church.

It is good to have abiding with us the Spirit of God, but it is good to have common sense, and to use the great Methodist law of adaptation.

There is a country neighborhood in which the church building is going into dilapidation. It is filled with ill odors of old air and unrefined kerosene. It lacks ventilators, and ropes and pulleys on the sashes; lines of sooty leakage decorate the wall. The young people of the community, who find no such offense in the public school-house, wonder why it must be found in the church. They are told that our Church is "for the poor," and that "æsthetic people are not needed among Methodists," and the poor take charge. And, what with poor purses, and poor sense, and poor taste, and poor preachers, and poor preaching, there is little growth, except a spasmodic growth, which lasts a few weeks in Midwinter, and leaves the Church physical in no better condition than it was before; and, this administration continuing, the Church goes down. Its best people, and most of its young people, pass into other communions. All this is un-Methodistic. It is un-Wesleyan. It overlooks the divine order of cleanliness, sweet air, green grass, tasteful architecture, and decoration.

Let us rather labor for social progress and general culture, foster true taste, provide vigorous preaching, and attract crowds of bright, young high-school people, awakened and ambitious farmer boys, shop girls, mechanics, men and women of industry, good sense, respectability, and sound character; and let these all constitute a Church which goes after the poorest and lowest and most guilty, to bring them up into industry and economy, lofty aim, and divine peace.

Fervent piety is the safeguard of the Church, but it must be piety with common sense, piety with sound culture, piety with a knowledge of human nature, piety with consummate tact, piety with a present and felt indwelling of the divine Spirit of wisdom, love, and power.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

THE RISE AND PROGRESS OF METHODISM IN CANADA.

JOHN A. WILLIAMS, D. D.

ON the first day of June, 1867, under the authority of an act of the Imperial Parliament, the provinces known as Eastern and Western Canada, Nova Scotia, and New Brunswick were united federally under the name of the Dominion of Canada. Since that time, British Columbia, Prince Edward Island, and Manitoba have come into the federation. Canada has a superficial area of three million five hundred thousand square miles, and a population of nearly five millions. My aim, in the time allotted to this paper, is to attempt to trace the genesis, genealogy, and growth of Methodism in the Dominion, the variety of its methods, and its present position.

The history of Methodism in Canada goes back nearly to its first settlement by English-speaking people, and is interwoven with the civil and religious progress of the country. Mr. William Black, of Halifax, through the instrumentality of some emigrants from Yorkshire, who seem to have been members of Mr. Wesley's Societies in England, was savingly converted, in the year 1779. He soon after engaged in evangelistic efforts, and was successful in forming several Societies. In his earnestness and zeal, he visited Dr. Coke, in Baltimore, and was present at the organization of the Methodist Episcopal Church, at the Christmas Conference of 1784, at which time Freeborn Garrettson and James O. Cromwell volunteered their services, and were appointed by Dr. Coke to Nova Scotia. In the latter end of February, 1785, they arrived in Halifax, and, in conjunction with Mr. Black, succeeded in establishing the work of God in that province. At the close of Mr. Garrettson's labors, which extended over two years, there were six hundred members in the Societies. In 1791, Mr. Black visited Philadelphia and New York, received ordination, first as deacon, and then as elder, from Dr. Coke, and returned to the province with six additional preachers. The appointment of preachers to the Eastern Provinces by the American Conference ceased about 1805, at which time Dr. Coke assumed the direction of the missions of the English Conference. This work was afterwards known as Mission Districts, and in 1855 these districts were formed into a conference, known as the Wesleyan Conference of Eastern British America, embracing seventy circuits and missions, eighty-eight ministers, and thirteen thousand one hundred and thirty-six members.

In 1763, Canada was ceded to the British crown by the French. But little progress was made in the settlement of the western part of the newly acquired territory until the close of the Revolutionary War, about 1783. What is now the province of Ontario was almost an unbroken wilderness, the only settlers being a few French families who had located themselves in the vicinity of the forts and trading-posts, and along the bays and lakes from Montreal to Detroit. In 1791, the province of Upper Canada was separated from Lower Canada, and received a form of government better suited to its needs than had formerly existed. The popula-

tion at that time did not exceed twenty thousand, made up principally of families from the United States, some hundreds of soldiers who had served in the war, and a few emigrants from Britain.

Methodism was introduced into Upper Canada through the labors of three local preachers—George Neal, a young man named Lyons, and James McCarthy. But the event that led to the introduction of organized Methodism into the country was a visit made by William Losee, in the year 1790. He was a probationer in connection with the New York Conference, and came over to Canada to visit his friends, and preach as he had opportunity. So successful were his efforts that a petition was forwarded to the New York Conference, requesting a missionary to be sent to Canada. Losee returned to the work, with instructions and authority to form a circuit. The first class was organized in Adolphustown, on Sunday, February 20, 1791. Losee was a one-armed man, of about twenty-seven years of age, unencumbered, and active. He traveled extensively through what is known as the Bay of Quinte country. A great awakening attended his ministry. The people received the Word with gladness. A great and effectual door was opened for the Gospel which has never been closed. Thus, providentially, and in this simple manner, was Methodism introduced into the chief province of the Dominion, and its success is seen in the fact that, at the close of its first decade, it had five circuits, eleven ministers, and eleven hundred and fifty members; and at the close of the second it had risen to the number of twelve circuits, eighteen ministers, and two thousand seven hundred and ninety-two members. Those were days of glorious revivals, of divine visitation, of powerful conversions, of heroic endurance, and, considering the sparseness of the population, the settlements being in many instances sixty miles apart, of glorious success. A nobler, braver, or more sacrificing class of men are not to be found to-day than were the rank and file of the first Methodist preachers that came to Canada. They performed prodigies of labor; they swam rivers, forded creeks, plodded through swamps, encountered snow and rain, heat and cold; amid pain and weariness, hunger, and almost nakedness, they did the work of evangelists, and succeeded in laying the foundation of a Church the influence of which pervades our whole country. They were men of breadth of soul, of large sympathies, and of fine feelings. Alas! many of them broke down in their work, and, after enduring scorn, derision, and disparagement, went early to their reward.

"Their ashes lie
No marble tells us where."

But here, and now, on this Centennial occasion, as we are looking over the past, and recording the wonderful achievements wrought by the grace of God through the agency of Methodism, I mention the names of Losee, Dunham, Wooster, Keeler, Coleman, Case, Nathan Bangs, and Coates, with others I have not time to name, but think of names,

"Sacred beyond heroic fame,"

cherished in the memory of Canadian Methodism, and worthy of a place among the illustrious men to whose labors under God we owe so much.

— The third decade, embracing the period of the war known as the War of 1812, was fraught with disasters to Methodism. Many of the preachers, being American citizens, left the province, and only those of Canadian or

British birth, such as Whitehead, Ryan, and Prindle, remained. In the course of five years the Church lost nearly one-half of its membership. On the restoration of peace, the preachers returned to their circuits in the province, but the strong national and political feeling greatly obstructed the progress of the work. In 1818, the Genesee Conference held its session in Elizabethtown, Ontario, under the superintendency of Bishop George—the first conference held in British territory. At this conference there were sixty preachers present, of whom twenty-two were employed in the Canadian work. At this conference a great revival commenced, which largely affected the entire country, and resulted in an accession to the Church of one thousand five hundred members. Yet these were troublesome times. Owing to the feelings engendered by the war, the progress of Methodism was regarded as inimical to the supremacy of the government. Its ministers were looked upon as political spies, and by many were treated with ridicule and scorn. They were denied the right of solemnizing marriage, even of their own people, and the people were denied the privilege of security of any property for burial or Church purposes. Notwithstanding this, the work prospered and maintained its influence upon the community. But the troubles and annoyances to which the Church was subjected led to a desire for separation from the Church in the States, and the General Conference of 1824, to meet the wishes of the Canadian Church, ordered "That there shall be a Canadian Conference under our superintendency, bounded by the boundary line of Upper Canada." The first Canadian conference was held in Hollowell, now the town of Picton, Prince Edward County, on the 25th of August, 1824, Bishops George and Hedding presiding, and consisted of thirty preachers, the membership of the Church being six thousand one hundred and fifty. A strong desire was expressed for a separate and independent existence, and a memorial was presented to the bishops, to be laid before the annual conferences, stating the reasons for the separation, the principal of which related to the state of the country, the jealousies awakened by the government, and the fact that the Methodists were treated as aliens. These things rendered it expedient that there should be a separation. The conference and the people were also much agitated by the question of lay representation. Henry Ryan, one of the presiding elders, took the lead in the agitation. He was ahead of his time by fifty years.

The discussions and contentions growing out of the questions of what was known as the "Clergy Reserves" were of no particular disadvantage to the Church. It was now a powerful and an influential body, and gave its influence in favor of the party opposed to a dominant Church, such as the English Church at that time assumed to be. The principles for which the Methodists contended, and which ultimately prevailed, were, first, that all Christian Churches should be put on the same footing as the Church of England in respect to rights of property and all other civil privileges; second, that the Church of the minority of the population ought not to be established with exclusive or particular privileges; third, that no exclusive system of education should be established in the province, but that all classes of the population should be countenanced and assisted in the promotion of education. It was not to be expected that the enunciation of these views, and the zealous and persistent maintenance of them, would be allowed without opposition. The dominant party was fierce in its denunci-

ation, and exhibited itself by a gratuitous attack upon Methodism. A Church of England divine stated in a public document that the Methodist preachers were idle, ignorant, and republican in their sentiments. Not satisfied with this, he afterwards misrepresented the principles of other denominations, and the Methodists in particular, to the authorities in England. The House of Assembly appointed a committee of inquiry into the charges that had been preferred, and, on the report of this committee, presented an address to the king, in which it is stated that "The insinuations against the Methodist preachers do much injustice to a body of pious and deserving men, who justly enjoy the confidence and are the spiritual instructors of a large portion of your majesty's subjects in this province. Their labors are calculated to make their people better men and better subjects, and have already produced in this province the happiest results." Such a statement, at such a time, was not only highly honorable to those who made it, but was appreciated by the Methodists, and it greatly confirmed them in the course they were pursuing.

In 1828, at the General Conference held in Pittsburg, the question of the separation of the Canada Conference came up for settlement, and was consented to by a large majority, and provision was made for the maintenance of the work among the Indians and in the new settlements by recommending an annual grant from the Mission Fund, a liberality which was then appreciated, and which it is now refreshing to remember. The conference also provided for the ordination of a general superintendent. The Canada Conference assembled in Switzer's Chapel, Ernesttown, on the 2d of October, 1828, under the presidency of Bishop Hedding, and organized itself into an independent Methodist Episcopal Church, adopted the Discipline of the Methodist Episcopal Church in the United States as the basis of its Constitution and Discipline, and appointed the Rev. William Case general superintendent; upon which Bishop Hedding left the chair, after giving some suitable advice to the conference. Thus closed our connection with the Methodist Episcopal Church in the United States, a connection that had continued for thirty-seven years. Through it the work of God was greatly extended in this then new country, and a grateful recollection is cherished of the assistance given and the advantages conferred upon the work in Canada.

The Church in Canada was now fully organized as an independent colonial Church, free from foreign influence and control. It numbered 39 ministers and 8,730 members and 900 converted Indians. Shortly after its organization an act was passed securing to all religious bodies the right to hold property for religious purposes, which was followed by an act securing to all ministers of the Gospel the right to solemnize marriage. In 1829 the *Christian Guardian* was first issued under the editorial supervision of the Rev. Egerton Ryerson, afterwards known as Dr. Ryerson, chief superintendent of education in Ontario. The *Guardian* was hailed as an able ally in the cause of reform, and soon rose to the first rank of Canadian journals, which position it has maintained for over fifty years. The next year the first effort was made to establish an educational institution.

The year 1831 and a few years following were marked by a large influx of British emigrants, many of whom had been connected with the Methodist Societies in England and Ireland, on whose solicitation the Missionary Society in England contemplated the establishment of missions in Upper

Canada. The Canadian Church, feeling its incompetency, both as it regarded men and means, to supply the religious wants of the new settlers and the Indian tribes, and to prevent the setting up of rival pulpits and the establishment of rival interests, was led to form a union with the British Methodists, and the new Church assumed the title of the Wesleyan Methodist Church in Canada. Episcopacy was superseded by an annual presidency; the annual conference became the legislative body, and in other respects the Discipline of the Church was made to harmonize with the English system.

Looked at now, we would judge that the time in which such changes were made was not opportune. The public mind was much stirred on the subject of state grants to religious bodies. The continued agitation growing out of the action of the executive government in opposition to the popular will, as expressed in Parliament; the growing discontent everywhere apparent, and which culminated in the rebellion of 1837, were injurious to the Church. Its motives were impugned and attacked; division and litigation followed, with all the strife and contention, bickering and wrath, incident to party jealousies and Church quarrels; and then came a misunderstanding with the English Conference, so that in 1840 it retired from the union. In 1847 the conferences again united on a basis better understood. In 1847 there were in the united body 21,749 members.

This union was beneficial to both parties. During the twenty-six years of its continuance the progress of the Church was uninterrupted. The membership increased from 21,749 to 76,455, and the ministry from 180 to 718, and a corresponding advance in all the financial interests of the Church—in the number and character of its church buildings and educational institutions, and in all the resources of Church strength and operation.

At this time there were four other bodies of Methodists in the country. Of these the Methodist Episcopal Church was the strongest. It had been separated from the Wesleyan body from 1832, at the time of the union with the English Conference. It had steadily grown with the years, both in numbers and influence. It had three annual conferences, 197 effective ministers, and 25,000 members, in 1883. It had also a book-room and a weekly journal (the *Christian Advocate*), one university and two female colleges, 545 churches, and 126 parsonages, valued at \$1,523,514. Its polity was the same as the Methodist Episcopal Church in the United States.

The other Methodist bodies—the New Connection Methodist Church, the Primitive Methodists, and the Bible Christian Churches—had been mainly introduced into the country through the large emigration from Britain, and the desire of the settlers for the ministrations to which they had been accustomed in the old land. About the year 1872 the sentiment which had been growing for some time—that is, for an organic union of the Methodist bodies, already substantially one in faith and doctrine—was so far matured that representatives were appointed by the different Churches to find, if possible, a basis upon which they could unite. After prayerful thought and mutual concessions, a basis was found agreeable to the Wesleyan bodies and the New Connection body, to which the parent conferences in England generously consented, and in September, 1874, the representatives of the Wesleyan Methodist Church in Canada, the Eastern British American Conference, and the Methodist New Connection

Church met in General Conference in Toronto, and formed the Methodist Church of Canada, representing 1,031 ministers and 101,946 members, with church property valued at \$4,000,000, two universities, three theological schools, and several proprietary colleges for females. The legislative function was confined to a representative General Conference, of equal numbers of lay and clerical members, meeting quadrennially, under the direction of a general president; the general president, holding office for four years, presiding in the General Conference, and at all General Conference Commissions. The executive and judicial functions were confined to the annual conferences, of which there were seven, and their officers, the annual conference being the final court of appeal. In other respects there was but little change in the principles or details of the Discipline from those which had prevailed in the Wesleyan Church for many years. This union worked admirably. The introduction of laymen into the chief council of the Church was found to be exceedingly useful, and served to strengthen and secure the unity of the Connection. Peace and spiritual prosperity marked every part of the Churches' movements. The spirit of liberality was awakened, and a zeal and spirit of enterprise which had not before marked the Church in any given period of its history. The success of this effort prepared the way for the unification of all the Methodist Churches of the Dominion. Both among ministers and laymen there was a growing feeling that the time had fully come when Churches that preached the same doctrine, encouraged the same peculiar means of grace, and enforced the same discipline as to the Christian walk and life of their members, should, by some means of mutual concession, be brought together. Indeed, when looked at from the stand-point of Christian brotherhood, or when challenged as to the cause of our divisions, there was little left to justify our separation beyond individual preferences as to methods of work or prejudices in favor of that economy which had been tried and had worked well. It was apparent to many that we could more effectually promote the kingdom of the Redeemer, and accomplish our great mission as a Methodist Church in our country by uniting our efforts than by continuing as separate Churches. From another point the union of the Methodist bodies was deemed important and very desirable. A vast area of country in the north-west was being opened up for settlement, the tide of immigration from the older provinces and from the Old World was setting in, and it was thought it would be without any justification to attempt to perpetuate the divisions, strife, and jealousies in the new country, and that a united Church would be a saving of means and of men, would work with greater efficiency and success, and accomplish more than could be accomplished by separate organizations. These were the views and feelings pervading the minds of many of the leading ministers and laymen when the General Conference of the Methodist Church met in Hamilton in September, 1882. The conference, after affirming the principle of union, appointed a large committee to act in concert with committees appointed by the other Methodist Churches, to whom the whole matter was referred. The General Committee met in Toronto in the November following, and, after much thought and prayerful deliberation, formulated a basis of union which it was hoped would be acceptable to the whole of the Churches. This basis was sent to all the boards of the different Churches having disciplinary authority to act, and received

the sanction and approval of a large majority of the members of the boards. The annual conferences, in most cases, were favorable to the project, and the General Conferences of the Methodist and the Methodist Episcopal Churches, and the annual conferences of the other Churches, by large majorities, voted approval. In accordance with the provisions of the basis, the representatives of the four contracting Churches met in the city of Belleville, Ontario, on Wednesday, September 5, 1883. The Rev. John A. Williams, D. D., was called upon by the unanimous vote of the conference to preside, and the conference proceeded to give effect to the basis already agreed upon by the separate Churches. The doctrinal basis of the Church is the same as that of universal Methodism; the General Rules and ordinances are the same. In the government of the Church there is a quadrennial General Conference, composed of an equal number of ministerial and lay delegates, to whom alone is committed the power of making rules and regulations for the whole Church. The annual conference is composed of all ministers who have been in the work four years and have been ordained, and an equal number of laymen, who have been elected by a previous district meeting. The laymen have a right to be present, and to take part in all the business of the conference, except that which relates to ministerial character, ministerial qualifications, and ministerial appointments. All matters affecting the ministry are managed and controlled by the ministers, without interference on the part of the laymen.

The appointments are made by a committee composed of the superintendents of districts and one ministerial representative elected by the mixed district meeting, the president of the conference presiding. Requests are often presented for the services of brethren by the quarterly official board, which are generally acceded to by the committee. Any minister has the right to appear before the committee to show cause why he should not be sent to the place to which he has been appointed. Transfers are made by a committee of representatives appointed by the conferences. There are two general itinerant superintendents who have the oversight of the entire Church, whose duty it is to organize the annual conferences and preside over the same alternately with the president thereof. The president of each annual conference is chosen by the conference annually, and is its chief executive officer during his term of service. He is associated with the general superintendent in the ordination of ministers, and conjointly with him signs the ordination papers. The president and the superintendents of districts have pastoral work. The discipline of the Church, even in its detail, differs but little from that which formerly existed. There are in the Methodist Church—the name by which the Church is known—10 annual conferences, 1184 effective ministers, 219 probationers for the ministry, and 210 supernumerary and superannuated ministers—a total of 1,633. There are at present 169,803 Church members, and of adherents 600,000; 2,707 Sabbath-schools, with 22,434 teachers, and 175,052 scholars, of whom 18,530 meet in class. There are 3,159 churches and 877 parsonages, valued at \$9,130,807. The Methodist Church in its present form commenced its work on the first day of June, 1884, under the general superintendency of the Rev. Samuel Dwight Rice, D. D., and the Rev. Albert Carman, D. D.

The mission work of the Church has been fostered from the beginning

of our history. All the branches of Methodism in Canada aided and helped it. While the province formed a part of the Genesee Conference, missionaries were appointed to the newly surveyed township. About the year 1823, a remarkable work of God commenced among the Indians of the Grand River, under the ministry of the Rev. Alvin Torry. The Rev. Peter Jones, who afterwards became very prominent as a minister in the Connection, was converted at that time. The first Indian class was formed in 1823, on the Grand River. In the first annual report of the Genesee Conference Auxiliary Missionary Society, published in 1823, mention is made of a number of branch societies which had been formed in Canada. At the first Canadian Conference, a missionary society was formed, which has continued to this day. The total amount received at that conference was \$144. As the country opened up and the Church prospered the interest in the mission work and liberality in its sustentation advanced. In the Wesleyan Church, during its connection with the British Conference, the mission work was greatly aided not only by the grant of one thousand pounds sterling per year to its funds, but by the appointment of the Rev. Enoch Wood as superintendent, who for many years watched over, fostered, and directed its interests. At the present time the mission work of the Church is of more than common interest, and engages the attention and secures the liberality of the Church more than at any former period of its history. The extent of the work and the financial liability involved are such that we can no longer depend upon a contingency for its support. The General Conference appoints a Central Board, the board appropriates to the conferences such sums as the amount at its disposal will allow, and the conferences through their boards appropriate to the respective missions, except mission districts and foreign missions.

I attach a brief summary of our work in the missionary department:

Domestic missions,	442
Missionaries, assisted in part,	463
Indian missions,	45
Missionaries,	31
Native assistants,	9
Teachers,	25
Interpreters,	11
French missions,	9
Missionaries,	11
Teachers,	3
Foreign missions (Japan and Bermuda),	10
Missionaries,	17
Native assistants,	6
Total number of missions,	506
Missionaries,	522
Other paid agents,	54
Total number of paid agents,	576

Our domestic missions are missions to English-speaking people in all the provinces of the Dominion and in Newfoundland. The Indian work takes in the tribes in all the provinces to whom we have access, and in the territories of Alberta and Keewatin. The French work is in the province of Quebec, and the foreign work principally in Japan.

In Japan we have augmented our forces, and are connecting with the more directly evangelical work, that of Christian education. The object is to train a native ministry, upon which we believe the Christianization of

Japan largely depends, and to afford a Christian education to as many as are disposed to avail themselves of it. This we believe to be a prime necessity of our work.

The Woman's Missionary Society of the Church, established some four years ago, is increasing in interest, and affords valuable aid in several departments of our missionary enterprise. The income of the Missionary Society, derived from all sources, except the Woman's Missionary Society, for the year ending June, 1884, was from the Methodist Church of Canada, \$159,000; from the other Churches uniting, about \$26,000. At the meeting of the board in October last, \$195,000 was appropriated as necessary to meet the expenses for the year ending June, 1885.

Our educational enterprises are worthy of note here. As early as 1830 steps were taken by the conference to establish a seminary of learning, and a "Constitution for the Upper Canada Academy" was approved by the conference. In 1837 the academy was opened under the Rev. Matthew Richey, M. A., as principal. During the years of its existence as an academy it accomplished much good and gave a sound religious education to hundreds of youth, both male and female. In 1841 the academy was incorporated under the name and style of Victoria College, with all the powers and privileges of a university. Since its incorporation it has passed through all the vicissitudes common to such institutions, but it has succeeded in giving to hundreds of young men training thorough and complete, and such as will not suffer by comparison with any similar institution in the Dominion. From 1852 till 1883 it had graduated 1,542 of its students. For the last thirty-four years the university has been under the able management of the Rev. S. S. Nelles, D. D., LL.D., a classmate of the late Bishop Gilbert Haven. In 1884 its charter was further extended so as to embrace the university powers and functions of Albert College. The university has at present enrolled students in all its departments 421. Its endowments are valued at \$200,000, and its annual expenditure is \$20,000.

Mount Allison Wesleyan College was founded by the conference of Eastern British America in 1843, and under charter from the New Brunswick Legislature assumed the position of a university in 1858. It has connected with it an academy for male and female students. Its endowments are valued at \$115,000, and its annual expenditure is \$28,000.

Albert College was founded by the Methodist Episcopal College, and by the union of the Churches its university powers are consolidated with Victoria University, with which it is affiliated. It has an endowment of \$52,000, and its annual expenditure is \$9,000.

There are Ladies' Colleges at Mount Allison and also at St. Thomas, with able instructors, in which a full course of studies may be pursued in literature, science, and the fine arts. There are also two proprietary academies or colleges for females associated with the Church, having its confidence and sharing its support.

Of theological schools we have five, situate in various parts of our work, which are of untold value to the rising ministry of the Church. The educational work of the Methodist Church as now constituted involves an invested capital of more than \$1,000,000, an annual outlay of more than \$100,000, the labors of a large number of professors, reaches more than 1,800 students, and has a most important bearing upon the present and

future of the Church. The work is growing in favor with our people, and our Educational Society last year, beside affording grants and loans to students, contributed \$5,000 to the educational institutions.

Our Book-room and publishing interest has grown rapidly in these last few years. It was first established in 1829, and has been of great service to the Connection. At the union the publishing interests of the contracting bodies were amalgamated. We have now the Toronto Book and Publishing Establishment, and the Halifax Book-room, the managers of which are appointed by the General Conference. There is a book committee in each section, who are invested with certain powers in connection with the business. The profits of the establishment are appropriated for the benefit of the Superannuation Fund. Rev. W. Briggs is the book steward in Toronto, and the Rev. S. Huestis in Halifax. Of publications, in Toronto, the *Christian Guardian*, first issued in 1829, Rev. E. H. Dewart, D. D., editor; Rev. S. G. Stone, D. D., Associate Editor; the *Methodist Magazine*, of which Rev. Dr. Withrow is editor, as he is also of a great variety of Sunday-school periodicals. In Halifax, the *Wesleyan*, published under the editorial management of the Rev. T. W. Smith.

From 1828, when the separation took place, until the present time, at the close of every quadrennium, we have been refreshed by the evidence of the pastoral and brotherly feeling that exists between the Methodism of the two countries.

This is the Methodist Church of the Dominion of Canada as it exists to-day—a progressive, thorough Church. It is too early to speak of the results of the union movement. So far as the Church is concerned, it has in it all the elements of progress and success in the work of establishing the kingdom of righteousness. It has outlived the period of weakness and disparagement, and stands out as the, numerically, largest Protestant Church in the Dominion. Nearly three-quarters of a million of the inhabitants of the Dominion are under its teaching, and by it are being trained in intelligence, virtue, and truth. We are of a country where every man is equal before the law, where liberty of conscience and freedom, ecclesiastical and religious, is enjoyed. Our people are intelligent, industrious, thrifty, and liberal, and occupy a position equal to any in our land. Members of our Church are to be found in the legislatures of the provinces, and of the Dominion, and in the senate, on the bench, and in the executive, in the learned professions, and in mercantile life. Among all classes the influence of the Church is felt. We are associated with reformatory movements, such as the temperance and Sabbath observance efforts, and are endeavoring to promote a civilization at one with the great doctrines of a redemption from all iniquity. We do not forget that the earliest Methodist organizations in our country were received from the Methodist Episcopal Church in the United States. We are intimately related to you. The first Methodists in our province were born in and nourished by the Methodist Episcopal Church. Through your watchful care, they prospered; through your liberality and counsel in the past time, the work of God was extended, and the basis laid for what we now see and enjoy.

Our country is so contiguous to yours, and the facilities for intercourse are so numerous, that we can not be untouched or uninfluenced by the Methodism of this land. We have been greatly stimulated in our efforts

and labors as from time to time we have heard of the success of your endeavors and consecrated efforts in the various fields of your Church enterprise, and have sympathized with you in the hour of your sore bereavement—when your great men, and your mighty men, have been taken from you; and have rejoiced in the marvelous spread of Methodism in this and in other lands through your instrumentality and labor.

So I lay this by far too concise history of the rise and progress of Methodism in our country before you as the Canadian contribution to this Centennial celebration, praying that neither in this country nor in my own may be forgot the great end for which, as a Church, we have been raised up, to spread Scriptural holiness throughout these lands.

METHODIST PIONEERS AND THEIR WORK.

PROF. CHARLES J. LITTLE.

AMERICAN life is a distinct historical product, as sharply differentiated from English and European life as was the Hellenic life of twenty-five centuries ago from the Mediterranean and Aryan life out of which it emerged. Now, sharply defined, historical products are never the outcome of deliberately conscious human energy. On the contrary, every city, every epoch, every nation, is the result of individual impulses and intentions, which are fused into a great social enterprise by forces other and more than human. And what is true of any epoch or nation is true of any one of its constitutive elements, whether political, intellectual, or spiritual. Methodism as an organization, or Methodism as a living energy in American life, has come to be what it is, not because the character of the nineteenth century was forecast by the Methodists of the eighteenth, and all their efforts, directed by some master human hand to the realization of such vivid forecast, but because the Methodists of the eighteenth century wrought in the eighteenth century according to the impulses and instincts of their redeemed natures, according to their judgment of the needs of the hour, leaving the nineteenth century to take care of itself, or, rather, to be taken care of by Him who is from everlasting to everlasting. Absorbed as they were in the value of the individual soul, their imaginations were not kindled by any dreams of ecclesiastical empire; pictures of modern Methodist edifices, or of modern Methodist audiences, could have yielded them no inspiration. They believed, and therefore they spoke; they had souls to take care of, and they cared for them by the best methods which their intellects could devise. Leaving to God the business of opening doors, and accepting for themselves the humbler business of entering such doors as he might open, enabled the Methodist pioneers, as it enables all the elect of God, to do a work of whose importance and magnitude the furthest-sighted of them all had only faint and uncertain glimpses.

When Philip Embury and Robert Strawbridge were thinking and praying about leaving Ireland, Captain Thomas Webb, his right arm wounded, his right eye gone, his great commander dead upon the field of glory, was returning to England from the heights of Abraham, which his

valor had helped to win. Quebec was taken in 1759. With its capture, and the destruction of Pontiac, a few years later, passed away forever the French dominion beyond the Alleghany Mountains. Frederick County, Maryland, where Strawbridge settled, was upon the frontier when he settled at Sam's Creek. Beyond it, westward, were a few forts, the Indians, and the wilderness. Little did he dream, when he erected the log meeting-house, in which his little Society of twelve or fifteen might worship, of the vast flood of human beings which was soon to pour across the mountains that separated them from the vast tracts which Wolfe and his army had won for the English colonists. Little did he dream, when he sung with that sweet voice of his the first Methodist hymns to his few neighbors, of the vast throngs which would re-echo them, in future years, from the yet unpeopled wilderness.

Just as little did Philip Embury foresee, as he sailed up New York harbor in 1760, the Brooklyn Bridge swinging aloft above the activities, the charities, the prayers, the crimes of two millions of human beings, for the New York of his day had only twenty thousand inhabitants.

Quebec fell in 1759, and with it French dominion in the West. The Stamp Act was passed in 1765; its passage determined the independence of the English colonies in America. The Methodist Societies of 1766 were to be cradled amidst the excitements of the Revolution, but the little company upon the Maryland frontier, the larger company which listened to Embury in the rigging-loft of New York, even fiery Captain Webb, with his "Whitefieldian declamation," were too intent upon saving their neighbors' souls to be busied with forecasts of coming political changes. Unconscious of the future, save in a larger sense, these three—Strawbridge, moved by his own fervor; Embury, aroused from his torpor by the spiritual energy of Barbara Heck; Webb, following the impulses of a heart whose natural fire the Holy Spirit had kindled to a pure white glow—founded the early Societies of Maryland, New York, and Pennsylvania. Alike only in their devotion to their Master and their readiness for sacrifice, each is a striking personality.

Strawbridge was an Irishman from County Leitrim, poor, adventurous, courageous, and full of zeal; "a stout, heavy man, who looked as if he was built for service;" a charming companion, with his countrymen's gift of persuasive speech and a touch of their unthrift. But his neighbors loved him, and not only hastened to his hymns and sermons, but farmed his land during his absence, that others, too, might listen to his sweet voice. A licensed local preacher only, he traveled through Maryland, was the first Methodist preacher to gather converts in Virginia, held meetings in the house of Martin Boehm, in Pennsylvania, and sung the hymns of Wesley in Delaware, and Jersey. Asbury's stern notice of his death is, rightly interpreted, a striking tribute to the influence and power of Robert Strawbridge. Grimly severe, unlovely in its harshness, it shows how Strawbridge's unyielding opposition had jarred upon the great commander. Asbury was himself capable of what, to an imperiously honest nature, are the greatest of all sacrifices—the sacrifice of honest conviction, of cherished habits, of action, of slowly matured purposes, when required in the interests of harmony. Quietly submitting himself to so much that he did not approve, the insubordination, even of those whose views he shared, could never attract his sympathy. But Strawbridge was right in his con-

tention. All conjectures of what might have been are full of peril, yet one is fain to ask whether Asbury's own lot, and the lot of all native Methodist preachers during the Revolution, might not have been much easier had Strawbridge prevailed in the sacramental controversy, even at the risk of a break with Mr. Wesley.

Philip Embury, though, like Strawbridge, born in Ireland, inherited the nature of his German parents, who were fugitives from the Palatinate. Born in 1730, converted in his twenty-second year, he arrived in New York in 1760, a skillful carpenter, who could readily find work in the growing seaport. He was a quiet, unaggressive man, not without gifts, fearful, earnest, with depths of perseverance in him, when his soul began to flow out in speech and work under the influence of his passionate and energetic cousin, Barbara Heck. Building with his own hand the pulpit from which he preached, in old John Street Chapel, within two years of its consecration in 1768, he saw around him a thousand of the twenty thousand people who then resided in New York. From New York City, he removed to Washington County. Here he became preacher and magistrate among his new neighbors, organized a Methodist Society, of which he was the leader until his sudden death in 1775. Embury's efforts in New York, originated by Barbara Heck, were stimulated, quickened, driven onward to marvelous success by the presence of Captain Thomas Webb. This soldier of King George and King Jesus enters the early history of American Methodism like the blast of a trumpet. From the hour that he announces himself to the half-frightened company at Embury's house as "soldier of the cross and a spiritual son of John Wesley," a new energy stirs the little flock. The man, described by John Adams as "one of the most eloquent men he ever heard," was no mean preacher. Yet in the prime of life, for he was but forty-two years of age, his noble mien, his commanding voice, the fire of his one unshaded eye were only indications of a soul large, generous, fearless, indomitable. He gave of his eloquence, he gave of his money; he wrote to England, imploring the help of Mr. Wesley, under whose preaching he had been converted, and by whom he had been licensed to preach; he traveled to Philadelphia, and begged for money to eke out his own liberal donation. He sold religious books, and gave the profit for the debt of the Church; preaching wherever he went. He passed through New Jersey. He was the founder of Methodism in Philadelphia, and gave of his money to help buy St. George's Church. He established a Society in Long Island, and preached in Delaware as early as 1769. At a later period he was in Baltimore. Upon his return from England, in 1773, he brought with him Shadford and Rankin, as missionaries, the latter to superintend the Societies in America. But before this Pillmoor and Boardman, Williams, Wright, and Asbury had already come over in response to his urgent appeals for help. The Revolutionary troubles breaking out, he returned to England, where he continued to preach with power until his death, in 1796.

How sharply contrasted are these three men! The impetuous, but sweet-voiced Strawbridge; the diffident, tearful Embury; the fiery, energetic, strong-voiced, large-hearted Webb! They may be called the pioneer founders of American Methodism. They came to America, not as missionaries, but two of them to seek a living, and a third in the service of his king. Their religious activity was the necessary outcome of their religious

experience, and the spiritual destitution of their neighbors. Untrained, though not illiterate, they demonstrated once more the contagious character of earnest conviction, the diffusive nature of living faith. Seizing upon the truths which were *livable*, they preached them in the light of their own experience. Their speech was what spiritual speech always should be, the mere overflow of a well of living water which was in them to everlasting life.

Let me speak next of the Wesleyan missionaries. Richard Boardman and Joseph Pillmoor were sent from England in 1769; Richard Wright and Francis Asbury in 1771. Thomas Rankin and George Shadford came over with Captain Webb in 1773; Robert Williams and John King were not sent over, but came of their own accord, both of them in 1769. Williams was an Irishman; Rankin was a Scotchman; the others were English. They were all young men—Pillmoor, the oldest, being thirty-five; Asbury, the youngest, but twenty-six. Pillmoor had been educated at Kingswood school; the others, King excepted, had no such training. Williams was madly in earnest; King was blunt, simple, courageous; Boardman was "pious, good-natured, sensible, greatly beloved by all who knew him;" Pillmoor was Yorkshire-built in body and character, intrepid, eloquent, full of unction and of power; Rankin austere earnest, untiring in his devotion to his Master, but without unusual gifts of mind or character.

Shadford was serious, pathetic, full of Scripture and the Holy Ghost. Pillmoor became in latter years rector of St. Paul's Church, Philadelphia, where he died in 1825. Williams, King, and Asbury died in America, as Methodist preachers. Boardman, Wright, Rankin, and Shadford left America when the troubles of the American Revolution thickened about them, and never returned, though Shadford, who was the last to leave, parted from Asbury in tears, and was long remembered by the older American Methodists.

The position of an English Wesleyan in America, from 1770 to 1784, was one of peculiar embarrassment and peril. Loyal to his king, he was still more loyal to Mr. Wesley; and when the latter pronounced disloyalty a sin, his American missionaries were in sore straits indeed. Asbury, whose reticence was sometimes carried to the verge of unwisdom, secretly sympathized with the colonists, but held his peace, and declined to take the Maryland oath.

Nothing but the amazing fortitude and dauntless courage of the native preachers saved American Methodism in this trying hour. Held accountable for Mr. Wesley's opinion, and for the conduct of any who might claim to be Methodist preachers, to be a Methodist was to excite suspicion and provoke persecution. Garretson nearly killed, Hartly whipped and imprisoned, Caleb Peddicord beaten and injured for life, Forrest and Wren committed to jail,—neither stripes nor bonds could reach the souls of these intrepid men. They were not of their time, because they were above their time. If their passion for independence was less vehement than that of others, it was because they were anxious to see men freed from the bondage of a tyrant more terrible than King George or Parliament—to break the fetters of a slavery of which all political slavery is but a consequence.

Asbury was forced to seek the shelter of Judge White's, in Delaware; and not until John Dickinson gave him a letter of commendation to the governor of Maryland did he resume his work within the borders. Upon

the coming of Coke and Whatcoat in 1784, he alone remained of those who had come from England; he, when the storm subsided, was here to hold the faithful band together.

So much will be said of Asbury during these sittings that I am tempted to utter no word of this extraordinary man. Yet who can pass his form in silence? He had a robust figure, a face of blended sweetness and severity, an eye that saw far more than it revealed, a voice steadied by an iron will, but tremulous with feelings that sometimes shook his soul as a reed is shaken by the wind. He had none of Williams's wild earnestness; he was without the charm of Strawbridge or the gentle harmlessness of Richard Whatcoat. He had not the thorough humanness of Jesse Lee, nor the mystical tenderness and strength of Freeborn Garrettson.

"Thy soul was like a star, and dwelt apart;
 Thou hadst a voice whose sound was like the sea;
 Pure as the naked heavens, majestic, free,
 So didst thou travel on life's common way
 In cheerful godliness, and yet thy heart
 The lowliest duties on herself did lay."

He had refused to live in cities, and by his ceaseless movements kept alive the arterial system of early Methodism. How different were the men who fell into each other's arms at Barrett's Chapel on the 14th of November, 1784—Thomas Coke, the only child of a wealthy house, and Francis Asbury, the only son of an English gardener! The one an Oxford graduate; the other the self-taught scholar of a frontier world. Coke, impulsive, fluent, rhetorical; Asbury, reticent, pithy, of few words, but mighty in speech when stirred by a great theme, a great occasion, or the inrushings of the Holy Spirit. Coke's mind was as mobile as his character was stable. Asbury's conclusions matured of themselves, and, once formed, were as steadfast as his love for Christ. Coke could never separate himself wholly from England; Asbury could never separate himself from America. Coke crossed the Atlantic eighteen times; Asbury never crossed it but once, not even to see his aged mother, for whose comfort he would have sold his last shirt and parted with his last dollar. Coke founded missions in the West Indies, in Africa, in Asia, in England, in Wales, in Ireland; Asbury took one continent for his own, and left the impress of his colossal nature upon every community within its borders. Coke was rich, and gave generously of his abundance; out of his poverty Asbury supported his aged parents, smoothed the declining years of the widow of John Dickins, helped the poor encountered on his ceaseless journeys, and at last gave to the Church the legacies intended for his comfort by loving friends. Coke was twice married; Asbury refused to bind a woman* to his life of sacrifice, and the man whom little children ran to kiss and hug was buried in a childless grave. Both were loved; both were at times misunderstood; both were sharply dealt with by some of their dearest friends; but Asbury was not only opposed and rebuked, he was vilified and traduced. Neither shrank from danger or from hardships; but Asbury's life was continuous hardship, until at last rest itself could yield him no repose. A sort of spiritual Cromwell, compelling obedience at every cost to himself as well as others, Asbury could have broken his mother's

* "And because," he writes to his mother, "of what happened to me when I was in England." I would give much to know what it was.

heart to serve the cause for which he died daily. Coke lies buried beneath the waves he crossed so often; but around the tomb of Asbury beat continually the surges of an ever-increasing human life, whose endless agitations shall feel, until the end of time, the shapings of his invisible, immortal hand.

Of Whatcoat, of Vasey, I will not speak; a few words only of John Dickins, the first book agent, and the projector of the first Methodist college. To Robert Williams is due the credit of printing the first Methodist books; but Mr. Wesley was unwilling that any books of his should be sold for private gains, and Williams's enterprise was brought to a speedy end. Dickins, at great financial sacrifice, managed the book-room, which was established in Philadelphia in 1789, with skill and success, and died there of yellow fever in 1798. English born, an Eton scholar, he came early to America, and joined the itinerants in 1777. When the fever came to Philadelphia, he wrote to Asbury, "From the jaws of death," stating his determination not to flee the city.

"For piety, probity, profitable preaching, holy living, Christian education for his children, secret closet prayer," writes Bishop Asbury, "I doubt whether his superior is to be found either in Europe or America."

I come now to speak of the native preachers, the men who were born and began their itinerant life in America. These men defy classification; again and again I have tried to reduce them to groups, and failed utterly. And herein lies one glory of the early American pioneers—they were individual almost to uniqueness. This was partly due to the fact that they were the first fruits of a new country. The European in America who survived the desperate struggle for existence into which he had ventured was in nearly every case a man of hardy frame and robust nature. His children, surrounded by circumstances so unlike those of the Old World, developed characteristics rarely to be met with among the children of long-settled countries.

The inner nature, untrammelled by the pressure of convention, had free course to follow its native tendencies, whether good or bad. When, therefore, the light of God fell upon the souls of these Americans, it flashed back upon the faces of their neighbors, an ever fresh but always radiant surprise.

How different is William Watters, the first native American itinerant, from Benjamin Abbott, whom Asbury looked upon as an itinerant miracle! How striking the difference between the corpse-like face of John Tunnell, through which gleamed, when preaching, the coming of the splendors of another world, and the manly features of Jesse Lee, radiant with health and exuberant physical energy! Who can listen, with Thomas Ware, to the song of Caleb Peddicord,

"I can not, I can not forbear
These passionate longings for home;
O when shall my spirit be there?
O when will the messenger come?"

without a heavenly homesickness that brings tears to his eyes, and dissoles for the time all charms of earthly things?

How different are Garrettsen's steel-like courage, his invincible gentleness, his almost open visions of God's will, from the rough soldier energy and the soldier speech of Joseph Everett, over which flowed the

transfiguring beauty of a quenchless love for souls. Or, contrast the concentrated intensity of Russel Bigelow, which, like electric fire, consumed into thin vapor all material hindrances that impeded the passage of his soul to the minds and hearts of his listeners, with the many-sided power of William Beauchamp,* editor, lawyer, mechanic, statesman, preacher, almost bishop. Nay, even the comet of the itinerant system, the man who was never exactly in and never entirely out, Lorenzo Dow, and the lost star which went out in blackness of darkness, whom I will not name, were men of unique and powerful character.

The Methodist pioneers were itinerants in the true sense of the term. They were not confined to State lines or narrow conference boundaries. Modern Methodism is a group of united ganglia, through which there is no such continuous circulation as made the vascular system of early Methodism a thing of wonder and of power. Appointments were for large tracts and for small periods—a pioneer might, in three years, have preached in twice as many States. Watters preached in Virginia, in Maryland, his native State, and in New Jersey. Philip Gatch, also a Marylander, preached in Maryland, Delaware, Virginia, New Jersey, and Ohio, where, Judge McLean says, he laid the foundation of Methodism in the West. Garrettson traveled through Maryland, his native State, through Virginia, through Nova Scotia, New England, and New York. Moriarty was in Virginia, Maryland, Pennsylvania, New York, and Connecticut. Jesse Lee took all New England for his parish, which included the then unbroken forests of the province of Maine, besides traveling with Asbury throughout the Southern States. Hope Hull, another son of Maryland, went to South Carolina in 1786, to Virginia in 1787, to Georgia in 1788, to Connecticut in 1792, and back to Georgia in 1793. Thomas Ware, who was born in New Jersey, traveled through his native State; thence to Delaware; was afterwards on Long Island, and in 1817 volunteered to go with Tunnell to what is now East Tennessee. Valentine Cook, who, though not a native, began his itinerant life in Maryland, preached in Eastern and Western Pennsylvania, in Ohio and Kentucky. Beauchamp began to preach between the south branches of the Potomac, was stationed at Boston, edited the *Christian Monitor*, the first Methodist newspaper, at Chillicothe, Ohio, founded Mt. Carmel, Ill., was stationed afterwards at St. Louis, and died while presiding elder in Indiana.

The American pioneers were, in the language of Freeborn Garrettson, *thrust out* into the ministry, thrust out by inner compulsion and the insistence of the people. Doubtless there were weaker spirits who were swept into the work by transient excitement; but these soon fell back before the difficulties which confronted and attacked them; for the difficulties of this early work were active as well as passive. I can find but few of whom I am not persuaded they set out deliberately to have a hard time.

Their difficulties were both physical and moral. The Eastern Shore of Maryland is to this day overhung with malaria; but in those days such was the condition of much of the country through which they were compelled to travel. Good roads in America were rare, rivers were plenty, fords were few; of bridges there were hardly any. Coke was nearly drowned;

* I am indebted to Rev. Aaron Wood, of Indiana, who married a daughter of William Beauchamp, for the assurance that the family pronounced the name Beecham.

but nearly every itinerant could tell his story of floods and swamps and nights in the forest, where God gave his beloved sleep in spite of screaming wild-cats and howling wolves. The cabins where they could lodge were few, some of them with the latch-string pulled in, some of them the resorts of horse-thieves and desperadoes. Beyond the Alleghanies the Indian prowled with wolf-like ferocity, sparing neither sex nor age. The rude hospitality of the settler was given by a warm heart, but often with dirty hands. The rough blanket which was laid over the itinerant sleeper was sometimes biting with vermin or the worst forms of cutaneous disease. Often he was hungry, sometimes asking a blessing upon a crust of bread, sometimes days without so much as that. Asbury's meager pittance of sixty-four dollars a year, one cent a mile for six thousand miles, to say nothing of the preaching, was a fair sample of the preacher's pay. Bigelow, of whom I can hardly write without the desire to throw myself at his feet, went clothed like a beggar. McKendree preached the sermon that made him bishop in coarse garments of Western homespun. Roberts came to Baltimore in clothes upon whose mendings his loving wife had well-nigh sewed away her eyes.

But the moral difficulties which confronted, or, as I said, attacked them, were greater than the physical. The early Methodist preachers in the Middle*and Southern States were supposed to be Tories, and were known to be against slavery. Now, while the loyalists were far more numerous than the readers of Bancroft ever dream, the patriots were suspicious, aggressive, and violent in their determinations. Martin Rodda, who had come over as a missionary from England after the coming of Shadford, managed by his distribution of royal proclamations to compromise the whole company of itinerants. Moreover, not a few of the preachers were, like Garrettson, opposed to war upon principle, and Asbury deemed it wisest to be silent. They could not hope to escape the fury of mobs, and they did not. In the South, although the anti-slavery feeling existed at that time, more or less, in every community, outspoken utterances upon the subject required no little courage. But greater than all this was the opposition to the Methodist preacher which grew out of his faithful plainness and unconquerable earnestness of speech, and out of the alarms which in early days attended upon his ministry.

When men and women fell like corpses about Benjamin Abbott, he himself was seized with terror, and feared it was the devil's work. "I have no call from God to go about killing people," said the clear-headed, great-hearted man. But I know of nothing in Methodist annals more like a flash of inspiration than Abbott's speech to the terrified Presbyterian: "Wait till they come to; if they praise God, we'll know then it's not the devil's work." A flash of the same perfect intelligence which declared that none cast out devils by Beelzebub, the prince of devils. In the days of Whitefield, of Tennent, and of Davenport, as early as 1743, Charles Chauncey had, in his "Seasonable Thoughts," attacked the revivalists of New England, because their preaching was attended by similar manifestations. Yet our early itinerants found everywhere indelible traces of Whitefield's power upon the souls of his hearers. Jarrett, that godly minded Virginia rector, to whom the pioneers could always look for help and counsel, notes the excitement which attended the preaching of the fathers. Dr. Hinde treated his wife as though she were attacked with

disease when she became a Methodist, and, as she afterwards told with tears of laughter, clapped a huge blister upon her side, little thinking how soon he himself would be prostrated by the same amazing power. Yet, in spite of prejudice, in spite of violence born of hatred and fear, in spite of, or rather because of, plainness of speech, of purity of life, of simplicity of utterance and simplicity of dress, the preaching of the pioneers was everywhere with power and success.

In New England, Lee met with peculiar difficulties; for the people of New England were reticent in private and disputatious in public, inhospitable until completely conquered, almost invincible in their intellectual prejudice and their spiritual pride. That he was strong enough to penetrate their steel-clad natures, is the one abiding proof of his extraordinary character. Jesse Lee was the first of a type of Methodist preachers which it is to be hoped will never disappear. Human to the red-ripe heart of him, fearing no man, daunted by no obstacle, equal to any crisis, he is too honest to affect a dignity which would be only affectation, and his humor has a flavor which the grim sarcasm of Asbury never possesses.

Lee would never have pilloried, as our "white brother," the young preacher, who was holding a sacramental love-feast in the parlor, while he himself was praying with the negroes downstairs. Asbury, on the other hand, could never have preached Lee's sermons upon the Connecticut tithes, nor suffered to escape his lips the retorts for which Lee became so famous. But a more earnest man than Jesse Lee has never entered a Methodist chapel nor sung a Methodist hymn. Natures like his are easily misunderstood. Their kindly humor is often mistaken by smaller men for a lack of serious depth. Broad and deep as the sea, by a strange inversion, they are remembered for the white caps that crest their billows or the phosphorescent gleam upon their surface, rather than for the Neptunic energy which is the core and center of their being. Himself a spiritual son of the first American itinerant, Robert Williams, the great company of his spiritual descendants will make the humble Irish preacher, over whom Wesley shook his questioning head, a familiar name to distant generations. A convert of the man who sold the first Methodist books in America, the first "History of American Methodism," flowed from his honest pen. A Virginian by birth, the apostle of New England Methodism, he died at Hillsborough, Maryland, in 1816, a triumphant death, and was buried here at Baltimore. No children followed him to the grave; for he, like Asbury, refused to bind a woman to his life of toil; but, at the marriage supper of the Lamb, the childless hero shall rejoice in the thronging sons and daughters that hail him father in the Lord.

In the West and South the difficulties were even greater than in the East. Men on the frontiers were strong and sometimes wild; their spiritual conquerors had no easy task. But men like Ware, McKendree, like Shinn and Roberts and Cook; men like Tucker, who praying and fighting with Indians, fell dead amidst the boat-load of his kindred, whom he had saved by his courage; men like Ogden, Beauchamp, and Bigelow, were equal to this amazing work. The South was manned by soldiers like George and Bruce, Hitt, Lee, Smith, Reed, Sargent, and the extraordinary George Dougharty. Let me speak a moment of Beauchamp and of Dougharty.

Beauchamp, the son of a Methodist preacher of Huguenot extraction, was born in Kent County, Delaware, in 1772. A school teacher at eighteen,

a Methodist preacher at nineteen, he was a scholar all his life. After preaching with great success in the East, he located, because of failing health, in 1801. In 1815 we find him at Chillicothe, where he edited the *Western Christian Monitor*, and where he produced a marked impression upon all the region round about. In 1817 he started to found a colony in Illinois. With his family and his assistants he moved in a boat down the Scioto and Ohio, and up the Wabash River. The flowing water echoed to the sound of prayer and song as the little colony moved on. Arrived at Mt. Carmel, Beauchamp became preacher, doctor, surveyor, teacher, and lawmaker for the little towu. Broken in health, he retired to his farm to come forth once more into the itinerant ranks, in which he died in 1824. Eloquent as Francis Hodgson was eloquent, with logic all aflame, with thought at white heat, he thrilled the souls of those who heard him into sympathy with the movements of his own luminous mind, of his own uplifted and expanded soul. Like Lee, he was almost a bishop; like Lee, he needed no official dignity to manifest his greatness.

George Dougharty was born in South Carolina, also in 1772, and began to preach in his twenty-sixth year. Nine years after, broken all to pieces by study, by toil and by disease, he carried through the annual conference at Sparta, Ga., a resolution that "if any preacher should desert his station through fear, in time of sickness or danger, the conference should never employ that man again." No mob could frighten him, no disease get through his body to his soul, no difficulties daunt his ardent spirit. He hungered for knowledge and thirsted for men's souls. Original, lucid, swift of mind and swift of speech, he would have been overmastering in his eloquence from the sheer intensity of his nature; the inspiration of God made him irresistible. Like Bigelow, nay, like his Master, without form or comeliness, for small-pox had disfigured a beautiful face, his tall, ungainly form was the home of spiritual energies and beauties of the rarest kind. Terrible as lightning, the rowdies who came thundering into camp with the tramp of buffaloes, fled like frightened swine before the outbreak of his appalling speech. Gentle as moonlight, the only fear of his dying hour was, that he was too much trouble to his friends. In a brief life of less than two-score years, he wrought himself, like some amazing natural energy, into the minds and characters of thousands.

But what folly tempts me beyond mere names? The Methodist pioneers and their work! One hand alone of all that ever wrote is equal to the theme—the hand that wrote the epistle to the Hebrews. And even that would break down at last in divine despair with its—"Time would fail me to tell" of Owen and of Webster; of Ruff, the spiritual father of Garrettson; of Littlejohn, who equaled Dickins in learning; of Easter, who counted McKendree and George among his trophies; of the "three bishops"—Shaw and Lakin and Jacob—who first penetrated the wilderness of Western Pennsylvania; of Wilson Lee, who hazarded his life upon the frontiers of Ohio and Kentucky; of Sargent and McHenry, of Isaac Smith, of Penn Chandler, of Solomon Sharp, of Sale, of Strange, who gave back his house so that he might keep on singing—

"No foot of ground do I possess,
No cottage in this wilderness;"⁷⁰

* Chancellor Sims tells me that upon his death-bed the title-deeds of another farm were brought to Strange, which he accepted, saying he was glad that his family was provided for. I wish I knew the giver's name, that I might record it here.

of Billy Hibbard and Peter Vannest, of Samuel Parker, of David Young, and scores of others "of whom the world was not worthy."

The historic changes of the American continent have been so rapid and so startling that an accurate picture of the West and South-west of a hundred years ago seems like a disordered dream. Bedford, Pennsylvania, and Cumberland, Maryland, were at that time outposts of civilized life. Not till 1794 did the Indians abandon Ohio, pursued by the mad threat of Mad Anthony Wayne, that he would rise from his grave to destroy them if they ever dared to return. The only roads in Ohio, when this century began, were paths made by cutting out the underbrush, and blazing or marking the trees. Sometimes not even the underbrush was cut away, and the traveler was obliged to follow the marks. In the Spring he was often knee-deep in mud; in the Winter, if without a compass, hopelessly adrift in the snow. At night, in all seasons, he was exposed to the jaws of ravenous beasts.

But rough as was the country, the settlers were sometimes worse. For months and years the little class of Jonas Johnson, at Marietta, O., could never meet without being assaulted by a lawless mob, who stoned the house, broke the windows, fired squibs, and covered the chimney in order to annoy the worshipers with smoke. In new communities men are apt to be a law unto themselves, and righteousness must be clothed with courage, with power, and with light, to bring such social chaos into order. Abbott had been assaulted with bayonets even in New Jersey. But every Western preacher might have to face a mob, and camp-meetings must be policed by brethren who could fight as well as pray. The subtler danger was the greater one, the danger of losing their great love for souls in the midst of difficulties which wore away the nerves and stirred the baser passions. But God wrought in the Western wilds in his own mysterious way. The rough scuffle was often the beginning of a better life, the arms that clutched each other in desperate struggle, often twined afterwards in Christian love; from the mouths which had uttered curses came the hallelujahs that made the sky resound as when the sons of God shouted for joy to the choir of the morning stars.

Far be it from me to suggest that there were no shadows to this picture—backslidings and apostates, cowardice and jealousies, zeal without knowledge, precious lives unduly wasted, dissensions, schisms, open quarrel and disruption. Even McKendree swerved for a moment in the O'Kelly trouble. Lee was perhaps defeated by a rumor which Asbury felt compelled openly to disavow. Bishop George speaks sadly, in his memoir, of the division he encountered among the people, and of the growing disposition among the preachers to deal sharply with each other. The very ablest itinerants were often forced to locate; nearly all who married must do so or leave their wives alone for the greater part of the year, in many cases returning to them poorer than at their going. So that the depleted ranks were of necessity filled up with the crude and inexperienced, who often marred instead of making; for nothing is truer than Asbury's saying: "The preacher who does no good is sure to do much harm."

Of culture, that is of classical culture, the pioneers were almost destitute. Dickins was an Eton scholar, Coke an Oxford graduate; some few of them had as good an education as the schools of the Middle States would afford, but many of them were destitute in early years of the very elements

of knowledge. But happy is that school of theology where the students hunger and thirst for knowledge as did many of the fathers. Asbury's first savings were spent for books; many of his helpers struggled to read the Bible in Greek and Hebrew. Valentine Cook mastered German so as to preach it intelligibly. Henry Boehm, in spite of the surroundings of his boyhood, which only those familiar with "Pennsylvania Dutch" can fully appreciate, wrote German of the finest quality. "I remember reading to George Dougharty," wrote Lovick Pierce, "in our English Bible, while he read in his Hebrew Bible, until I observed that the powerful workings of his mind had completely exhausted him." "It is matter of astonishment to many who have become intimate with Methodist preachers," wrote Judge McLean, "that men who traveled frontier circuits where books were scarce, and the preaching places remote from each other, could have made such progress as they actually have done in useful knowledge." But in two kinds of knowledge they were unsurpassed—in knowledge of the human heart and the English Bible. The former they learned to know in all the naked simplicity of unconventional life, the latter they studied upon horseback, or upon their knees under God's open sky, or lying face-forward upon their elbows before the blazing pine-knots that served at once to heat and light the frontier cabin.

Unhampered by a culture which taught them to read all manner of traditions *into* the Scriptures, they came to the Word of God with the healthy minds of eager children, baptized with holy zeal, and illuminated with divine intelligence. Their souls expanded as they inspired the Word of God; their utterance grew clear and strong from drinking of the river which has cut deep and wide the channels of our English speech. Their theology was a marvelous blending of Revelation, of Wesleyan tradition, and of intuitive philosophy. The great realities of sin and righteousness, and a judgment to come, were as manifest to them as darkness and daylight and storm. Each with a definite experience of his own, an experience fresh every evening and new every morning, what other men had explained away as a metaphor they knew as literal fact. "The Spirit itself beareth witness with our spirit that we are the children of God," was more to them than glorious hyperbole. "The blood of Jesus Christ cleanseth from all sin," the most ungrammatical among them refused to construe into the future tense. The great love with which they felt themselves beloved made them too strong for the narrow logic and contracted exegesis which denied the possibilities of mercy to any human creature. Free grace and full salvation! If God were good and great, if the face of Jesus Christ were any thing more than the world's best dream, then free grace and full salvation must be true.

They were no respecters of persons, and therefore made a profound impression upon men and women of every condition of life. Benjamin Rush thought Gill the greatest of divines, and William Penn Chandler was his bosom friend. Perry Hall, the home of Henry Gough, has echoed to the prayers of many a pioneer preacher. Mrs. Russell, the sister of Patrick Henry, told John Tunnell that until he came she knew not what religion meant. McKendree and Gatch were the cherished friends of John McLean. Yet the fathers never betrayed the rich by obsequious cowardice, or insulted the poor with supercilious neglect, or the worse conceits of patronizing condescension. The convicted murderer upon the scaffold,

the prisoner in his wretched jail, the beggar on the highway, the desperadoes of town or forest, the children playing by the roadside, the slaves in the rice-swamp, the Indian in his wigwam, all were human souls, all were lost children of the living God, whom Christ and they were out together hunting at the peril of their lives. "Who will go to the desert land, the almost impassable swamps, to the bilious diseases of the Great Pee Dee, the region of poverty and broken constitutions?" asked Francis Asbury. No wonder that men's hearts are standing still, when the quivering voice of Enoch George breaks the silence, "Here am I; send me." This courage, this humility, this faith, this intensity, this power, this all-embracing love, how is it to be explained?

A shepherd stands watching his flock on the edge of a desert overshadowed by the rugged sides of a barren mountain, when lo! a flame of fire bursts from a neighboring bush. He looks to see the crackling twigs fall to ashes, to see the bush vanish like a vision from his eyes. But it burns and is not consumed. And he says, I will turn aside and see the great sight, why the bush is not burnt. And when he turned aside to see, God called to him out of the midst of the burning bush.

Shall I go on? Must I explain? O God of Abraham, and of Isaac, and of Jacob, speak to us from out the flaming branches of our fathers' lives!

IS METHODISM LOSING ITS POWER OVER THE MASSES?

BISHOP S. T. JONES, D. D.

THE proposition, to the brief discussion of which I have been assigned, is the following: "Is Methodism losing its Power over the Masses?"

Nothing in connection with the interests which cluster around this august assemblage is more gratifying to me—as I doubt not it is to you—than the pleasure it gives me to be able to assume, however inadequately I may be capable of presenting it, the negative of this proposition.

Methodism, as such, in its original design, purpose, and genius, was specially intended to meet the wants and needs, to subserve the best interests, of the hitherto neglected masses. The Established Church, in its wealth and independence, its self-aggrandizement and vanity, its strange forgetfulness, or criminal disregard of its legitimate calling, had lost sight of its mission to administer to the wants of the poor and needy, and had become so far removed from them in genuine sympathy and interest as to have imitated the reprehensible conduct of the priest and Levite of old, and passed them by on the other side.

But the God of all grace, whose watchful eye and loving heart, whose infinite mind and bountiful hand are in constant, sympathetic, and efficient exercise for the good of all, but especially for the help of the needy of earth, with a prescience possessed by him alone, selected the Wesleys and their distinguished confederates, and specially endowed them for their work of separating and removing the wheat from the chaff, the real from the ideal, the true from the false, and so simplifying the way of life and salvation as to bring it within the easy comprehension and grasp of the

most humble and least informed peasantry, aiding them in the formulation of that unique system which its enemies were pleased to greet derisively as the "New Method." But, in view of the successful revival of the apostolic fire, zeal, interest, and power which signalized its early progress, and because of the firm hold with which the masses, besotted and blackened by sin, embraced it and were inspired with a new life which lifted them from the sloughs of vice, misery, and degradation, that term, opprobrious as it was meant to be, was accepted by its friends as the name by which this new power should be designated; nor have they ever had occasion to regret the choice.

The singularly rapid progress and brilliant achievements of the system signally owned and blessed of heaven in the reformation of the millions which no other system seems adapted to reach, have long since obliterated from the term all that was opprobrious, even in the judgment of its enemies, and left it the recognized advanced guard of Protestantism, her banners emblazoned with a halo of glory, the brightness and luster of millions of stars plucked by her prowess from the grasp of Satan, and reflecting the light of the sun of righteousness; thus lifting Methodism, in the reformation and Christianization of the masses, and their consequent attachment, love, and admiration of its simplicity and power, to an altitude to which other denominations have long and earnestly aspired, but which none of them has ever attained.

Viewed from whatever standpoint, or under whatever aspect, Methodism seems specially and peculiarly adapted to hold its sway over the masses.

Stripped of all superfluous appendages, divested of all doctrinal intricacies, repudiating all class distinctions, simple in its forms and practical in its methods, immediate and vitalizing in its operations, and satisfying in its results, it comes to the poor, the care-worn, and hard-pressed masses as comes the soft, gleaming light from the not far-distant friendly cottage to the weary, foot-sore, and despondent traveler who has missed his way in unfamiliar regions, and over whom unpropitious night has spread her sable mantle, or as comes the well-manned life-boat to some shipwrecked, famishing, and woful mariner with life, hope, and cheer!

First, in its *social machinery* Methodism exercises a most attractive, cementing, and conservative force upon the masses. This social arrangement, utilized and carried out in its original simplicity, creates, fosters, and perpetuates a feeling of brotherhood, a community of tender interests, a bond of sympathy, and a cord of affection which blots out all feelings of estrangement, ignores all lines of invidious distinction, and cultivates a spirit of equality and loving regard which must ever touch a responsive and harmonious chord in the hearts of the masses of God's poor.

Segregated by distinct and unmistakable lines from the more fortunate and favored of earth; far removed from that degree of competency which underlies a feeling of independence; hard-pressed, ordinarily, in life's busy struggle for life's necessities, the masses share a common lot, kindred needs creating and fostering kindred sympathies and interests, mingling kindred sorrows and tears, supplemented by kindred feelings of dependence and helpfulness.

The simple, inviting, and consoling doctrines of the Bible, as taught and explained by Methodism, its homogeneous forms and ceremonies, sym-

pathetically and sweetly blending all interests, constitute the fitting source of spiritual comfort which happily, lovingly, and harmoniously meet and supply all these conditions.

Secondly, a more pronounced section of this *social department* is the weekly class-meeting, where all meet on a common level to relate common cares, burdens, anxieties, doubts, sorrows, fears, trials—a most potent and influential means for unifying hearts, centralizing interests, and so leveling conditions as to induce each to feel the care of all. Then the individual and collective recognition of Christ as the one and only object of trust, the one and only source of unfailing helpfulness, which characterizes all the experiences of the class-room, exhibiting that great consoling truth, that we are all equals before the Lord, is another phase of this social element in our common Methodism of no ordinary endearment to the masses.

Nothing seems clearer, therefore, than that the class-meeting, the love-feast (which is but another phase of it), and the prayer-meeting—the two former being peculiarly Methodistic—must constantly retain their attractiveness and maintain their power and controlling influence over the masses so long as these social and animating gatherings continue to be purely Methodist.

If Methodism would, therefore, continue to exert that controlling power and influence over the masses for which it is so pre-eminently adapted, and in which it has so admirably succeeded in the past, it needs only to guard carefully its simple forms against all innovating experiments, and its success is assured.

Thirdly, in its *ecclesiastic or ministerial arrangement and accommodation*, Methodism is happily adapted to the work of influencing the masses. Versatility—variety—is a most pleasing and inviting element to all, and especially so to them; while monotony—sameness—is ordinarily unsavory and tiresome. To minds trained from childhood—thoroughly and systematically educated—the deeply thoughtful and speculative theorist may be acceptable, and even preferable as pastor, for many consecutive years. But, since the vast majority of mankind are not favored with systematized mental training, and, therefore, find themselves incapable of sustaining robust spiritual life and health upon the unsubstantial food which mere speculation affords, other methods must be sought and applied, of a more substantial nature, if these are to be benefited. The love of variety, combined with simplicity, seems to be characteristic of the masses. And Wesley, who was ever quick to see and prompt to utilize such elements as were conducive of the most beneficial results, was not long in making this discovery, nor in utilizing its benefits, but wisely adopted for Methodism an itinerant plan of ministerial service, which must ever remain, as it has been and is to-day, most acceptable to the masses, since the periodical changes in the pastorate happily meet, not only their love of variety, but also enables all to share in common the diversity of style, ability, power, peculiarities, and usefulness of its ministry, thus ignoring all semblance of favoritism or class distinction as to ministerial service; since, although it is scarcely possible that any congregation will ever be favored with the pastoral labors of the entire Methodist ministry, the fact that there is no invidious bar certainly excluding any from that privilege is a most satisfactory and consoling one, and can not fail to exert a salutary and binding influence over those to whom all exclusiveness is specially detestable. The possibil-

ity, therefore, of enjoying the ministrations of the highest and most brilliant, as well as the more ordinary, pastor constitutes a most adhesive factor in Methodism, and notably so among the masses.

No element or peculiarity embraced in its polity is more clearly demonstrative of the thoughtfulness, the wisdom, and discrimination of its founder in the choice of means to ends, or illustrates more forcibly his far-seeing sagacity in arranging for the spontaneous gathering of the masses to its standard, than Methodistic itinerancy. The vexed problem of its unprecedented success, its gigantic proportions, its unique history, and astounding record, after a century of humble effort, finds its solution very largely in this fact. Nor do we see any intelligent, well-defined indications of any general desire for a change in this strong arm of our success. True, there are occasionally slight manifestations of restlessness on this line among a class which, with too much regard for its own special accommodation, and too little for the common weal, would prefer, in particular instances, to extend the pastorate beyond the limit of general success, as demonstrated by the experience of a hundred years; but its undiminished, if not increasing, popularity still holds sway with the masses.

Fourthly, in its *hymnological department*—its lyrical genius—Methodism is pre-eminently adapted to the accommodation and attraction of the masses.

The singularly rich and captivating poetical powers of the Wesleys, whose matchlessly thrilling lyrics constitute the burden of the stirring old Methodist songs, interspersed with those beautiful productions of Montgomery, Watts, Doddridge, Steel, and others, who seem to have been specially and divinely inspired to indite those lofty, grand, yet simple and touching, melodies, abounding in doctrinal truthfulness and poetic beauty and brilliancy, adopted by Methodism, must ever hold a conspicuous place in the world of song. For depth of thought, breadth of comprehensiveness, and special adaptation to the alleviation of the cares, sorrows, and depressing experiences of the masses; for the complete fullness with which almost every subject is embraced which is susceptible of poetic improvement, drawn out in most fitting words and impressive sentiment, rendered magnetic by the musical art and combination of a century, the songs of our Zion stand unrivaled in the history of moving, melting, and captivating spiritual song.

Appropriate in their selection, graceful in their simplicity, deeply profound in their thoughtfulness, lofty and grand in their style, all-subduing in their pathos, and matchless in their beauty, the songs of Methodism are clearly destined to be in the century upon which it has just entered what they have been in the past and what they are to-day—the grand rallying songs of the pious masses, and the chief source of spiritual and elevating song to all.

Dry formality may be satisfied with the operative renderings of the organ, flute, and clarionet, but full-grown, stalwart Methodism will continue to require, as heretofore, the thrillingly elevating and inspiring songs of the Wesleys.

These happy combinations of doctrinal, social, ministerial, and lyrical power and beauty, so popular and attractive, have served to influence and inspire the thousands who have been gathered into that denominational fold, and are likely to remain the attractive and conservative elements of Methodistic power and influence for all coming time.

But, if we would fully estimate the power and influence of Methodism over the masses, we must not confine our investigation within the purely Methodistic communion, since much of the power and influence exerted and maintained over them by other denominations is very largely the result of the incorporation by these denominations of appliances, in whole or in part, not originally their own, but borrowed from Methodism.

The astounding success of these original creations of the Wesleys, however objectionable at one time, have, by their grand achievements, assumed a most respectful and dignified character, even in the estimation of those by whom they were once so fiercely antagonized; so that it has not for a long while been thought at all degrading, or even condescending, by any denomination in Christendom, as interest and progress have suggested, to incorporate, either with or without disguise, so much of Methodism as seemed necessary or desirable to secure these ends.

The startling success of Mr. Moody, both in Europe and America, as well as the marked progress which has attended the efforts of that increasing class of workers for God, styled evangelists, is largely, if not mainly, attributable to the fact that these men of God, having noted the power and influence over the masses of that plain, simple, and direct method of presenting Christ, so peculiarly Methodistic, have broken away from old denominational lines and theological imprisonments to find ample scope for their zeal, and compensating reward for the ostracism of their communions in similar successes, by the same practical methods by which Wesley and his pious helpers aroused the dormant sensibilities of the colliers of Moorfields, and the neglected and perishing masses elsewhere, a century gone by.

Thus it will be seen that the machinery, originated and put in operation by Methodism, has been appropriated, piece by piece, and utilized outside of Methodism as an organization, until fragmentary parts of it are to be found in almost every direction, recognizable by the efficient work which is being accomplished by their agency for God and the race.

These fragmentary appliances, however reluctantly to those who may have appropriated them, offer their contributions of merit and demand a place in the imperishable monument, which Methodism is rearing here to-day, to the remarkable forecast, the sanctified wisdom, and genius, the magnificent success of the immortal founder of Methodism, as the originator of the most efficient, the most formidable, the most complete and durable plan by which to interest, arouse, and gather the masses to Jesus known to the Church and the world since the days of the apostles. Any estimate, therefore, which does not include these outside or secondary appliances of Methodism, in their power and influence over the masses, must necessarily fall short of a full estimate of its power and influence over them.

But, to come to figures. That noble little band of God-fearing persons—three white and two colored—five in all, which formed the nucleus of American Methodism in the old rigging loft on Manhattan Island, poor, unimportant, and but little known, has, by its simple, God-inspired methods, gathered around it millions of followers, who bore testimony to the truth, and have been borne aloft to their final reward, and to-day it is represented here in America alone by nearly or quite four millions of members, with a following of twenty millions, who are proud of the name of Methodist.

The old rigging loft, which was ample, both in size and style, as the humble sanctuary for all that Methodism could rally to its standard in that day, has been succeeded by thousands of stately edifices, rivaling in exhibitions of architectural skill and beauty the most magnificent edifices of the land.

These temples are thronged by anxious thousands of all conditions, all shades and complexions, all nationalities, all stations in life, and as proof of its power and influence over the masses it finds itself compelled to erect at least three additional church edifices every day of the three hundred and sixty-five days of each and every year, in order to make room for the accommodation of the tens of thousands that are flocking to its standard, while at least two millions and a quarter of children, gathered into her infant fold through the instrumentality of that other powerfully efficient creation of Methodism, the Sunday-school, constitute the rear-guard or reserve force of this mighty host of the Lord. One may be pardoned for the manifestation of a little impatience when, in the face of these facts, gathered from carefully prepared statistics, the eye or ear catches, as it occasionally does, the bold and unblushing averment that Methodism is inefficient as a Christian organization for the work of reforming, elevating, and christianizing the masses. Demonstrative argument, historical facts seem, in these instances, to have lost their legitimate province, and bold, unsubstantiated assertion rules the hour.

Younger by half a century than the youngest of the other prominent religious organizations in America, carefully collected statistics demonstrate the fact that Methodism has largely outstripped them all in membership, in church edifices and sittings, in the valuation of church property, in institutions of learning, in all the elements of thrift, permanency, and progress, and in nothing more than its time-honored, characteristic and God-blessed devotion to the work of hunting out the poor, obscure, neglected masses, and its singularly astonishing and inimitable success in reforming and christianizing the unwashed and "uncombed millions" wherever found.

In this, which seems to be its special, heaven-assigned, and God-blessed mission, Methodism concedes nothing to any denomination on earth, but modestly invites comparison; satisfied that the result will triumphantly establish its every claim to the position of advance column of the militant host and the grand central rendezvous of recruits to the army of the Lord.

Vigorous, stalwart, and with no signs of decay, encouraged by the past, cheered by the present and hopeful of the future, it seems but needless waste of time to continue the discussion of the proposition which heads this paper, since, at every stage of the discussion evidences accumulate, demonstrative of the fact that, so far from losing, Methodism is evidently increasing in power and influence over the masses.

Indeed, it would seem difficult to imagine the possibility of a different result while human society, or even human nature, continues to be what it is to-day.

Pressed by the ceaseless and inexorable demands which a life of unremitting toil imposes, the masses find but little time or opportunity, and possess quite as little desire, to become familiar with deep and abstruse questions of theology.

Hence the simple and almost self-demonstrable doctrines of Methodism—

foremost of which are that man is a sinner, and therefore needs a Savior; that Christ died for all, and, therefore, all may come to him for "salvation, happiness, and heaven"—meet that class of wants in the condition and experience of the masses which nothing else can supply, and, therefore, can not fail to receive their hearty and almost unquestioning assent, their firm adhesion.

The feeling of isolation and abandonment, so peculiar to the condition of the poor, dependent masses, and which lends a tinge of sadness and gloom to their whole life, must, in the nature of things, always find fitting comfort and solacing balm in those simple doctrines, supplemented by the spiritual reassurance afforded in the stirring poetic productions of the Wesleys, and the animating songs of the Methodist Church.

In view, therefore, of its peculiar fitness and adaptation to the wants and interests of mankind generally, and its special function to supply the spiritual longings of the masses, so far as human wisdom, foresight, and management are capable, Methodism is not likely to lose its power and influence over the masses; and I hazard but little when I venture to predict, as I now do, that whatever new and untried religious methods the next century may reveal, if Methodism is maintained by the coming generations in its simplicity and purity, its second centennial will find it what it is to-day—the matchless instrumentality for gathering the masses to Christ.

THE AIM AND CHARACTER OF METHODIST PREACHING.

A. S. HUNT, D. D.

THE far-reaching and benignant results of the Wesleyan revival are largely due to its preaching. The aim and character of this preaching we are here to consider.

The aim of Methodist preaching is to save individual souls from the guilt and power of sin. From the days of Wesley until now our preaching has found its key-note in these sacred words: "God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory; whom we preach warning every man, and teaching every man, in all wisdom, that we present every man perfect in Christ Jesus."

The character of Methodist preaching is in consonance with its aim, and, in theory at least, both the aim and the character are what they were in the times of our fathers. The two pithy paragraphs concerning "the matter and manner of preaching" which appear in the Methodist Discipline of most recent date are essentially the same which Wesley published in the "Large Minutes" at the beginning.

The initial movements of Methodism were not sustained by ecclesiastical authority. Many of the preachers, indeed, were laymen, while all were despised and persecuted by the Churches of the lands in which they labored.

Again, while there have been not a few learned and scholarly men in

the ranks of the Methodist ministry, many, especially during the earlier years of our history, were without the culture of the schools.

Once more, the doctrines of the Methodist pulpit are not essentially new. Wesley and his "helpers" and successors on both sides of the sea have constantly affirmed that they were the heralds of truth which was believed by Puritans and Reformers, by early martyrs and Christian fathers, and, before all, by the great apostle to the Gentiles.

And yet, without ecclesiastical sanction, with little learning, and with no essential novelty in their doctrines, the preachers of Methodism have achieved a work which is one of the growing marvels of the Christian ages. If we ask how this has come to pass, we shall at once be confronted by these three facts, namely: That, though they were without ecclesiastical sympathy and support, these preachers stood firmly upon the doctrine of a divine call to preach, and thus had the sanction of a power higher than that of the Church; that their want of many books did not prevent them from becoming spiritually wise, through their prayerful study of the one Book; and that their declaration concerning the catholicity of their doctrines was always accompanied by the most emphatic assertion that they held the old dogmas in a new way. To each of these three points we may well give further attention.

Others before their time had professed to be "inwardly moved by the Holy Ghost to preach the Gospel," but none had ever found in the phrase a greater wealth of meaning than it revealed to these followers of Wesley. They were perfectly persuaded that the Almighty had laid his hand upon them, and "thrust them out;" that they were God's ambassadors, commissioned to bear a message to men. A modest estimate of their own gifts made them shrink from the responsibilities of their high calling, but the day of judgment was coming, and they dare not keep silence.

Concerning the spiritual knowledge of even the most unlettered preachers of early Methodism, we have the testimony of Wesley that "in the one thing which they professed to know they were not ignorant men." He believed there was not one of them who could not pass a better examination in substantial practical divinity than most candidates for holy orders, even in the university. These preachers most cordially accepted the Bible as a divine revelation, and they therefore made it their constant study. God's thoughts, clothed in the language of men, were intrusted to their stewardship. They heard the solemn charge which comes sounding down the centuries from the times of Jonah, the prophet, "Preach the preaching that I bid thee;" and the prompt response which they gave was in the spirit of the apostle's words, "As we have been approved of God to be intrusted with the Gospel, so we speak; not as pleasing men, but God, which proveth our hearts."

And now a further word concerning the manner in which, after "his heart was strangely warmed," Wesley and all his loyal successors have cherished the doctrines which they proclaimed. They have ever declared that these ancient dogmas of the Church catholic were no longer lifeless words, but had become to them, in a glad personal experience, the power, the wisdom, and the love of God. Their faith was not of the head alone, but also of the heart, and "with the heart man believeth unto righteousness." Adopting the doubly sacred words which the apostle quoted from the Psalmist, "I believe, and therefore speak," each fervid itinerant be-

came a living witness. The time-honored confession, "I believe in the forgiveness of sins," was transformed into the jubilant cry, "I believe in the forgiveness of *my* sins." Thus the dead letter of the creed became radiant with the light of heaven, and the city, the hamlet, and the wilderness were made to echo with the strains of the matchless singer of the great revival—

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

We have now named what we regard as the chief sources of power in Methodist preaching. They are a divine call to preach, constant devotional study of the Bible, and, with emphasis, a personal experience which transforms the letter of the Christian doctrine into life. From one or more of these three sources every striking characteristic of Methodist preaching is a legitimate outcome.

Take, for instance, *naturalness of address*. The unconventional bearing of even the first generation of Methodist preachers was due in no small measure to their solemn sense of the obligations of a divine call to the ministry. They reasoned that each man must be true to himself or fail to meet the claims of God, who knew the individual gifts of his ambassadors before he commissioned them. Methodism believes most heartily in "diversities of ministrations and the same Lord," and hence, while urging her preachers to a holy emulation, she charges them to maintain their individuality by imitating no one but Christ.

The typical Methodist preacher is distinguished, also, for *great directness* in his mode of address. This characteristic is the natural outgrowth of the twofold assurance that he is personally saved, and that he is called of God to lead others to the Savior. Circumlocution would belie both his convictions and his feelings. If he had only negations and hypotheses to proclaim, he could announce them in well-balanced phrases to humanity in general; but since he is clothed with authority from God to say something definite and positive to individual souls, he must deliver his message with the utmost directness.

Turning, now, to characteristics which pertain to the subject-matter of preaching, we find that these also hold vital relationship with the three sources of power which have been named. Consider the recognized fact that *Methodist preachers have discoursed with peculiar constancy and ardor upon the subject of sin and salvation*. This they have done because they had learned the meaning of sin and salvation in the school of the heart. The most erudite homily upon the nature of sin could not teach them its awful sinfulness, as they had learned it from a believing look at the cross and from the horrors of that epoch in their personal history when the Holy Ghost uncovered the corruption of their own hearts. Henceforth the platitudes which mean, if they mean any thing, that sin is well-nigh sinless, provoked their most vigorous denunciations. They had come to know that sin is a loathsome disease, for which, in all the universe, there is but one remedy. Of this remedy they could speak as wisely as they spoke of the disease. Their faces were aglow with the health of spiritual joy which bore witness to the genuineness of their own recovery, and made them irresistible as they pointed sin-sick souls to Christ, the Healer.

Again, *Methodist preaching addresses itself with peculiar earnestness to the heart and the conscience*. This characteristic is the fruit of the knowledge of

human nature, to be learned only from a devout study of God's Word, and from a personal apprehension of the truth that "spiritual things are spiritually discerned." Thus has the preacher learned that the heart and the moral sense may remain unmoved long after the judgment has been convinced. While, therefore, he does not fail to argue, he does not pause at the conclusion of his argument, but promptly proceeds to besiege the heart and the conscience. He makes his appeals warm with his warmest love, declaring that he is "so affectionately desirous of his hearers that he is willing to impart unto them not the Gospel of God only, but also his own soul, because they were very dear unto him." Filled with this apostolic spirit of tenderness, like the gentle George Herbert, he "dips and seasons his words heart-deep." He does not stand apart and aloft, delivering his message in cold tones to men afar off and beneath him; but he comes down to the field of conflict where his brothers languish, determined, if it be possible,

"With cries, entreaties, tears, to save,
And snatch them from the gaping grave."

Thus he conquers the hearts of his hearers, and "deep answers unto deep."

But the moral nature may remain unyielding after both the intellect and the heart are vanquished. What power can compel the conscience? There is but one response, and the preacher has learned it from the oracles of God and from his personal and ministerial experience. He knows that his own efforts will prove vain unless the Holy Spirit aid him in answer to his prayers.

Thus we come to speak of *prayerfulness* as a marked characteristic of all Methodist preachers who have been true to Wesley's injunctions. The private journals and familiar letters of the early preachers are filled with proofs of their faith in the value of human intercession. This was their oft-repeated plea: "Pray for us, that the Word of the Lord may run and be glorified." They rested in the promises of God, persuaded that the best reason for accepting any thing to be true is the simple fact that God had spoken it. Prayer was to them a real asking and a real receiving. In Bethune's beautiful tribute to Summerfield he says that "he not only prayed before he preached and after he preached—for he went to the pulpit from his knees, and to his knees from the pulpit—but he seemed to be praying while he preached, invoking blessings for, while he pleaded with, sinners and saints." These are strong words; but the prayerfulness of many plain and obscure men has merited a similar tribute. Such supplicants look for immediate evidences of the saving mercy of God under their ministry, and are disposed to regard a "barren time" as punishment for some inconsistency or unfaithfulness in their own characters and lives.

This brings us to consider, as another characteristic of the typical Methodist preacher, his *profound conviction that his character and conduct must afford a living and luminous comment upon his message*. It is emphatically a Wesleyan doctrine that the preacher must be a holy man, since he is the ambassador of a holy God. The "Rules for a Preacher's Conduct," set forth in the Methodist Discipline, are probably the most solemn and comprehensive presentation of the charge, "Take heed to thyself," to be anywhere found in the uninspired writings of men. In this demand for a godly ministry, if in nothing else, there is ample justification for the

kindly saying of Vinet, that "Methodism is Christianity trying to be consistent."

The characteristics which have now been named do not, indeed, pertain to the pulpit efforts of all Methodist preachers, and they do belong to the preaching of many who are not Methodists. Not long ago it fell to my lot to hear a Methodist minister read a carefully prepared religious dissertation, which was evidently intended to move no one in particular, and as evidently succeeded; and it was recently my good fortune to listen to a discourse from a Presbyterian pastor, who, in earnest extemporaneous address, urged his hearers to accept Christ as a present Savior. In matter and manner it was Methodistic, and more than once, while thrilled by his appeals, I was reminded of Howard Crosby's words before the Brooklyn General Conference. "I rejoice to believe," he said, "that when God sent the Methodist Episcopal Church into America, that Church was *called* and elected—called and elected to conquer the country in order to put fervor and activity into the Presbyterian Church, and it has made its calling and election sure." We may have leanings toward Calvinism, which will incline us to assent to the half-playful statement of this learned divine; but we surely do not lean so much in that direction as to believe that the Methodist minister to whom allusion has been made was called and elected to preach what he did, and as he did. It was not Methodist preaching. Is it not both strange and sad that when many ministers of other denominations are adopting our characteristic ways of fervid extemporaneous discourse, we should take up the methods which they have deliberately abandoned?

Some aspects of our theme demand a glance, though they may not now be adequately treated. Here is *the itinerancy*, which is a great fact in Methodism, and holds positive relations to its preaching. It measurably determines the character and limits the range of our pulpit themes; but it should not be forgotten that this is largely a reactionary result, the antecedent fact being that the itinerancy was a legitimate outcome of the momentous importance of the few subjects the preacher felt moved to discuss. He was impelled to lift up his voice, here and there and everywhere, crying,

"O that the world might taste and see
The riches of his grace!"

Great as is the difference between a pioneer preacher moving from place to place, with all his worldly goods in his saddle-bags, and a snugly housed Methodist pastor of our own times, yet the sway of the itinerant system is over them both, and it surely will not be regarded by any as a detraction from its merits that the conscientious minister of to-day is moved, by the very brevity of his term of service, to discourse with more frequency and definiteness than he would otherwise do upon the great central truths of the Gospel.

But candor demands the confession that the system has made it easy for men of inadequate convictions of the grave responsibilities of their calling to culminate at that very period in their career when their development in personal character and ministerial influence ought to be most rapid and signal. The only efficient cure for this moral malady—and an efficient cure it is—is a new baptism of the Holy Spirit, which will impart a purpose to put circumstances under command.

Again, *the duties of the Methodist minister have been largely multiplied*, with

the advancing decades of the century about to close. Few callings require more, and more varied, services than are now demanded of the Methodist pastor. A man without a living conviction of his solemn responsibility, under the pressure of so many demands may fall into loose and inconstant methods of work, both within and out of the pulpit. But instead of being disheartened by the multiplicity of his pastoral and social duties, and by the call to master the measures of the great benevolent organizations of the Church, he may, if he will compel them all to contribute to his larger influence as a preacher. Nothing is more trite than the statement that a man's power in the pulpit is to a large degree dependent upon his fidelity as a pastor, but it has not been so frequently remarked that in this day of far-reaching evangelistic enterprises, the ordinary hearer, sometimes without knowing why, more readily yields to the personal appeals of a minister whose heart is large enough to embrace the world, than to the call of another who permits himself to be enthralled within the narrow limits of his immediate parish. The Christian Church is too far advanced in its history for a professed ambassador of God to gain supremacy as a preacher, if he keep not reverent watch of the movements of Jehovah among the nations. It is now simply impossible for us to do our work well, in even the most secluded hamlet, unless we say with Wesley, "The world is my parish."

We must speak now of *ministerial education*. Happily for Methodism, theological schools have been founded by all her leading branches. The kindly attitude of the Church towards these "Schools of the Prophets," as expressed in her recent legislative action, is very remarkable. Within the memory of many present, Olin and McClintock found it expedient to treat the subject of ministerial education in measured and semi-apologetic terms, while, for his advocacy of the same subject, Vail was formally called to account by his conference. No doubt, for years to come, there will be ample room among us for the services of ministers who can not compass the full curriculum of our theological seminaries, but we need also, in even augmenting numbers, as the years advance, preachers whose culture is as rich and broad as our classical and theological schools can afford. Methodism, however, will continue to demand that her preachers, whether learned or unlearned, shall not regard the ministry simply as a profession. Richness of intellectual endowments and acquirements, great fondness for theology as a science, rare gifts of ease and elegance in public address, and general longings for usefulness, will be duly appreciated, but never accepted as a substitute for a personal Christian experience, and a definite call from God to preach the Word. We must gain more learning and more culture, but never forget that there is a vast difference between a theological lecture and a Gospel sermon; between a mere human composition and a divine message. So much is demanded by a refined taste as well as by a quickened conscience. On this point we welcome the testimony of Ruskin as given in his "Stones of Venice." "There are two ways," he says, "of regarding a sermon, either as a human composition or a Divine message. If we look upon it entirely as the first, and require our clergymen to finish it with their utmost care and learning, for our better delight, whether of ear or of intellect, we shall necessarily be led to expect much formality and stateliness in its delivery, and to think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it, and if

the sermon be not fairly written in a black book to be smoothed upon the cushion, in a majestic manner before beginning. All this we shall duly come to expect. . . . But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us which it is a matter of life or death whether we hear or refuse; . . . if we look upon him as set in charge over many spirits in danger of ruin; . . . and that he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try, by this way and that, to stir the hard fastenings of those doors where the Master himself has stood and yet none opened— . . . thirty minutes to raise the dead in—let us but once understand and feel this and we shall look with changed eyes upon the frippery of gay furniture about the place from which the message of judgment must be delivered. . . . We shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger; we should wish that his words may be simple, even when they are sweetest, and the place from which he speaks like a marble rock in the desert about which the people have gathered in their thirst."

It is in the spirit of this artistic touch of criticism that while Methodism holds in high esteem all genuine learning, she regards as a counterfeit and an impertinence whatever keeps the preacher from being understood by the common people, or hinders him from becoming a humble, earnest, and efficient herald of the cross. "Intermeddle with all wisdom," says our lamented Simpson, "yet so as to keep Christ as the great central figure."

The proper attitude of the pulpit towards physical science calls for a word. Christianity is sometimes assailed by skeptical scientists. Their assaults should be boldly met, but rarely by those who are called to preach the Gospel. The Church has founded and should liberally endow schools and train Christian specialists to attend to this important work. Then the undevout astronomer, if he be not mad, will be met by the astronomer who sees God in the starry heavens. The atheistic anthropologist and ethnologist, and every other infidel investigator, will be met by Christian students who have given themselves specifically to corresponding researches. Let this be done, and let the preacher also give himself wholly to his specialty. In a materialistic age we will exalt the supernatural, in times when natural law would depose the Creator of the Universe we will glory in a living God, and, more than all, when positivism asserts that a personal God is both unknown and unknowable, we will testify, with unflinching tongue, that God hath verily been revealed unto us by Jesus Christ, his Son, and that the Spirit itself beareth witness with our spirits that he is a Father, and we are the children of his love.

We reach another question. *What is the true relation of doctrinal theology to preaching?* The mind of man is so constituted that it must classify the truths with which it deals. Systematic theology was once too highly regarded, but of late the tendency has been to undervalue it. Let us learn to avoid both errors. But, if we will ignore human systems of doctrine, let us not embrace the fearful fallacy that the Bible teaches duty, and not doctrine. It teaches both, and each in living fellowship with the other. Christianity is founded upon facts of Revelation. They are God's thoughts concerning matters beyond the reach of the human intellect. They may

not be demonstrated, but a reverent faith will welcome them. We have nothing to do in the pulpit with abstract or scholastic dogmas, with "dry morsels of catechism or creed," but as "ambassadors on behalf of Christ" we must proclaim his doctrines in glad remembrance of his own testimony concerning them. "The words that I speak unto you they are spirit and they are life." Thus shall we and all who hear us, turning from the tumults of human speculation, rejoice with perennial joy in every "thus saith the Lord."

The inquiry is sometimes propounded whether in these days of sensitiveness concerning the authority of creeds, when the air is full of clamorous demands for the rejection or reconstruction of the most venerable Christian symbols, we may not be excused from formulating our belief if we will *simply* "preach Christ?" There is a charm in the question. Its tone is so reverent and loyal to the Master that many have said: "This will we do, only this; we will preach Christ." No greater dangers threaten the power of our ministry at the opening of our second century than those which lurk under this sincere and devout purpose. The early Methodists, it is true, preached Christ. So far from wishing to ignore this fact, we would give it the strongest possible emphasis by repeating the words of England's illustrious premier concerning their work. Mr. Gladstone pays his tribute to the evangelical school which sprung from Wesley by saying, "That the preaching of the Gospel a hundred years ago had disappeared, not by denial, but by lapse from the majority of Anglican pulpits is, I fear, in large measure, an historic truth. To bring it back again was the aim and work of the evangelical reformers in the sphere of the teaching function. Whether they preached Christ in the best manner may be another question; but of this there is now, and can be, little question, that they preached Christ. They preached Christ largely and fervently where, as a rule, he was but little and but coldly preached before."

Mr. Gladstone thus testifies that our fathers preached Christ, though he was not quite sure that they preached him in the best manner. It will repay us to trace the line of thought suggested by this doubt, and learn what Mr. Wesley himself thought about the best manner of preaching Christ. You will recall the familiar words of the Methodist Discipline bearing upon this point: "The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches." This is clear and forcible, and, if duly observed, would save us from some unsatisfactory ways of preaching Christ, which have become quite too common. Permit me, however, to call your special attention to the history of the paragraph just quoted. It has a history. In the earliest editions of the Discipline the same paragraph appears, word for word, but its force is immeasurably augmented by the fact that it stands as the answer to this searching question: "Have not some of us been led off from practical preaching by (what is called) preaching Christ?" But this is not all. Pushing our researches back to the "Large Minutes," we find Wesley's original statement. Here it is: "Have not some of us been led off from practical preaching by what was so-called preaching Christ?" Answer—"Indeed, we have!" followed by the familiar words concerning the most effectual way of preaching Christ. With the electric light of its own his-

tory thrown upon this section of the Discipline, it glows and flashes with warnings from our leader which are most timely as we advance to the work of our second century. Wesley affirms that some of them had been led away from practical preaching by what was so-called preaching Christ. He does not, however, propose to rectify the error by ceasing to preach Christ, but rather by preaching him in all his offices; his law as well as his Gospel, to believers and to unbelievers. Let him be proclaimed as Prophet and as Priest, for such he is. But is he not also our King, who claimed obedience reaching to the smallest details of our daily history? And did he not say, "If ye love me, keep my commandments?" Let us, then, preach him as our King, and order our lives by the ethical code of his Sermon on the Mount. And shall we forget that he is also our Judge, who will yet sit upon the Great White Throne? It can not be doubted that multiplied instances of fraud and infidelity to trust on the part of nominal Christians, as well as unbelievers, call imperatively for such solemn, yet pathetic, preaching on the law of God as we used to hear from plain men who believed in the Day of Judgment; for such sermons on Retribution as that of the warm-hearted Simpson, from the text, "The books were opened;" and such views as the sweet-spirited Capers voiced in his thrilling cry of "Woe! Woe! Woe!" under which thousands trembled. When shall we have in Christians, young and old, more toughness of moral fiber, more that is upright and downright in character and life? When shall we have a generation of believers who feel that duty to man is duty to God, who, while confessing Christ as their Peace, will also confess him as their Truth, and their Righteousness? Never! until the heavy moral atmosphere of our degenerate times shall recover its tone under the breath of the Spirit of God, as the air of a muggy, lifeless August day grows clear and bracing under the north wind's healing touch. Let us see to it that we lay hold of our founder's full thought about preaching Christ, and then let us "keep his rule, and not mend it." By so doing, we shall accomplish two things of the highest moment. We shall preach practical ethics in the best way by preaching Christ in all his offices, and we shall preach wisely upon the subject of holiness by insisting—yea, "strongly and closely insisting upon outward as well as inward holiness in all its branches." Such preaching of holiness the Church needs to hear, and it is a work committed to us as a sacred trust by our fathers.

The plan of this essay has permitted only incidental allusions to the great lights of the Methodist pulpit. The world has seen no greater preachers than some of ours, and we rejoice with many thanksgivings in their efficient services and their high renown. We may not delay to pronounce their names, but we will do them honor by reminding ourselves of their oft-repeated declaration that what the Church most needs in her ministry is not commanding eloquence, nor any shining gifts, but the unwavering constancy of men who possess the two talents or but one.

If Pierce and Simpson, the illustrious leaders of our hosts, whose names of late have been so often upon our lips, had been spared to speak to us at this feast, they would have enforced this lesson anew which they were wont to inculcate in their most magnetic strains. In the last baccalaureate discourse of Stephen Olin he gave expression to similar sentiments. He stands before me now, with arms outstretched, his face pale with excitement, and his majestic frame trembling with the effort to unburden his

soul. The very memory of the hour when he uttered these words has been to me an abiding benediction, and I pass them on to you. He was born in the North, and born again in the South, and he loved us both with a wondrous love. Let us hear him:

"The theory suggested by every rational view of the Christian ministry is not over-solicitous about the production of great, or learned, or highly finished, or eloquent sermons; but it does imperatively demand that every preacher of the Gospel should put forth his utmost energies, both for preparation and performance; that he keep his soul all alive to the sacredness and the fearful responsibilities of his calling; that he shun as a fatal, damnable dereliction a negligent, perfunctory ministry which satisfies itself with decent, easy routine, and deems it no offense to bring into the divine presence a maimed sacrifice that costs neither study nor prayer, and conciliates the favor of neither God nor man. . . . God does unquestionably employ in his vineyard a great variety of talents and attainments, and he honors every man according to the fidelity and spirit of consecration with which he fulfills his mission; but there is no place for the idle, none for those who are only half awake, none for those who are not prepared to make 'full proof of their ministry,' who are not of a 'fervent spirit, ready to endure hardness, or bonds, or death, for Christ's sake.'"

May it please God to give to Methodism in all her branches a manly and a godly ministry. Our Churches need it, that they may be edified and comforted; our country needs it, that it may be spared the fate of ancient republics; the wide world needs it, that it may find Him who is "the desire of all nations."

METHODIST MEANS OF GRACE.

BISHOP L. H. HOLSEY, D. D.

By "Methodist means of grace" we mean those methods and instrumentalities which have been constantly employed by Mr. Wesley's followers to conserve the ends and promote the simplest and purest forms of practical and experimental Christianity. All of these are in accord with Scripture usages and the customs and practices of the early Christians. Some of them, though peculiar to Methodists, and growing out of unavoidable circumstances and conditions of society, are yet in harmony with the Scriptures, common sense, and ripe experience in the Christian life.

God is not too great to use means and methods to accomplish his great designs in the salvation of mankind. All along the line of the history of Providence and creation, amid the scenes of change, development, and evolution, we witness the work of Providence proceeding and operated by a wonderful and often mysterious chain of modes and means that are peculiarly fitted to extend his spiritual domains and advance the best interests of the human species in the ever-ascending scale of grace. The means themselves owe their adaptability and efficiency to God. He is "the infinite Spirit," the sole and efficient Cause of causes. To him belongs the choice and selection of those agencies under the operation of which intelligent beings may do his will, promote his glory in the accomplishment of their own salvation, and assist others in doing the same. With God, men

are co-workers—not workers alone, but co-workers. God gives them power, the wisdom, points out the way, and designates the means. These means are God's ordinary channels of action to save the world and establish a living Christianity and the power of a vital and transforming spiritual energy in the heart and life of every true believer. Growth in grace and perpetual advance in the divine life are as absolutely necessary for real Christian manhood as faith and repentance themselves. As a plant can not exist without air and moisture, so a Christian can not exist without growth in grace. To say that one is a Christian without positive growth in grace is out of harmony with Scripture, a contradiction in terms, and repugnant to experience and common sense. In short, there can be no Christian life without means. Means, as such, are no part of the Christian life; but they are as essential to it as air and moisture are essential to plant life. However, Methodists hold that the "means of grace" and the methods of public and private life may be changed to suit the different places, times, and manners in the ever-varying and diversified forms and phases of civil and social manhood. One of the most peculiar and distinguishing features of Methodism, along with Christianity, is its elasticity and universal adaptability to all conditions of man. No clime too frigid, no zone too torrid, no woodland too sparsely peopled, no tribe too ignorant, no nation too polished; to be blessed by the wonderful collection of her trophied experiences.

Methodism is at home in the cosmopolitan home of man. So Methodist "means of grace" are sometimes different in one country and time from those of another place and date. "The world moves;" and in the world of thought and action new forms of sin and temptation arise; new questions, often specious, profound, and perplexing, come up. With these the Church must grapple. New forces are demanded to contend with the adverse elements. New forms of Christian organization then become necessary to meet the exigencies that occur in society and in the Church. Christians are to "be as wise as serpents, and as harmless as doves." The cunning of the serpent must be coupled with the innocence of the dove. The Church should be the very embodiment of wisdom and innocence. Her administration and plans should accord with the former, and her internal and external life should agree with the latter. What was of great use and efficiency in one age and place may become defunct and powerless in another; and what was never before thought of may be brought forth in a crisis. The essentials of Christianity are always the same. Its eternal principles are incapable of addition, subtraction, supplement, or reconstruction. In its god-like and eternal features infinite Wisdom has done all that could be done to make it the best and fittest for intelligent creatures; yet its public and private services and its outward aspect are changed and recast. These views Methodists maintain on Scripture grounds.

The preaching of the Gospel may be considered as among the first and most important of the "means of grace." Nothing can take its place or be substituted for it. Nothing can take its place in the great scheme of human redemption. It is God's great method of arresting the attention, informing the understanding, and arousing the affections and awakening the consciences of men. Liturgical and formulated Church services, along with all other means, when compared with the preaching of the Gospel, must of necessity be of less importance and secondary. By the Gospel we

mean all those saving and sanctifying truths revealed in the Holy Scriptures, which the sober-minded and Christians in all ages have received as the true and sufficient and only standard of faith and practice. In the publication of the Gospel, its efficiency and success are dependent upon the presence and operation of the Holy Spirit, which is promised to all true ministers of the cross. Without him they can accomplish nothing; with him success is sure. As hearing is an essential part in this great work, so the Spirit's presence is indispensable. By him the millions are converted, renovated, and made strong. Whoever would "grow in grace" should attend upon the public administration of "the Word."

The manner of preaching the Gospel has but little to do with its success. But still we think the masses of the less cultured and common people, which make up the majority part of mankind, can be, and are, more readily reached and wrought upon by a free, open, and extemporaneous mode of delivery. This mode of preaching is, at least, better adapted to the "open air" and camp-meetings, which have been so useful in the past in the saving of sinners and sanctifying believers. Our camp-meetings, all along the line of the history of the American part of Methodism, have been, and are still, of great use and benefit, and, by all means, should be maintained and held as a noted and prominent factor in the spread of the Gospel. Let not Methodism surrender this eminent means and sacred function to the enemy, but let its dignity and glory be maintained.

Closely connected with this part of the subject, is the constant and systematic reading of the Scriptures, and the Christian literature which explains the Bible and opens the experiences of one Christian to another. Of course, much depends upon the intentions and the spirit with which we read. Faith in Christ, humility of heart, and a profound desire to know "what saith the Lord," must accompany us all the way through; then only is it a "means of grace." Infidels read the Bible with a sneer and haughty air, and with a predetermination to dispute and disbelieve it. With such a spirit of hate and prejudice, no book can be rightly read. Christians read for edification.

Prayer, public and private, Methodists have always regarded as among those "means of grace" that are very eminently fitted to promote the Christian life and personal religion. All of the experiences of Christians must begin, continue, and end with prayer. The modes of prayer are of small import, since it is the intent and purpose of the petitioner that make it effectual. The Lord's prayer is our model, and may be used on almost all occasions. But that part of prayer that seems best as "means of grace" is closet or private prayer. No Christian can afford to move on without it. It is his most formidable weapon with which to meet the alien foe of the flesh. With it he may succeed; without it defeat is sure. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds."

The sacraments, baptism and the Lord's-supper, are also among the "means of grace." The former is used but once in the history of each believer; but the latter is to be continued, "a perpetual memory until he come again." The Supper is the strongest emblematic representation of Christ's death and passion, and, as a means of grace, Christians should look beyond the mere bread and wine, to a nobler One—to the once slain but now risen, ascended, and exalted Christ. No higher importance—

and this is their only importance—can be attached to the bread and wine. If we do not look beyond the mere emblems, it is no “means of grace” to us whatever. The Lord’s-supper may be used superstitiously, as the Romanists use it, but never too frequently, when properly used.

Communion with other Christians is also “means of grace.” We need instruction, fellowship, and sympathy, and the spiritual man is thirsty, dark, and bewildered without it. For this purpose the Church has been instituted, and it is no Church without the communion of saints. In a strict sense, *it is a society of brotherly love*. Each one is to do what he can to advance every other one in the knowledge and love of God. They are to feed each other’s souls with every good word and work. They are to bear each other’s burdens, and so fulfill the law of Christ. All must work in and for the Church. He that would be strong must seek to make others strong; for says the Savior, “It is more blessed to give than to receive.” Giving to the various interests of Christ’s kingdom, the providing and caring for the sick, poor, and indigent, and, indeed, all the works of charity, are resources of growth and spiritual health. To make these true “means of grace” to ourselves, we must pursue them with an earnest desire to ameliorate the moral, spiritual, and physical conditions of the greatest number of the human family. Whatever is done for mere display can not be “means of grace.”

Fasting or abstinence is a “means of grace” that Methodists have always taught and practiced, as being well fitted to aid Christians in subduing the evil promptings of “the flesh and spirit.” However an infidel generation and an unbelieving world may scoff at the idea of subduing “the flesh and spirit” by fasting, yet Revelation and experience teach that it has been, and is still, of great service to the “man of God” in “working out his own salvation.” Fasting may be too frequent and too long for the health of the body, and Christians should use this “means of grace” with care and discretion. We should take care of our bodies as well as our souls; for we are, in a large degree, responsible to God for both, and both are needed for service in his kingdom.

What is most peculiar in Methodist usage as “means of grace” is the band-meetings, the love-feast, the camp-meetings, the experience-meetings, the watch-nights, and the class-meetings, all of which have done much to advance the interest of the kingdom of God in the hearts of men. Among these the most widely known, and perhaps the most influential as “means of grace,” is the class-meeting. This institution, like many other things in Methodism, grew up under peculiar conditions. It *grew*; it was not *made*. It began to be without any previous plan or purpose. As a “means of grace” the value of the class-meeting is beyond computation. No social meeting in Methodism has been of greater power for good, and more blessed of God in soul-saving than the class-meeting. In every way it promotes the spiritual health of those who with a devoted, earnest, and candid mind enter it. In the Methodist Church the class-meeting has been very popular as well as very useful. Whether the class-meeting is on a decline or not among Methodists does not come within the scope of our subject. But so deeply interwoven is the class-meeting interest with Methodism itself that if the one is on the decline the other is shaken and approaching decay. How can Methodism exist when one of its vital functions is gone? Yes, Methodism may exist without the good old class-meetings,

but she would then cease to be all of her ancient self. She would be as a person who has lost one lung. The equilibrium and symmetry of individuality might remain in apparent harmony with all that she once was, but consumption would continue to do its work. There are many in the Methodist Church to-day who are feeble in faith and hope, but who would be strong if they would attend the class-meetings and tell to others their shortcomings and lukewarmness. In return they would receive comfort, sympathy, and exhortation, and a more vigorous type of Christian piety exhibited in life, and a clearer conception of their present spiritual condition. This may be called *the Banner Meeting* of Methodism. Millions are in heaven whose hearts have been made to rejoice here, and whose souls have been stirred, sanctified, and saved, and to-day, on both sides of the ocean, the sad hearts of thousands are made glad in the class-room, and their way to heaven made clearer, easier, and brighter. Glory to God for the class-meeting.

THE DOCTRINAL UNITY OF METHODISM.

ANSON WEST, D. D.

So long as there are distinctions and differences existing in human thought and defined by human language, so long as errors exist hideous as "the doctrines of devils," so long will importance attach to the "form of sound words," so long will formulated creeds, embodying divine truth, have essential value. Doctrine is of primary importance. Sound doctrine is the deposit committed to the Church of the Lord Jesus, a deposit more precious than the treasure stored in the Ark of God, carried by the children of Israel. The commission to teach presupposes an essential doctrine to be conserved and inculcated. God has called and sent forth men to "labor in the word and doctrine;" to be teachers "in faith and verity." The men called of God to preach and teach are to be "nourished up in the words of faith and of good doctrine." It is essentially important to "know the true doctrine," that "form of doctrine received from God," and to show uncorruptness in the same. The Bible enjoins: "Give attendance to doctrine." "Take heed unto doctrine." "Speak the things which become sound doctrine." Heresy is a most pernicious evil. It is an abandonment of the truth, it is treason against God. When those who have affiliated with the Church turn "aside to vain jangling," and to the dissemination of heresy, "understanding neither what they say nor whereof they affirm," the name of God is blasphemed, and his cause prostrated. From hence flow the streams of evil which "drown men in destruction and perdition." The Church of God had its beginning in doctrines, and has never known declension while "sound speech" has been adhered to and while the effort to "adorn the doctrine of God our Savior" has been maintained in "all good fidelity." The Church has never known apostasy while she has been careful to teach "sound doctrine," while she has been careful to refrain from "fables and endless genealogies which minister" to doubtings. All the apostasies which have troubled and blighted the Church from the time of Christ, beginning with the rise of Gnosticism, on through all the centu-

ries, have come in upon the introduction of heresies. Perilous times come to the Church from "men of corrupt minds, reprobate concerning the faith," and who "resist the truth." The Spirit speaks in prophecy and in warning: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy." Whatever ecclesiastical history may show it will justify the assertion that for the success of the Church purity of doctrine is indispensable. To maintain the Christian religion it is absolutely necessary to maintain her doctrines pure and unsullied. The defense and dissemination of Christianity is the defense and dissemination of her doctrines. Her doctrines must be stated, formulated, promulgated, perpetuated. Nothing but truth, Gospel truth, can make men free and keep them so.

Duly recognizing the foregoing Scriptural truths, the Methodists, with entire unanimity, have and do hold a system of doctrines well and truly defined, a system of doctrines formulated and defended by Mr. Wesley, the founder of Methodism.

Mr. Wesley comprehended the fact that the attainment of salvation depends on a clear and correct perception of doctrinal truth, and it was his purpose and work to formulate and expound the doctrines of the Bible in such manner as would contribute to the glory of God and the salvation of men. For this his work as a theologian, the formulating and expounding a body of divinity, Mr. Wesley had pre-eminent qualifications. Few ever excelled him in the powers of analysis and discrimination. He could detect and eliminate error with surpassing facility. His genius did not surpass his judgment, and his imagination did not despoil his logic. He had training, learning, and energy. To the study of Scriptural truth, to formulating and teaching the doctrines of the Gospel, he gave his great mind; and to this work he consecrated his endowments and his attainments, and it is safe to say that in the achievement of his purpose in this line no man ever surpassed him. In pursuance of his work, he brought forth out of the divine treasury things both new and old. He searched the Scriptures, and from thence he brought the doctrines which crystallized in the distinctive creed of Methodism. He formulated the beautiful and homogeneous doctrinal system in which all the Methodists of the world, the Calvinistic Methodists excepted, have been from the beginning, and are now, one and united. He led an active life, gave himself to the cares and toils of preaching to the multitudes, but he studied the truth, knew the truth, wrote the truth, and preached it. He who thinks Mr. Wesley simply jogged through the land, retailing a story of fanciful dreams, and delivering exhortations founded in fiction, is himself a deluded dreamer. If he ignored ecclesiastical law, if he turned the fields into chapels of worship, if he made of his father's tombstone a pulpit, and if he traversed the length and breadth of the land, it was because he had a doctrine full of salvation to lost and dying men to preach and to vindicate. He preached doctrines. Mr. Wesley did more in refuting theological errors and in formulating and expounding the doctrines of the Bible than any one man of the centuries. He did not originate any new religious truth—no man has

since the canon of Scripture was completed—but he revived, systematized, expounded, and preached evangelical truth in the complete measure and entirety thereof. He did not confine himself to some one pet dogma, but he surveyed and swept the whole field of religious truth, and taught every true dogma known in the science of theology. If he emphasized a dogma, he did so because it was fundamental in the system of the Gospel, and important to the faith and life of the Church, and to the individual Christian, perchance because though important, it was neglected, or repudiated altogether, by the authorized teachers of the Church of the nation. Mr. Wesley always gave prominence to personal experience, spiritual life, and discipline, but he had constantly before him doctrine, doctrine first, and the basis of the others. His great care was doctrine. He sought not to found a new sect, not to organize a new Church, but to embody and expound divine truth in such manner as to make a living, working element in spreading and maintaining Scriptural holiness throughout the land. In the measure in which he organized, he organized a system of doctrines. He organized on doctrines. Methodist doctrines were not developed by an existing organization, but the Methodist organization was developed by the distinctive system of doctrines formulated by Mr. Wesley. By this system of theology the people called Methodists were segregated, and thereby they were drawn together and allied. They were assimilated to the doctrines, and they were assimilated by them. There are those who think that the unity of Methodism is found in the name, or in the revival spirit common thereto, or in the peculiar personal experience of her members, or in the itinerancy of her preachers, or in all these together. These are common to the Methodist people, but that in which and by which they are united is their system of doctrines. Mr. Wesley preached new doctrines, new in that they were obsolete with the established ministry of his day. Men heard these doctrines, were convinced by them, tested their power, and received life through them. The clear distinctions and sharp definitions which Mr. Wesley gave to the teachings of the Bible, and the logical force with which he exposed and refuted errors, produced warm controversies, and those who did not accept the form of doctrine were effectually separated from those who did. The want of concord with the doctrines eventuated in elimination. In this way Mr. Whitefield, Lady Huntingdon, and their followers, embracing, as they did, the tenets of Calvinism, were separated from Mr. Wesley and the great body of Methodists. The strong, binding influence inherent in their distinctive creed united the Methodists, and the antagonisms which the doctrines of this distinctive creed engendered in the clergy of the Church of England led to the separation of these Methodist people from that Church. In this separation commenced and culminated. This is said in full knowledge of the sacramental controversy which figured in the organization of the Methodist bodies in Europe and America.

Methodism as an entity, as an organization, is the outcome, is the result, of that system of doctrine so strongly defined, so clearly interpreted, so powerfully emphasized, so ably defended, and so persistently preached by Mr. Wesley. It is necessary to state that current opinion does not recognize this fact. But, with becoming modesty, and without disparaging the labors and views of any one whatsoever, it may be said that at this point the facts in the history of Methodism have not been duly consid-

ered, have not been correctly interpreted. At this point a just estimate of Mr. Wesley's work has not heretofore been made, not even by his friends.

There are not a few who have supposed that to doctrines Mr. Wesley attached no importance, and that there has never been to this day constructed a distinctive Methodist creed. In support of these suppositions, it is stated that Mr. Wesley declared that *opinions* and *orthodoxy* are not religion; and that he never required those admitted to his Societies to subscribe to any form of doctrine; and that, instead of constructing a new creed, he himself subscribed to the Thirty-nine Articles of the Church of England, and through life preached the doctrines of the same. A brief review of these things may serve the cause of truth.

Mr. Wesley did say: "It is certain that opinion is not religion: no, not right opinion; assent to one or to ten thousand truths. There is a wide difference between them: even right opinion is as distant from religion as the east is from the west. Persons may be quite right in their opinions, and yet have no religion at all; and, on the other hand, persons may be truly religious who hold many wrong opinions." (Works, Vol. II, p. 20.) Mr. Wesley did say: "Orthodoxy, or right opinions, is at best but a very slender part of religion, if it can be allowed to be any part of it at all." (Works, Vol. V, p. 176.) Mr. Wesley did say: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally." (Works, Vol. V, p. 240.) Mr. Wesley did say: "I am sick of opinions. I am weary to bear them. My soul loathes this frothy food." (Works, Vol. V, p. 173.)

In these utterances of his, Mr. Wesley was not saying any thing against creeds as such. He was not disparaging essential truth. He was only animadverting upon substituting opinions, schemes of religion, or systems of doctrine, for right tempers and actions, for things which pertain to and constitute religion in the heart and life of the individual. Mr. Wesley says: "Observe, I speak of right opinion, as contradistinguished both from right tempers and from right words and actions." (Works, Vol. VI, p. 125.) In these utterances of his about opinions and orthodoxy, Mr. Wesley no more condemns doctrines, no more discriminates against essential dogmas than St. Paul condemns and repudiates language, prophecy, knowledge, faith, and alms-deeds in what he says in the first, second, and third verses of the thirteenth chapter of First Corinthians. It could not be justly charged against Mr. Wesley that he held that one would as well believe in Confucius as in God, would as well believe the doctrines of the papists as the doctrines of the Protestants, would as well believe the doctrines of the Calvinists as the doctrines of the Arminians, or the doctrines of the Mystics as the doctrines of the Methodists. These very charges were made against him, and he denied them with promptness, not to say with indignation. Bishop Lavington, antagonizing Mr. Wesley, and writing against his teachings, affirmed that if "orthodoxy, or right opinions, is a very slender part of religion, if any part of it at all," then "teaching and believing the fundamental errors of popery, with the whole train of their

abominations and idolatries, are of very little moment, if any." To this Mr. Wesley replied: "I assert (1) That, in a truly righteous man, right opinions are a very slender part of religion; (2) That, in an irreligious, a profane man, they are not any part of religion at all, such a man not be one jot more religious because he is orthodox. Sir, it does not follow from either of these propositions that wrong opinions are not a hindrance to religion, and much less that teaching and believing the fundamental errors of Popery, with the whole train of their abominations and idolatries, are of very little moment." (Works, Vol. V, p. 402.) With great earnestness did this distinguished theologian, the founder of Methodism, deny that his position and teachings on the subject of opinions, as had been charged, involved him in the advocacy of the position "that ignorance and error are as friendly to virtue as just sentiments," and that a man may "disbelieve the Bible with perfect innocence or safety." (Works, Vol. VI, p. 126.) At the very place where Mr. Wesley says, "The distinguishing marks of a Methodist are not his opinions of any sort," he subjoins: "We believe, indeed, that all Scripture is given by the inspiration of God; and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and sufficient rule, both of Christian faith and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socinians and Arians." (Works, Vol. V, pp. 240, 241.) While Mr. Wesley would not "quarrel," to use his own expression, with any one about his opinions, and while he would not persecute any one on any account, not even on account of holding false principles, well knowing that to persecute men is not the way to vindicate the truth, yet, so important did he esteem sound doctrine, he would not desist for a moment, though it might create controversy and separate chief friends, from the defense and promulgation of the "fundamental principles of Christianity." Of these fundamental principles he was tenacious, and for these he was ever ready to live and to die. While he would not "quarrel" with any one about an opinion, yet, such heed did he give to sound doctrine, when, in the latter end of the year 1762, George Bell and a few other persons began to speak great words of their own, and foretold that the world would be at an end on the 28th of the next February, he "withstood them, both in public and in private." (Works, Vol. V, p. 248.) While Mr. Wesley taught that a man might have right opinions and still have no more religion than the devil, yet to essential truth he attached the profoundest importance, knowing that the most momentous consequences pertain thereto. Speaking of himself and the preachers who adhered to him, referring to the Methodists, he said: "They tenderly love many that are Calvinists, though they do not love their opinions. Yea, they love the Antinomians themselves, but it is with the love of compassion only; for they hate their doctrines with a perfect hatred. They abhor them as they do hell-fire, being convinced nothing can so effectually destroy all faith, all holiness, and all good works." (Works, Vol. V, p. 248.)

Anxious as Mr. Wesley was for the Methodists to attend the service of the Church of England, and as strenuously as he opposed their separation from that Church, yet, because they should take heed to the truth and avoid heresy, he allowed there were times and occasions when they

might desist from attending the ministrations thereof: "(1) If the parish minister be a notoriously wicked man. (2) If he preach Socinianism, Arianism, or any other essentially false doctrine." In such case the Methodists were to decline to hear. (Works, Vol. V, p. 228.) He decided "that it was highly expedient all the Methodists who had been bred therein should attend the service of the Church as often as possible," but he also decided "that, if the minister began either to preach the absolute decrees or to rail at and ridicule Christian perfection, they should quietly and silently go out of the church." (Works, Vol. VII, pp. 307, 308.)

From these foregoing utterances of Mr. Wesley, and similar utterances could be adduced, *ad infinitum*, it is demonstrated that to doctrines he attached the profoundest importance. He did not hesitate to call certain dogmas false; and such dogmas he would not, and did not, tolerate. His whole life was a warfare in defense of Scriptural doctrines, a toil in the dissemination of these doctrines.

It is true that Mr. Wesley did not require those admitted to his United Societies to formally subscribe in advance to any doctrinal creed, not, however, because he considered what they believed a matter of indifference, and creeds things of mere expediency. He was governed by the following rule: "There is one only condition previously required in those who desire admission into these Societies—a desire to flee from the wrath to come, to be saved from their sins." (Works, Vol. V, p. 191.) This sole requisition was enough. As initial to a full Christian in doctrine, experience, and life, it was enough. This is in itself a recognition of the Gospel in all its parts as an offer of salvation from sin. There was no necessity for formal subscription to doctrines, and none was demanded. Mr. Wesley and his helpers were preaching the doctrines. Every thing that was offered to the individual seeking membership was embodied in doctrines; those who came for admission were brought by doctrines, had been awakened by doctrines; they, when received into the Societies, were to be established and nurtured by doctrines. Doctrines drew them; doctrines would carry them on. Had one of these members of these Societies inveighed against justification by faith only, or against Christian perfection or any other of the essential doctrines, he would soon have been left without his ticket, and deprived of his membership.

Yes, Mr. Wesley did subscribe to the Thirty-nine Articles of the Church of England, and he never canceled said subscription. He said, "I preach the doctrines of the Church," meaning thereby the Church of England. In writing to one of the bishops of the Church in 1790 he said: "The Methodists in general, my lord, are members of the Church of England. They hold all her doctrines, attend her service, and partake of her sacraments." (Works, Vol. VII, pp. 231, 232.) It must not be forgotten, however, that he gave to the Articles of the Church of England an interpretation which the great body of the clergy thereof would not and do not accept, and that he preached doctrines which they repudiated as the rankest heresy. For preaching these doctrines the Churches of the Establishment were closed against him, and he was persistently opposed and constantly abused. And so, while he said, "I preach the doctrines of the Church," he also said: "It is sure we do herein separate from them (that part of the clergy who accuse us of preaching false doctrine) by maintaining

that which they deny." (Works, Vol. V, p. 198.) If Mr. Wesley declared that he believed it "to be God's design, in raising up the people called Methodists, not to form any new sect, but to reform the nation, particularly the Church, and to spread Scriptural holiness over the land," it is at the same time shown by him that this was to be done by preaching and establishing doctrines which had been discovered by him and his associates in "reading the Bible," and that in the prosecution of this work hindrances thrown in the way in the form of "Calvinism" and "Antinomianism" and "other essentially false doctrines," had to be met and overcome. He and his adherents had to refute heresy and establish truth, in order to reform the nation and the Church and spread Scriptural holiness.

In further evidence that Mr. Wesley magnified doctrines, it may be stated that his conferences were for a time devoted to the statement, discussion, and exposition of doctrines, and his ministry was continually devoted to the proclamation and defense of the tenets thus stated and defined; and he stipulated in his deeds of trust that the doctrines which he taught in his "Notes on the New Testament" and four volumes of "Sermons" should be preached in all Methodist chapels. His conferences, beginning with the first ever held, were devoted to the statement and exposition of doctrine for the establishment of uniformity amongst his preachers, and this discussion continued in these conferences until the preachers were established in the standard which was set forth at the first. Bible doctrine was, in the estimation of the founder of Methodism, of the very highest importance, being, as he considered, the basis of character, experience, life, and administration. Hence, in an "Address to the Traveling Preachers" in connection with him in 1769, he charged them "to preach the old Methodist doctrines." (Works, Vol. VII, p. 306.) This distinguished theologian, the founder of Methodism, was broad and catholic in his spirit, not because he was indifferent to the truth, but because he was comprehensive and evangelical in his creed, and had confidence in the power and success of the truth in controlling an enlightened and willing conscience. He was rich in his experience, rich in grace, because he was profound in his theology. That strange warning which he experienced in his heart on that memorable occasion when he listened to the reading of Luther's preface to the Epistle to the Romans, was reached upon a clear perception of the doctrine of justification by faith only. If he devised plans and adopted agencies, it was to work out the great purposes found in the system of divine truth. While he did not seek to organize a new sect, he did adopt measures for conserving the cause of truth, and for giving lasting impetus to the work he had inaugurated.

The opposition which Mr. Wesley met from the Church of England, the many doctrinal controversies which he had with the clergy of that Church, the many disputations which he had with Arians, Antinomians, Atheists, Calvinists, Deists, Jews, Materialists, Moravians, Mystics, Papists, Pelagians, Socinians, Unitarians, and the rest, demonstrate that he was set for the defense of the principles of the Christian religion. He had on the armor and he contended for the faith. He ordered his work with judgment, and in zeal did he perform it. He fought the battle of the warrior, not with confused noise and garments rolled in blood, but with burning and fuel of fire, and he brought forth a system of doctrine replete with beauty, symmetry, and life. And the Methodists have a creed, in which

they have their unity and their oneness. In doctrine they are one. Whether or not Mr. Wesley ever compiled a confession of faith, it is nevertheless certain that he gave to the world as the result of his labors a compendium of doctrines, a system of theology, a complete Scriptural creed—a creed instinct with life, emphasized in its own emphasis, the like of which is not found anywhere else. He did give to his followers a system of doctrine which, as a whole, no other sect has claimed, and upon which most of the sects, if not all, have made war. Mr. Wesley set forth his system of Bible truth, and here was a new and distinct creed. In giving “advice to the people called Methodists,” Mr. Wesley says: “Your principles are new in this respect, that there is no other sect of people among us (and, possibly, not in the Christian world) who hold them all in the same degree and connection, who so strenuously and continually insist on the absolute necessity of universal holiness, both in heart and life—of a peaceful, joyous love of God; of a supernatural evidence of things not seen; of an inward witness that we are the children of God; and of the inspiration of the Holy Ghost, in order to any good thought or word or work.” (Works, Vol. V, p. 250.) These distinctive doctrines drew like the magnet and assimilated like the leaven, and there was a people allied. Christian experience and Christian practice, though they may be distinguished by terms and each have its own designation, can never be separated from doctrine; and while the Methodists have ever been a peculiar people, a personal experience of an indwelling Spirit and great fervor and emotion in their lives and worship being peculiar to them, they have been thus peculiar because they have a distinctive creed to which they have been conformed, because they believe doctrines which produce such effects, effects for which they were designed, and to which they are adapted. Whether or not we should say the system of Methodism had a doctrinal origin, it is quite certain it never existed without doctrine. Methodism grew up on its doctrines, and without these would never have existed. Without its theology it would never have had a history. Whatever importance may attach to spiritual life and to the agencies for keeping revival fires burning, it is evident that these could no more be had without the pure Word of God, without the doctrines of the Gospel, than a harvest could be reaped in the Autumn without seed to sow in the Spring-time. Methodism differs from all other religious bodies in its theology as well as in its spirit and methods; and in its dogmas is its power, for without these its methods would be inefficient and its spirit lacking. Its spirit and methods did not produce its doctrines, but *vice versa*. Whether “earlier or later Methodism has ever constructed a creed or a confession or faith,” it is certain that Methodism has a creed, and has had from the beginning, and a creed which, as a whole, no other sect as yet tolerates.

Except a few Calvinistic Methodists, originating as heretofore stated, the Methodists have one creed, hold and preach the same tenets. They have been one in their doctrines from the beginning of their existence. In these they are one to-day. They have all “vowed to preach the old Methodist doctrine of Wesley’s Notes and Sermons.” They are divided into distinct parties and organized into separate bodies, but all these parties and bodies, distinctions and organizations, have arisen upon questions of polity; they have originated in questions of terms and titles, of operations and agencies, of manners and customs. Not one of them has originated in

questions of doctrine. However separated by oceans, countries, and continents; however differing in complexions and tongues, in organizations and politics, in customs and manners, they are one and uniform in doctrines. There have, as yet, been no accretions to nor innovations upon the Methodist creed to break the uniformity or disturb the unity thereof. Among Methodists there have been no vacillations on the subject of dogmas. On February 1, 1791, Mr. Wesley wrote to the Rev. Ezekiel Cooper, of Philadelphia, and gave him this charge: "Lose no opportunity of declaring to all men that the Methodists are one people in all the world; and that it is their full determination so to continue." (Works, Vol. VII, p. 237.) It is pre-eminently true that in doctrine "the Methodists are one people in all the world." There have been no alterations in their doctrines. They came together at the first in agreement upon these, and hence about these they have had no agitation. There is unity even in the phraseology.

This Methodist system of doctrine is, it may be again repeated, distinctive, though much of it is held in common by the various evangelical sects of Christendom. It is distinctive, though there is not an evangelical truth absent from it. "The Methodists," said Mr. Wesley, "hear and receive the whole Christian doctrine." (Works, Vol. II, p. 439.) If they make a special theme of the doctrine of justification by faith, preceded by repentance and followed by holiness, they nevertheless hold in pronounced form the doctrines which annul and abrogate Atheism, Deism, Pantheism, Arianism, Sabellianism, Socinianism, Pelagianism, Fatalism, Calvinism, Antinomianism, Mysticism, Universalism, Swedenborgianism, Adventism, Communism, Materialism, Spiritism. As peculiar to them, the Methodists emphasize, as perhaps has never been done by others: the universality and totality of the fall, that all men lost original righteousness in the fall with Adam; the necessity, universality, completeness, and sufficiency of the atonement made by Jesus; the fact and necessity of prevenient grace, and with it individual agency and responsibility; justification by faith only; personal renovation or regeneration wrought by the Spirit and testified directly by the Spirit; Christian perfection a distinct attainment reached in this life; the possibility and danger of apostasy from a state of grace even to the last hour of this present life; the resurrection of the dead, both of the just and of the unjust; a general judgment; a hell; a heaven; the eternal punishment of the wicked and the eternal reward of the righteous.

Without attempting to elaborate this statement of the doctrines peculiar to and emphasized by the Methodists, suffice it to say that they hold with entire unanimity: that all the children of men were in the loins of Adam when he fell, and that in him they all died; that every one descended from Adam comes into the world spiritually dead in sin, destitute of the image of God, all that righteousness and holiness in which Adam was created; not only destitute of that righteousness and holiness, but born into the world bearing the image of the devil, the father of lies, in pride and perverseness, in sensual appetites and evil desires; and that the condition of man since the fall of Adam is such that he can not by his natural strength turn to God and work righteousness; that the grace of God, through Christ, is necessary to a good will in him, and that all the willing and choosing of good is through the prevenient grace bestowed through Christ upon every man. In this they repudiate the Pelagian

heresy of native innocence and natural ability. They hold with entire unanimity that Jesus Christ, having in his own person two whole and perfect natures, being very God and very man, and the second person in the Triune God, died for all men, that he made satisfaction, atonement for all the sins of the whole world, that he died to reconcile God, the Father, to men and men to God. In this they repudiate the Arianism which rejects all vicarious atonement and the Calvinism which, though holding to such vicarious atonement, limits it to a part of the race. They firmly hold that good works following justification receive reward; that, nevertheless, there is no merit in works to secure the forgiveness of sins or atone for transgressions which are past. In this they discard the Antinomian heresy which discredits good works, and the papal heresy of supererogation. They hold that the Holy Scriptures are a revelation from God, and that every part thereof was given by the inspiration of the Holy Ghost, and that these Scriptures contain all things necessary to be known in order to salvation, and that they constitute the sole rule of conduct and of faith; and they hold that baptism and the Lord's-supper are sacraments in the Church of God, and that God has ordained a living ministry to expound the Scriptures and administer the sacraments, but they maintain that God alone forgives sins, and that the Holy Spirit alone regenerates the soul and that this work of justification, regeneration, and adoption is made known to the spirit of the Christian by the direct testimony of the Holy Ghost. Priests and ministers are not vicegerents of God. The sacraments, though they have their uses and are invested with great virtue, do not contain and convey, by their own operations or otherwise, the grace of regeneration and sanctification; while no new revelation is given contrary to the Scriptures, nor supplemental thereto, yet there is a testimony borne to the Christian heart, making known unmistakably the work done therein, which is independent of the written Word of God and all intermediate agencies.

The doctrines of Methodism are full, complete. As it has been in the past may it ever be in the future characteristic of the Methodists, that they preach a full Gospel, and that in these doctrines they are united. The desuetude of these doctrines would eventuate in the disappearance of the Methodists from the earth. The fading and falling of the leaves of the forest under the nippings of the frost are not more certain than the collapse of Methodism would be should her doctrines become obsolete.

GUARDS TO THE PURITY OF OUR DOCTRINAL TEACHING.

R. N. DAVIES, D. D.

THE doctrines of Christianity comprise all of that part of Divine Revelation that addresses itself to our faith.

Our doctrinal teaching is pure when all that it contains agrees with God's Word. Knowing our doctrines to be pure, it is our duty in this essay to name such guards as will secure purity in our teaching of them. Such guards as will prevent false doctrine being intermingled with them or supplanting them, or prevent their being perverted. Rev. Sylvester White-

head, of England, when he visited the last General Conference of the Methodist Episcopal Church, said: "It becomes our duty now to guard and save from perversion the great truths we have so long taught. Universal redemption must not be permitted to lend color to the notion of universal restoration—the idea that all men, irrespective of character and life, will be finally saved. The witness of the Spirit must not be perverted into a species of spiritualism which proposes to supplement the Bible by direct revelations. The doctrine of perfection must not be suffered to degenerate into a sentiment or feeling of ecstasy, cut off from a holy life, and must not be mistaken, as it sometimes seems to be, for mere consecration, which is but its beginning and condition."

The New Testament instructs preachers of the Gospel to guard the purity of their teaching. It exhorts them to "hold fast the pattern of sound words;" to teach "all things whatsoever" Christ has "commanded" them; to speak "the things which become wholesome doctrine;" to "commit" these "things" "to faithful men, who shall be able to teach others;" and to "charge" them "that they teach no other doctrine."

Wherein does the work of the preacher of the Gospel, at the present time, differ from the work of the speakers and writers of the Old and New Testament? Only one point of difference will be named at present. The speakers and writers of the Old and New Testament were inspired. They had the subject matter of their speeches and writings communicated to them in the words that they were to use. This is not the case with the preachers of to-day. The Bible does not contain formulated statements of doctrine, but the truths, facts, laws, prophecies, threats, promises, invitations, and exhortations, out of which the doctrines of Christianity are formed. For purposes of infinite goodness and wisdom God has seen fit to furnish us with all of the items of essential knowledge concerning the plan of redemption, but he has left it to the human teacher to use his memory, reason, and imagination in order to form the doctrines and to teach them.

Among the more important guards to the purity of our teaching is an evidence of our reconciliation with God. John Wesley wrote in the Large Minutes: "How shall we try those who think that they are moved by the Holy Ghost to preach? A. Inquire (1.) Do they know God as a pardoning God?" The answer to the foregoing question has been incorporated into the government of all branches of Methodism. Without an evidence of reconciliation with God a man is an alien and a stranger. He has "not the Spirit of Christ," and "he is none of his." God has rejected such men from being teachers. "Unto the wicked God saith: What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" The witness of the Spirit in the heart of the teacher to the fact of his reconciliation with God is an indispensable guard to the purity of his doctrinal teaching.

Of equal importance with the evidence of a reconciliation with God is a heart that has been born again. The doctrines of Christianity move men through their effect on the heart. It is through a renewed heart that we receive right notions of God, and can understand the declarations of God's Word concerning himself. It is through a renewed heart that we receive a proper notion of our relation to God, "the Father of spirits," "the God of the spirits of all flesh;" and of the truth that "Christ died

for us;" a lively sense of that great fact that God has prepared a great, free, and present salvation for all men; and to know the doctrine of holiness, not merely as a part of dogmatic theology, but as a blessed reality in our personal experience. The knowledge of these doctrines is gained in the experience of a renewed heart, and can not be gained in any other way. A man can not teach what he does not know. A blind man can not teach the distinction between colors; a deaf man can not teach music; neither can an unregenerate man teach the pure doctrines of God—the atonement, pardon through faith, and holiness. Christ has declared that "except a man be born again, he can not see the kingdom of God" (much less understand it). The new birth, being essential to the knowledge of the doctrines of the kingdom, is surely just as essential to the preservation of their purity. The heart that can not learn these doctrines can not guard them. The heart must be renewed in order to learn them. It is just as needful that it be renewed in order to guard the teaching of them. The new birth is essential to purity of teaching, for the unrenewed heart is "an evil heart of unbelief," strongly and persistently prone to depart "from the living God." Such a heart is unable to learn, preserve, or teach the doctrines of Christ. The Church does wisely in demanding that the candidates for the ministry shall give evidence that they are God's "workmanship, created in Christ Jesus." No intellectual power, no thoroughness and finish of education, no extent of knowledge, must be allowed to take its place. If she were to admit unrenewed men to her pulpits, the vagaries of Swedenborgianism, the falsities of Unitarianism, baptismal remission, materialism, and agnosticism would soon supplant the preaching of the Gospel.

John Wesley asked concerning candidates for the ministry, "Have they the love of God abiding in them?" He did not ask, "Have you the love of the Church?" or, "Have you the love of our doctrines?" Both the Church and its doctrines have their value, and are not to be ignored; but Wesley asked a question of far greater importance, a radical question, "Have you the love of God abiding in you?" The Eternal Father did not give us a Church polity, nor a system of doctrines. He gave us his Son. He whose heart is filled with a mere system, to the exclusion of Jesus, the Son of God, will teach a lifeless theology, and will be liable to be "carried about with every wind of doctrine." Purity in doctrinal teaching can not be secured unless the love of God is in the heart. This is no mere theorizing, for "the love of God is shed abroad (bestowed largely) in our hearts by the Holy Spirit which is given unto us," who will "teach" us "all things" and "guide" us "into all truth." And, inasmuch as the "love of God shed abroad in the heart" is inseparably connected with the teaching and guiding of us by the Holy Spirit, it follows that the love of God in the heart is an indispensable guard to the purity of our teaching.

To secure purity in our doctrinal teaching, we must make sure that the teachers not only know God as a pardoning God, and have the love of God abiding in them, but that they have been called of God by his Holy Spirit to preach the Gospel of Christ. There are teachers of whom God says: "I sent them not; neither have I commanded them; neither spake unto them;" "false teachers," "false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Such teachers cause their followers "to err from the words of knowledge;" they fail to speak

according "to the law and to the testimony;" they "consent not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;" they "wrest" the Scriptures to their own destruction;" they teach "for doctrines the commandments of men;" they deny "our only Master and Lord Jesus Christ;" they "call evil good, and good evil;" they "give heed to fables and endless genealogies" (such as the genealogies in the fable of the so-called apostolical succession); they speak "perverse things to draw away disciples after them;" they "cause divisions and offenses contrary to the doctrine which ye have learned;" they spoil those whom they teach "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;" under their teaching "the people are destroyed for lack of knowledge." From such teachers, uncalled of God, we can not expect to receive pure doctrines. It is the prerogative of God to say to his servants: "Go, and tell this people." It is he who sends "forth laborers into his harvest;" he has "called" men "for the work," and "made" them "overseers to feed the Church of God;" he made Paul both "a minister and witness;" he made him feel that a "necessity" had been "laid upon" him; he made Paul feel this "necessity" so forcibly that he was impelled to cry out, "Woe is unto me if I preach not the Gospel;" he gave to the apostles "the ministry of reconciliation;" he *put* them "into the ministry;" and sent them out as "ambassadors for Christ;" "pastors" "according to" his "heart;" by his Holy Spirit he moved Paul to write, "How shall they preach except they be sent?"

The ministers of Christ are to teach "all the statutes which the Lord hath spoken;" to feed the people "with knowledge and understanding;" to "speak" God's "Word faithfully;" to speak "the law of truth;" "the things which become sound doctrine;" to "speak as the oracles of God;" to speak "all the words of this life;" to teach them to "observe all things whatsoever" Christ has "commanded;" "rightly" to divide "the Word of truth;" to "preach the Word;" "the Gospel of peace;" to preach "sound doctrine." These Scriptures call for great purity in doctrinal teaching. To secure this, it is of the utmost importance that the teachers should be called and commissioned by "the Great God, even our Savior, Jesus Christ," whose Gospel they are to teach.

It is essential to the preservation of the purity of our doctrinal teaching that the Lord not only *call* the preachers, but that he also *qualify* them. He poured out the Holy Spirit upon the disciples, clothing them "with power from on high," in order that they might be qualified to preach "repentance and remission of sins" in his "name," and to "be witnesses unto" him. This "grace of God" was given to Paul, in order that he "should preach the unsearchable riches of Christ." Paul speaks of his own labor in the ministry as "striving according to his working, which worketh in me mightily." God does no needless work. The fact that he has given to his servants this *clothing of power*, a gift over and above their mental faculties and their acquired knowledge—the fact that he has given them this *mighty working grace*—is evidence that it is needful in order to secure purity in their teaching.

The preacher must receive the Word of God as the supreme authority, and as the only authority, in every thing connected with the teaching of religion. He must not associate philosophy and science as joint authorities

with the Bible. They are but subordinate and reflected lights whose excellence depends upon the fact that they are subservient to the Bible. Philosophy and science are the creations of the uninspired human intellect. If that intellect had been sufficient to guide men in spiritual matters, a revelation from God would not have been necessary, and would not have been made. The fact that such a revelation has been made is strong presumptive proof that it was a necessity, and, being a necessity, it must be supreme authority in all matters belonging to it. Philosophy and science aim at knowledge only, and not at reformation; hence can not take the place of the Bible, for it aims at reformation. The Word of God reveals his existence, records the fall of man, teaches redemption by Christ, the resurrection of the dead, the general judgment, and future rewards and punishments. These are matters about which neither philosophy nor science can give any information. Philosophy and science are matters of human reason, discovery, progress, and change. The Word of God is a matter superior to all finite reason, undiscoverable by finite beings—a matter of pure revelation, unaffected by human progress, itself the instrumental cause of all progress. It always has been, is now, and ever will be unchangeably perfect. *It* owes nothing to either philosophy or science. *They* are deeply indebted to it for their very existence. The teacher of our doctrines, knowing these things to be true, should “meditate” in the Word of God “day and night.” He should esteem the Gospel of Christ as “the manifold wisdom of God” “among the perfect;” as containing “the unsearchable riches of Christ,” the incorruptible “Word of God, which liveth and abideth forever.” The teacher must be convinced that “the testimony of the Lord is sure,” “very sure,” “making wise the simple;” that “the statutes of the Lord are right” and “pure,” “enlightening the eyes;” that God’s Word is “a lamp unto” the feet and “a light unto” the “path;” that those who “know not the Scriptures” do “err;” that he who adds to God’s Words will be reproved and “be found a liar;” that “every word of God is pure” “as silver tried in a furnace of earth, purified seven times;” that it is “a more sure word of prophecy,” “whereunto” we do well to take heed, as unto “a light that shineth in a dark place;” that it “is true from the beginning,” and “endureth forever;” that it does not come “in word only, but also in power, and in the Holy Spirit, and in much assurance;” that it “is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work;” that it is able to make men “wise unto salvation;” and that “blessed are they that hear the Word of God and keep it.” “The sole guarantee for the soundness of our ‘doctrinal teaching’ is its fidelity to the exposition of the Word of God as the only standard of truth, the only **RULE OF FAITH.**” (Pope.) Unless the teacher receives the Word of God as the supreme authority, we can not hope for purity in his teaching.

Another guard to the purity of our doctrinal teaching will be found in *the industrious, attentive study* of God’s Word. We must fill our minds with Bible truth. The subject matter of our teaching is formed out of the facts and truths contained in God’s Word. Prominent among these truths is the declaration of the necessity of the study of that Word. The author of the one hundred and nineteenth Psalm said: “I will meditate in thy statutes.” He would dwell on them in his thoughts, study them

deliberately and continuously. An English writer has defined "meditation" as "an act of the mind, recalling known truths, as some animals do their food, to be ruminated upon until the nutritious parts are extracted and fitted for the purposes of life." The Psalmist prayed: "Open thou mine eyes, that I may behold wondrous things out of thy Law." There are deep things in God's Word that can not be perceived by the unassisted man—things that the teacher of Christian doctrines must know, or his teaching will be a failure. A special help from God is necessary in order that he may know these things. The teachers need that Christ should "open" their "understanding, that they might understand the Scriptures." The Jews, in the days of Christ, *searched the Scriptures*, in order that they might find some support to their subtleties and traditions. Christian teachers should read and weigh them attentively, or, as it is expressed in a well-known collect, "read, mark, learn, and inwardly digest" them. They should dig deep, and search as miners do, examining every part and portion for the pure gold of God's truth. We are exhorted to "let the Word of Christ dwell in" our "hearts;" not in our minds or memories only, but in our hearts, being the matter of daily meditation. This will enable us, with readiness and pertinency, to teach, caution, exhort, reprove, or encourage our flocks, as need may require. Christ's Word is truth, and he who would be a successful preacher must have it "richly" *dwelling* in his heart. Wesley's "Note" on this text is well worth repeating: "*Let the Word of Christ*—so the apostle calls the whole Scripture, and thereby asserts the divinity of his Master—*dwell*; not make a short stay or an occasional visit, but take up its stated residence; *richly*—in the largest measure, and with the greatest efficacy, so as to fill and govern the whole soul." In this matter the preacher is not a mere passive recipient. He is exhorted to "*give diligence*," to "present himself approved unto God, a workman that needeth not to be ashamed." Bishop Asbury said: "I find it of more consequence to a preacher to know his Bible well than all the languages or books in the world; for he is not to preach these, but the Word of God." The author of "Theron and Aspasio" said: "Were I to renew my studies, I would take my leave of those accomplished triflers, the historians, the orators, the poets of antiquity, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing but 'Jesus Christ and him crucified.' This wisdom whose fruits are peace in life, consolation in death, and everlasting salvation after death—this I would trace, this I would seek, this I would explore through the spacious and delightful fields of the Old and New Testaments." John Wesley, in his "Address to the Clergy," wrote: "Have I such a knowledge of Scripture as becomes him who undertakes so to explain it to others that it may be a light in all their paths? Have I a full and clear view of the analogy of faith, which is the clue to guide me through the whole? Am I acquainted with the several parts of Scripture, with all parts of the Old Testament and the New? Upon the mention of any text, do I know the context and the parallel places? Have I that point, at least of a good divine, the being a good textuary? Do I know the grammatical construction of the four Gospels, of the Acts, of the Epistles, and am I a master of the spiritual sense (as well as the literal) of what I read? Do I understand the scope of each book, and how every part of it tends thereto?"

Methodism will not bar any man out of her ministry merely because he is not acquainted with the Hebrew and Greek Scriptures; but faithfulness on the part of a Methodist preacher demands that he make every possible effort to become acquainted with the Scriptures in their original tongues. Methodism was conceived and born of the prayerful study of the Greek Testament, and the atmosphere surrounding its birth is essential to the preservation of its purity and of its life. Let no one cry out against this as substituting learning for religion. It is simply the effort to get a better knowledge of God's Word by a close, searching study of it in those tongues in which it was originally revealed. Wesley, in his "Address to the Clergy," said: "Do I understand Greek and Hebrew? Otherwise how can I undertake, as every minister does, not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one who does understand, or even pretends to understand, the original? For which way can I confute his pretense? Do I understand the language of the Old Testament? critically? at all? Can I read into English one of David's Psalms, or even the first chapter of Genesis? Do I understand the language of the New Testament? Am I a critical master of it?" Methodism in its youth was wedded to scholarship. Wesley, Fletcher, Walsh, Coke, Clarke, and Benson were at the marriage. Methodism and scholarship must never be divorced. It was through the profound piety and thorough Biblical learning of these men that the essential doctrines of Methodism were preached and guarded. The purity of our doctrinal teaching in the future will depend, among other things, upon the sanctified learning of the preachers. The last General Conference of the Methodist Episcopal Church did wisely in advising candidates for our ministry to attend one or more of the literary and theological institutions of our Church before applying to an annual conference for admission on trial?

From 1730 until 1791, a period of sixty-one years, Mr. Wesley avowed himself to be "*homo unius libri*"—*a man of one book*. Very few men have had a larger or more diversified acquaintance with books than Wesley had. This motto of his does not indicate any disposition to ignore other books, but that, in his judgment, in all the host of books there was none that equaled the Bible. Compared with the Bible, in the value of its light, all other books fade out of sight, as the stars do when the sun rises in a cloudless sky. All other books were as desert wastes, with here and there a few handfuls of tinsel, while the Bible is an inexhaustible mine of pure gold. In all other books the doctrines taught were uncertain and liable to change; the teaching of the Bible is clear and as changeless as its Author, "Jesus Christ, the same yesterday and to-day and forever;" he who could truthfully say, "I am the Lord, I change not." It was a conviction of the necessity of the industrious study of the Scriptures that led Wesley to write in the Large Minutes: "Do you" search "the Scriptures by . . . Reading: Constantly, some part of every day; regularly, all the Bible in order; carefully, with the notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there?" "Have you a New Testament always about you?"

The exhortation in the Large Minutes to pray both before and after reading the Scripture is no mere rhetorical flourish. The fact that the student of God's Word needs to have the Holy Spirit "open" his "eyes,"

"open" his "understanding," "open" his "heart," and "guide" him "into all truth," is evidence that he needs to pray for this help of the Holy Spirit. A prayerless student will learn but little from the Bible, and a prayerless preacher will be very likely to preach an impure doctrine. We will do well to keep in constant remembrance Luther's motto, "*Bene orasse est bene studuisse*"—to pray well is to study well. "He exhorted Spalatin to begin his studies with earnest prayer; 'for,' added he, 'there is no interpreter of the divine Word but its own Author.'" (Hervey's Rhetoric.) John Wesley's custom in this matter is well expressed in the following extract from his writings: "Is there a doubt concerning the meaning of what I read? Does any thing appear dark or intricate? I lift up my heart to the Father of lights. Lord, is it not thy word, 'If any man lack wisdom, let him ask of God?' 'Thou givest liberally and upbraidest not.' Thou hast said, 'If any man be willing to do my will, he shall know.' I am willing to do, let me know thy will."

The preachers of the near future are boys to-day. If we would make sure of the purity of their doctrinal teaching when they come to their maturity, we would do well to indoctrinate them now. We can train them for truth and for God now, or run the risk of their settling down in error and falsity for all their after days. "The alternative is not between sound principles and none, but between wholesome truth and those crude or poisonous errors which the subtle enemy is ever ready to inject, and the corrupt heart equally prepared to receive." (Bridges on Proverbs.) One of the most reliable methods of imbuing our youth with pure doctrine is that of catechetical instruction in the family and in the Sunday-school. One who has been thoroughly drilled in our Catechism in his youth, and has "the love of God shed abroad" in his heart, will rarely imbibe or teach impure doctrine in after life. The rigid adherence of Scotch and Irish Presbyterians to their doctrinal systems is largely due to their catechetical instruction in childhood. Let us learn a lesson here, and by subjecting our children to constant catechetical instruction in the Scriptural doctrines of Methodism, insure the purity of their doctrinal teaching in after years. Dr. South states his view of the necessity of catechetical instruction thus: "To preach to people without principles is to build where there is no foundation, or rather where there is not so much as ground to build upon. But the people are not to be harangued, but catechised into principles." The neglect of proper catechetical instruction in youth will account very largely for many of the heretical sects, schisms, and wild opinions that abound in the land. This method of instruction is "decidedly the most effective to maintain attention, elicit intelligence, convey information, and, most of all, to apply the instruction to the heart." The biographer of Archbishop Ussher tells us that Ussher found catechising an excellent way to build up souls in the most holy faith, and that none were more sound and serious Christians than those who were well instructed in these fundamental principles. This was the way the Reformation was advanced in Europe and Christianity in the primitive days, and this will be found the principal way to keep them alive, to maintain their vigor and flourish." (Rev. H. A. Thompson, at the Ecumenical Conference.) Our duty in this matter is plain. As Phidias inwrought his own likeness into the shield of the statue of Minerva at Athens, so that it could not be removed without destroying the statue, so

should we imprint the pure doctrines of Methodism in the minds of our boys that they will there remain forever.

Another guard to the purity of our doctrinal teaching will be found in the use of the hymns, written by the Wesleys and other hymns adopted by them. An old and successful method of filling the minds of the people with particular doctrines or sentiments was to embody the doctrines or sentiments in verse, and teach the people to sing it. Some nations of antiquity composed forms of religious doctrines and of law in Saturnian verse. "Thus the laws of the twelve tables were written in verse; and Cicero tells us that the boys of Rome were compelled to learn them as a *carmen necessarium*, or indispensable lesson, to imprint on their tender minds an early knowledge of the laws and constitution of their country." (Blackstone.) So efficient was this practice, and so powerful the influence of popular song, that Dr. Johnson said that if he was permitted to make the songs of a nation, he cared not who would make their laws. There is force in this statement; it is a just recognition of the marvelous power of song. A very striking illustration of this is to be seen in the wonderful influence of the Marseillaise Hymn over the people of France. Hymns, as such, are not intended to be didactic, and yet they are among the surest means of conveying "sound doctrine" and of perpetuating it in the Church. The Greek and Latin fathers well understood this. "Bardesanes diffused his Gnostic errors in Syriac hymns, and till that language ceased to be the living organ of thought, the Syrian fathers adopted this mode of inculcating truth in metrical compositions. The hymns of Arius were great favorites, and contributed to spread his peculiar doctrines. Chrysostom found the hymns of Arian worship so attractive that he took care to counteract the effect of them as much as possible by providing the Catholic Church with metrical compositions. Augustine also composed a hymn, in order to check the errors of the Donatists, whom he represents as making great use of newly composed hymns for the propagation of their opinions." (McClintock and Strong.)

The Calvinistic notion of a limited atonement and the falsities of Unitarianism are effectually guarded against by our hymns. The vagaries of the Moral Influence theory are not likely to poison our people while they sing:

"T is finished: the Messiah dies."
 "O Love divine! what hast thou done?"
 "Behold the Savior of mankind!"
 "Alas! and did my Savior bleed?"
 "Lord, I am thine, entirely thine."

Those singing such hymns will be likely to continue true to the fundamental doctrine of a substitutional atonement, and be thankful to Almighty God for a membership in

"The Church our blessed Redeemer saved
 With his own precious blood."

Ritualism and rationalism will not be likely to supplant the doctrine of the witness of the Spirit while our people continue to sing:

"Cheered by *that witness* from on high,
 Unwavering I believe;"

or this:

"His Spirit answers to the blood,
 And tells me I am born of God."

My God is reconciled,
 His pardoning voice I hear;
 He owns me for his child,
 I can no longer fear;
 With confidence I now draw nigh,
 And Father, Abba Father, cry."

The Calvinian notion of necessary imperfection until death is corrected, and the Christian doctrine of evangelical holiness is guarded, while we sing:

"Thy blood can make us white as snow."
 "And there may I, though vile as he
 Wash all my sins away."
 "I would be thine: O take my heart,
 And fill it with thy love."
 "'Tis done! thou dost this moment save,
 With full salvation bless;
 Redemption through thy blood I have,
 And spotless love and peace."

These hymns and others of like character, with the Scriptures they rest upon, unite to form the palladium of Methodism. When our people forget them, or lay them aside and take up with modern rhapsodies that are as destitute of Biblical truth and of pure, clear, forcible thoughts as they are of poetry, then it will not be long until our essential doctrines will disappear.

The hymns of Methodism are sweet to the believer's ear; Gospel fragrance clothes every line. They breathe into the soul the pure doctrines of Christ, and safely do they guard them. The danger of ignoring our denominational hymns was clearly and forcibly expressed by Dr. Buckley at the Ecumenical Conference when he said: "Mark this: Methodism dies when Methodists do not sing; or, singing, do not sing their doctrines and their experience."

The itinerancy is favorable to the preservation of Doctrinal Purity. Errors that might pass unnoticed in one charge are almost sure to be exposed in the changes of our itinerant life. Bishop E. O. Haven said, in the *Methodist Quarterly Review* of 1878: "Itinerancy tends to preserve orthodoxy, as heresy is far less profitable to an itinerant preacher than to one who can surround himself with a body of sympathizing heretics."

Of no small importance is the thorough study of Wesley's sermons, his notes on the New Testament, and Fletcher's Checks. These books should occupy a prominent place in our conference courses of study, and in the course of study of our theological schools. They contain such clear, forcible expositions of Scriptural doctrines as to stamp them with an imperishable value. These doctrines need no revising. They are not the fruit of philosophical speculation; they are the formulated knowledge of God's Word; truths into which Wesley and his coadjutors were guided by the Holy Spirit; truths that they have verified in the ample experience of renewed hearts. These doctrines are in advance of the world's thought, and will be so until the coming of the world into "the unity of the faith and of the knowledge of the Son of God." The General Conference of the Methodist Episcopal Church, in 1852, in its pastoral address, said: "We advise you, however, in speaking or writing of holiness, to follow the well sustained views, and even the phraseology employed in the writings of

Wesley and Fletcher, which are not superseded by the more recent writers on this subject. Avoid both new theories, new expressions, and new measures on this subject, and adhere closely to the ancient landmarks." What this pastoral address wisely says about the doctrine of holiness will apply with equal fitness to all of the doctrines of Methodism.

I have now presented for your consideration some of the more important guards to the purity of our doctrinal teaching. I close this essay, regretting its many imperfections, but with the firm conviction that the preservation of the purity of our doctrinal teaching imperatively demands that our preachers shall be men who "know God as a pardoning God;" who have been "born again;" who have "the love of God abiding in them;" who have been called of God to the preaching of the Gospel; who have been qualified by God for their work; who esteem God's Word as of supreme authority; who will be industrious, prayerful students of the Bible; who will be familiar with the doctrinal and practical writings of Wesley and Fletcher; and who will advocate the use of hymns that give clear, forcible utterances to both our doctrines and our experience. With these guards, and with the blessing of a triune God, our doctrines will remain pure forever.

THE FOUR POINTS OF METHODISM:

HEART CONVERSION, ASSURANCE, CHRISTIAN EXPERIENCE, AND SANCTIFICATION.

JAMES E. EVANS, D. D.

The four points of Methodism—Heart Conversion, Assurance, Christian Experience, and Sanctification—have been assigned to this essay by the Centenary Committee, and as my time is limited, I proceed at once to the subject in hand.

Conversion is a term almost always used in the Word of God to signify a spiritual change in the inner man. The Psalmist says, "The law of the Lord is perfect, converting the soul." (Psa. xix, 7.) The Savior says, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. xiii, 15.) Peter says: "Repent ye therefore, and be converted, that your sins may be blotted out, when times of refreshing shall come from the presence of the Lord." (Acts iii, 19.) Moreover, Jesus said to his disciples: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii, 3.) These passages mean more than the conversion of the intellect from infidelity to a belief of the truths of Christianity, or the conversion of the outer life from sin to the morality of the Bible. They teach the regeneration of the heart and all that is implied in the new birth.

To know what it is to be "converted and become as little children" we must understand the moral state of the child. The child, most assur-

edly, is free from guilt, and is in the favor of God. It has none of the practical virtues of godliness, but it is in such relation to the atonement of Christ as secures its salvation if it dies before it commits willful, conscious sin, for Christ says, "Of such is the kingdom of heaven." And yet its nature is all depraved and corrupted by the fall. The Psalmist says: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." (Psa. lviii, 3.) Again, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psa. li, 5.) Jeremiah xvii, 9, says: "The heart is deceitful above all things and desperately wicked; who can know it?" And our Savior says: "For from within, out of the heart of man, proceed evil thoughts, adulteries, fornication, murders," etc. (Mark vii, 21.) It is therefore evident that the child inherits "the old man," "the body of sin." But, as this is inherited from the first Adam, without the agency of the child, so, if it dies in infancy, it will receive purification from the second Adam, Jesus Christ, without its volition. The child is also in spiritual life by virtue of its union with Christ through the atonement. As the union of the spirit with the body constitutes the life of the body, so the union of God with the soul gives moral life to the soul; and as the body is dead when the spirit leaves it, so the soul is morally dead when separated from Christ. The Word declares, "The soul that sinneth it shall die." When the child comes to years and willfully sins against God the soul then becomes "dead in trespasses and sins." It then adds to its inherited depravity personal guilt and pollution, and needs conversion, "regeneration," and to be "born again," to bring it into its moral childhood state again. Regeneration begets new moral life into the soul. St. Paul says: "And you hath he quickened who were dead in trespasses and sins." (Eph. ii, 1, and also verses 4 and 5.) "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." It is evident, therefore, that the process of conversion whereby we become as little children is to regenerate and quicken the soul, "dead" in sins, into moral life, that we may be born again and become babes in Christ. It is a conversion from death to life, from guilt to pardon, from personal defilement to purity, by the washing of regeneration; "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus iii, 5.) Conversion is not only a quickening into moral life, but also a cleansing from the pollution of our personal sins, so that we are created anew in Christ Jesus. Old things have passed away and all things have become new; new desires, new affections, new motives, and new purposes. The man has become a "babe" in Christ. He is now in the moral state of a little child, no guilt, no actual impurity, in a state of acceptance with God and in such relation to the atonement of Christ as secures his salvation if he dies without further enlightenment as to inherited depravity, for he has been converted and become as a little child. But conversion—regeneration—being born again, does not remove inherited depravity, "the old man," "the body of sin," remains as in a little child. The little child when it comes to years will find inherited corruption within which must now be cleansed by faith in Christ, so also the babe in Christ. As the light of God's Word, of the Holy Ghost, and of experience shines into the soul, he will discover that inbred sin still remains, which must be removed

by "entire sanctification," yet to be obtained. Conversion is a glorious transformation of the heart, but is not "entire sanctification;" that would be to become more than a little child. But it does give power to live without willful sin. St. John says: "Whosoever is born of God doth not commit sin." (1 John iii, 9.) Also, "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Mr. Wesley says: "But even babes in Christ are so far perfect as not to commit sin. He that sinneth is of the Devil. We agree," he says, "that whosoever is born of God doth not commit sin." Conversion is a state of peace with God, of love to God, of joy in the Holy Ghost. If a man dies in his babyhood state he will be admitted into heaven on the same grounds of little children.

Assurance is the next point to be considered. Assurance includes both the testimony of our own spirits and the witness of the Holy Ghost with ours to our conversion and adoption as sons of God. St. Paul says: "The Spirit itself beareth witness with our spirit that we are the children of God." (Rom. viii, 16.) "And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba Father." (Gal. iv, 6.)

Mr. Wesley says: "It is a direct testimony to or inward impression on the soul whereby the Spirit of God witnesses to my spirit that I am a child of God; that Christ hath loved me and given himself for me; that I, even I, am reconciled to God."

Richard Watson says: "The doctrine is the inward witness or testimony of the Holy Spirit to the adoption or sonship of believers, from which flows a comfortable persuasion or conviction of our present acceptance with God, and the hope of our future and eternal glory, the witness of the Spirit is direct and not mediate." He says: "This is no new doctrine." "St. Bernard, Bishop Hooper, Bishop Brownriggs, Archbishop Ussher, Bishop Pearson, Dr. Isaac Barrow, and others maintained this doctrine." The witness of the Spirit presupposes a work of conversion done in the soul, to which he sets his seal that it is conversion and adoption. The man is conscious of a glorious change and is persuaded that he is a child of God; the Spirit of God concurs, the soul is assured and cries Abba Father, my Lord and my God.

This assurance is essential to peace and joy. If there be doubt of pardon, there is no peace; there can be no joy; there must be unrest and trouble. Our Heavenly Father has provided a better state for his children. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Whether I am a child of God or an heir of hell, is a question too momentous to be left in doubt and uncertainty. That Christianity is a divine reality, and that I am a child of God, admits all the proof open to any other question, and a source of testimony known to nothing else. There are only three sources of knowledge on all ordinary subjects, namely: The testimony of third parties, personal observation, and consciousness. By the first, I know that there are such cities as London, Paris, and Dublin, and that such men as Washington, Alexander, and Bonaparte have lived, though I never saw them. In the same way, I know that Christianity is true, by the testimony of Abel, Abraham, Enoch, Elijah, Matthew, Mark, Luke, John, Paul, Peter, and the fathers.

Knowledge is also obtained by personal observation. What I see, I

am said to know. Thus we know Christianity is a divine verity. We have seen it in all its stages, through the struggles of the convicted sinner, the shouts of the converted soul, the peace and joy of the believer, amid the afflictions and trials of life, and the triumphs of the dying saint exclaiming, "The best of all is, God is with us;" "All is well;" "Jesus saves me now." With such testimony, do we not know Christianity is true?

But to all this is added conscious experience—a change from death to life, from enmity to God, and the love of all evil to hatred to sin and love to God, from sorrow and wretchedness to joy in the Holy Ghost, from the fear of death and hell to a hope of immortality and eternal life. No marvel St. Paul should say, "I know whom I have believed."

And still more, the converted soul has the testimony of God, the witness of the Spirit with his, that he is a child of God—a testimony given to no other question.

So that, with the testimony of the fathers, personal observation, conscious experience, and the testimony of the Spirit, the Christian has assurance doubly sure.

The third point assigned to this essay is "*Christian Experience.*"

Methodism maintains that Christianity is not a mere theory, but an experimental verity, and that, not only in the outer, but also in the inner, man.

In this respect it meets a universal demand of our nature. It matters not what is presented to the mind for its reception, the question arises: Is it true? Has any body ever tried it? This is true of every thing new. Of a new principle in science, in mechanism, in government, in agriculture, in any thing, the mind demands an experimental verification. And this demand is the more imperative as the question rises in importance. Christianity involves the moral life and death of both soul and body; heaven and hell—the present well-being and the eternal destiny of man. On such a question the mind can not be satisfied with mere theory, no matter how grand or how logically presented. Has any body ever been born again? How can these things be? is the natural demand of the mind, which nothing but the testimony of experience can satisfy. Christianity fully meets this want of the human mind. It challenges the experimental test of all men. "If any man will do His will, he shall know of the doctrine," in life, in death, and to all eternity. Experience is the all-satisfying test of Christianity.

But it is proper to consider this experience somewhat in detail.

Deep and profound conviction for sin against God is essential to a sound Christian experience, such as the Psalmist felt when he exclaimed: "I found trouble and sorrow; then called I upon the name of the Lord;" "out of the belly of hell I cried unto the Lord." And as Saul of Tarsus when he cries out: "O wretched man that I am! Who shall deliver me from the body of this death?" Like the Philippian jailer: "Sirs, what must I do to be saved?" The heart must be broken for sin, and broken from sin. Without a deep and genuine repentance we can not be Christians at all, much less have a Christian experience in life. True repentance is a foundation principle; without it all professions are radically defective. The Wesleyan fathers emphasized this, and held the sinner to the evil of sin, and to the terrors of the law, till he realized the exceeding sinfulness of sin, before Christ the Savior was presented. Scriptural

repentance leads to faith in Jesus Christ the Savior. Just how a penitent soul believes to salvation is difficult to explain. But just where the soul despairs of all help but in Jesus Christ, trust in him for salvation is experienced, and a sense of pardon, peace, and usually of joy inexpressible fills the soul. This state of mind continues for a longer or shorter space of time. If the faith abides, the peace and joy continue; but, if doubt is allowed, the mind becomes troubled again. The tempter persuades some that it is all a delusion; and they begin to pray for pardon, and, finding the burden of sin is removed, pray to feel it as before, but it does not return; then the temptation is that God has given them up for presuming to think they were converted. This is a dark hour, but they persevere, and the light shines again, and all is well. In some cases the convert does not accept the work because it was not as he expected. Such persons struggle on in the dark; but God reveals himself to them by and by, and they, too, cry: "Abba Father, my Lord and my God!" In this state of assurance the Christian is disposed to believe he loves God with all his soul, and that he will not see trouble any more. But the tempter comes again, and the conflicts of an evil world discover to him that there are evil tendencies in his heart, and that he has to watch and pray lest they lead him into sin. Perhaps the first discovery he makes is an inward opposition to some duty Christianity imposes, or a desire to indulge in some old besetting sin. This is what Mr. Wesley, Watson, Fletcher, Dr. Clarke, Benson, and others call "inbred sin," or "inherited depravity," not removed in regeneration and the new birth. If, therefore, the Christian does not go on to "perfection," to "entire sanctification," his experience will be variable, sometimes conscious of sins of omission, and sometimes indulging sinful tempers and desires, which produce doubt and darkness; then seeking forgiveness, and rejoicing in the evidence of his acceptance again. And such will be the experience of his life, unless he obtain "entire sanctification," which is the "fourth point" of this essay.

Sanctification is a word used to signify purity. It sometimes means consecration. I shall use it in the sense of purity. A "pure heart," "perfection," and "holiness" have often the same meaning in the Word of God.

The Scriptures teach a distinction between regeneration and "entire sanctification."

St. Paul, in his letters to the Corinthians, speaks of them as "babes in Christ," as being "washed," as "justified," even "sanctified." Doubtless he means cleansed from the pollution of personal sins. And yet he says they are "carnal," and urges them to cease themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Also, in his letter to the Thessalonians, he speaks of them as having "faith and labor of love," as the "elect of God," as having "much assurance," having "joy in the Holy Ghost," so that they were "ensamples to all that believe in Macedonia and Achaia." And yet Paul desired to see them, that he "might perfect that which was lacking in their faith," "to the end He"—the Lord—"may establish your hearts unblamable in holiness before God." And finally he prays that "the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

These passages are addressed to the regenerate, even unto "babes in

Christ" who had been "born again." To the sinner, Christ says: "Ye must be born again." To the regenerate "babes," he says: "Be ye holy, for I am holy." So we see that the Scriptures teach that "entire sanctification" is a subsequent and higher state of grace than regeneration and the new birth. Our standards all teach the same doctrine.

The first restrictive rule in our Discipline forbids the General Conference from altering "our articles of religion" or "standards of doctrine." Mr. Wesley says "the new birth is not the same with sanctification." That it is the same, he says, "was never heard of in the Church for seventeen hundred years;" "the seeds of sin remain till the man is sanctified throughout." He says (Vol. I, p. 124): "From what has been said, we may easily learn the mischievousness of that opinion that we are wholly sanctified when we are justified." "It does immense harm. It entirely blocks the way to any further change." "We still," says he, "retain depth of sin, and the consciousness of this, which constrains us to groan for full deliverance to Him that is mighty to save."

Mr. Watson (Vol. II, p. 450, Institutes) says: "That a distinction exists between a regenerate state and a state of entire perfect holiness will be generally allowed." "It is a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues."

Mr. Fletcher says: "We do not deny that the remains of the carnal mind still cleave to imperfect Christians."

Dr. Clarke says: "I believe justification and sanctification to be widely distinct works."

Bishop Hedding says: "The justified soul finds in himself the remains of inbred corruption or original sin."

Dr. George Peck says: "The doctrine of entire sanctification as a distinct work wrought in the soul by the Holy Ghost is the great distinguishing doctrine of Methodism. The doctrine that justification and entire sanctification take place at one and the same time is contrary to our standard theologians."

Dr. Steele says that "all the reformed Churches in Europe and America agree that there is an infection of nature remaining in them that are regenerated."

Our Hymn Book and Discipline maintain the same doctrine. The Hymn Book says:

"Speak the second time be clean,
Take away my inbred sin;
Every stumbling-block remove,
Cast it out by perfect love."

The Discipline says, "Men are justified before they are sanctified." Every preacher received into the traveling connection has been asked, "Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" These evidences from the standards of Methodism might be multiplied almost indefinitely that sanctification is distinct from and a higher state of grace than regeneration and the new birth. Whosoever, therefore, teaches contrary to this is not a Methodist in doctrine, and if a Methodist, he violates the first Restrictive Rule of the Discipline. The question naturally arises, How is "entire sanctification" obtained? On this point, also, an opinion obtains in conflict with our standards. It is maintained by some

persons that entire sanctification is simply a growth in grace. They argue that the babe is perfect, and only needs to grow to become a man; the blade is perfect, and only needs to grow to make the ripe corn in the ear. If these figures teach that the babe is pure, it does not need to grow into sanctification. The babe and the blade have the seeds of death in them as well as the elements of growth. If we cleave to the figure, the babe in Christ has the seeds of death in its moral nature, and must die unless these seeds or roots of sin are removed by "entire sanctification." If it is admitted, as it must be, that inherited depravity remains in the regenerate babe in Christ, then how is growth to cleanse the soul? It is impure, and must be cleansed. Growth of the blade of corn does not dig up the grass and weeds. Will they not grow as fast or faster than the corn? True, we are commanded to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." But the Bible nowhere teaches that the impurities of the heart are removed by such growth in grace. Cleansing from sin is everywhere ascribed to the blood of Christ.

This is made manifest by the terms used in the Bible on this subject. The Psalmist prays, "Create in me a clean heart." Paul says, "We are his workmanship, created in righteousness and true holiness." To create is not a growth.

Moreover, the word *cleanse* is used to this end. St. Paul says, "Dearly beloved, having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" and, "The blood of his Son, Jesus Christ, cleanseth us from all sin."

These passages all show that purity is by cleansing, and not by growth.

The term *sanctify* is used with the same signification. Nowhere do the Scriptures show that entire sanctification is the result of growth; but everywhere they teach that it is the work of the Holy Ghost, creating, cleansing, sanctifying the soul by an application of the blood of Christ Jesus the Lord.

The standards of Methodism fully sustain this view of Scripture teaching on this subject.

Mr. Wesley says: "You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed." "To talk," he says, "of this work being gradual would be nonsense, as much as if we talked of gradual justification."

Mr. Fletcher teaches that "growth in grace, or the gradual process, is not the condition of entire sanctification."

Dr. Bangs says: "Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from inbred sin to inward holiness, which will show itself by its fruits, are to be repudiated as unsound, antisciptural, and antimethodistic."

Entire sanctification is, therefore, not obtained by growth in grace, but by a full and entire consecration to God, accompanied by a present faith that the blood of Jesus cleanseth me now from all sin."

The Wesleyan standards sustain this view. Mr. Wesley says: "In London alone I found six hundred and fifty-two members of our Society who were exceedingly clear in their experience, and whose testimony I could see no reason to doubt; and every one of these (after the most care-

ful inquiry, I have not found one exception, either in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment." Moreover he says: "The voice of God to your soul is, Believe and be saved. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. No man is sanctified till he believes; every man, when he believes, is sanctified." To this view of the subject all our standards agree.

To this work of grace the Spirit of God bears his witness as distinctly as in justification; without this witness no one should profess sanctification. But where this is enjoyed, it should be professed to the glory of a complete Savior. Such is the Word of God and Wesleyan teaching. Wesley, Fletcher, Clark, Benson, Bramwell, Asbury,—all maintain it should be professed where it is possessed.

Christ says: "Ye are the light of the world;" "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house;" and, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." Mr. Fletcher says he lost the blessing several times by not confessing it; and such is the experience of others down to the present time.

Much remains to be said; but my time admonishes me to close. O, what a glorious realization to know that "the blood of his Son, Jesus Christ, cleanseth us from all sin," and keeps us ready to be revealed in that day! God hasten the day when this shall be the experience of all Methodists everywhere, and of all Christians of every name as well. Then shall the mission of Methodism have been accomplished, to spread Scriptural holiness throughout the world. Then shall all nations and kindred and tongues and people upon the face of the whole earth shout aloud the acclaim, "Alleluiah! for the Lord God omnipotent reigneth!"

THE INFLUENCE OF METHODISM ON OTHER DENOMINATIONS.

JAMES M. KING, D. D.

THE historian of Methodism says: "As a great religious development of the last century, affecting largely our common Protestantism, and unquestionably destined to affect it still more profoundly, Methodism does not belong exclusively to the denominations which have appropriated its name."

The importance of Methodism in human history consists in the fact that with it dawned a better day for humanity in a work of God by a revelation of a new divine purpose to promote the renovation and salvation of the race.

Dean Stanley said, at the unveiling of the tablet in Westminster Abbey in 1876, to the memory of John and Charles Wesley, they "preached those great effects which have never since died out in English Chris-

tendom;" and on another occasion, "The Methodist movement in both its branches, Arminian and Calvinistic, has molded the spiritual character of the English-speaking Protestantism of the world." This great writer and thinker certainly responds affirmatively to Tyerman's question in his introduction to his "Life of John Wesley:—" "Is it not a truth that Methodism is the greatest fact in the history of the Church?"

In the discussion of this question we shall, of course, be obliged to depend largely upon testimony from authentic sources and competent witnesses, both Methodist and non-Methodistic.

It must be remembered, also, that it is impossible to discover at all adequately the influence of Methodism on other denominations, without considering its general influence upon society, because the two are inseparable. The relation of Great Britain to America also enters into all such discussions, because of their common language, civilization, origin, and faith.

We need first to look at the condition of the field which Methodism was raised up to cultivate in England.

Justification by faith and the witness of the Spirit were denied in the pulpit, although found in the creeds. In many Churches predestinarian decrees had engendered Antinomianism, and in others had displaced the saving doctrines of the Cross. The clergy had become revoltingly corrupt. Judge Blackstone says of this period that he listened to every clergyman of note in the Established Church in London, and "heard not a single sermon which had more of the Gospel in it than the writings of Cicero, and that it would have been impossible to know, from what he heard, whether the preacher was a follower of Confucius, of Mohammed, or of Christ." A writer in the *North British Review* (1847), says the time was near at hand when the "measure of its iniquity was full to the very brim, and the land was become reprobate, blighted, and accursed by its enormities, and scathed and rejected of God. This awful doom, however, was averted, and the revival of religion denominated Methodism was the principal means at once of saving the country from so great a calamity, and of introducing the brightest era in British history."

Isaac Taylor says, "The Anglican Church was a system under which men had lapsed into heathenism;" and Punshon says of the condition of Dissenting Churches at the time Methodism appeared: "Among Dissenters, if the truth was held, it was as a sentiment rather than a power, and while a large number of the clergy sought relief from subscription to articles which they had long disowned, others drank or dreamed away their lives. Shepherds were profligate or idle, while the hungry sheep looked up and were not fed."

James E. T. Rogers, M. P., in an article in the *Princeton Review* (1882), on "The Dawn of the English Reformation," has recently said: "One effort was made to purify the English Church from within during the eighteenth century. Of course, I allude to the movement of the Wesleys. The Anglican element in the Church had degenerated into the Tory High Church faction, or had been manipulated in order to aid Jacobite plots. The principal clergy in the great towns were Whigs, whose theology was a scarcely disguised Arianism. Many of the Independents and all the Presbyterians in England had become avowed Unitarians. The religious spirit was nearly extinct in the Anglican Church, when the Wesleys strove to bring back faith, piety, and discipline." The writer then proceeds to give a remarka-

ble summary of the work accomplished for individual Christian life, and for the reformation of the Churches.

The late vice-chancellor of England, Sir Launcelot Shadwell, said: "It is my firm belief that to the Wesleyan body we are indebted for a large proportion of the religious feeling which exists among the general body of the community, not only of this country, but throughout a great portion of the civilized world besides."

While the lamentable condition of things described existed, and while Methodism was coming into the world at Oxford, God was preparing the field by isolated examples in Great Britain and America of his willingness to pour out the Holy Spirit, and the prayers of a few faithful souls in many lands were being answered.

The founders of Methodism originally designed to mold the characters of men, and thus shape their relationships to God, and not to determine their ecclesiastical standing. It made no assaults upon creeds and theological systems, and proposed no substitutes for them. It sought to make men better by inducing them to lead lives that would illustrate their creeds. Denominationalism, resisting this righteous purpose, made organization necessary to preserve the results secured. In the beginning the Wesleys and Whitefield were assisted by ministers of different denominations, and thus the newly aroused spiritual life flowed through the established channels. Bringing creeds to the test of a conscious and saving experience, they were not reconstructed, but reinterpreted in harmony with the Word of God and the needs of man. It is not by a new theology that Methodism has influenced the other Churches for good, but by furnishing a new stand-point of interpretation, and thus extending so as to take in, as we believe, normal views of apostolic Christianity.

Orthodoxy has never been the boasted conservator of the inner life of Methodism, but the spiritual life has preserved its orthodoxy, and that often despite the untutored condition of its preacher.

Isaac Taylor justly says "that the field-preaching of Wesley and Whitefield in 1739 was the event whence the religious epoch now current must date its commencement; that back to the events of that time must we look, necessarily, as often as we seek to trace to its source what is most characteristic of the present time. It is the starting-point of our modern religious history."

This Methodistic influence, being mainly spiritual, is consequently eternal in its results. It can not be tabulated nor represented by statistics. It is a reformation that has no temporal powers to defend it by the might of armies and the sacrifices of blood. Despite the assaults made upon it, sometimes causing martyrdom, it has depended solely upon the God of love for its aggressive power, and has given the Christian world the first example of a great reformation amounting to a revolution that has not brought war upon the nations. Its object has not been to search out lost truth, but to give *life* to known truth already formulated in accepted creeds. Dr. Pope says: "Methodism is slowly diffusing its leaven through almost every form of corrupt Christianity; it is silently impressing its influence, acknowledged or unacknowledged, upon the uncorrupt Churches of Christendom; while, as an independent and self-contained organization, it is erecting its firm superstructure in many lands."

Methodism entered America while the land was still subject to Great Britain. It found a genial soil. It depended, however, on the English clergy for the sacraments, and when most of these left the country on account of the Revolutionary War, organization and an ordained ministry became necessary both for preservation and aggression. This took place some five years before the organization of our national constitutional government. Methodism was really the only form of religion that prospered during the Revolution, especially in the Middle States. The Colonial English Church, with its centers of power in Virginia, had little vitality, and was almost extinguished by the war. It sought incorporation and recognition by the authority of the State, but a bill was passed for the "incorporation of all religious societies." This gave a free field to all Churches. Dr. Dorchester says, in his review of the religious condition of the world, at the period of which we write: "Crossing the Atlantic, we find the Church in the American Colonies not much better. The Virginia Colony was never noted for either its morality or piety, and the tendency was downward rather than upward. In Maryland, among the numerous civil and ecclesiastical distractions which prevailed, things were even worse. The Lord's day was generally profaned, religion despised, and the clergy were scandalous in behavior. In the New York Colony, the Dutch Church, dependent upon the mother Church in Amsterdam, performed its work under serious embarrassments, and the Episcopal Church, sustained by the civil power, partook of the prevailing laxity of English manners at home." Among the Presbyterians in every state where they had strength, revivals of religion were unknown; an orthodox creed and a decent external conduct were the only conditions of Church communion, and intellectual and scholastic qualifications the only conditions for entering the ministry, while the preaching was about "dead orthodoxy," to the neglect of human sinfulness and the necessity of regeneration.

One of the pivotal points in the history of Protestant denominations in this country is the influence of Arminian Methodism in the great theological controversies and changes of the last and the present centuries. In New England, Methodism has rolled away the doctrinal stone that sealed the tombs of men "dead in trespasses and sins." Not long before Methodism entered New England, men must be members of the Church in order to vote or to hold office. This reduced religion to a form and expelled principle; it prepared for society and business, but not for heaven. In the Calvinistic Churches personal experience was not considered a necessary qualification for the ministry, and the exercise of Church official functions. Presbyterian Synods determined that all baptized persons, not heretical or scandalous, should be permitted to partake of the Lord's-supper, and if educated for the purpose, should be admitted to the ministry. Public ministerial service and private character were not required to be in harmony. The number of parishes had decreased instead of increased with the population during the preceding fifty years. Even the devout Edwards had repelled the charge of teaching the "knowledge of sins forgiven" as the privilege of believers, and the prevalent "theology taught the necessary continuance of sin in believers through life." Pre-election, prereprobation, final perseverance and infant damnation were preached and believed. There was, of course, a horror of Arminianism, based upon distorted views of its doctrines. Calvinistic pulpits and writers persist-

ently applied the name of Arminius to designate doctrines which he condemned with as much explicitness and far more consistency than Calvinists themselves. And this was their common method of controversy.

Professor Allen, of the Cambridge Episcopal School, in an article on "The Theological Renaissance of the Nineteenth Century," in the *Princeton Review*, of 1882, writes of Calvinism: "Like the faith of Mohammedanism, Calvinism was a fighting and conquering creed for Christianity. It nerved the arms of great heroes in the sanguinary, almost disheartening, wars in the Netherlands, in Germany, and England. But when the necessity which had created it disappeared Calvinism became a stereotyped theology, in which empty formulas did duty for what had once been living convictions, and instead of being an inspiration, became a burden to the religious consciousness, presenting a distorted conception of Deity, and only faintly reflecting the idea of the Christian revelation."

On the other hand, the *Christian Advocate*, of April, 1845, paid this deserved tribute to Calvinism. "But what an amazing inconsistency; these advocates of an enslaved will are the steadiest friends of human liberty. To promote it, they have always been ready to pour out their blood like water. They are the men to confront councils and kings, though there be as many devils as tiles on the roofs of the houses. They are the friends of education, the publishers of the Bible, the sleepless defenders of the country's liberty, the emancipators of the press, the observers of the Sabbath, the inflexible opponents of priestly domination, the friends of the people, and the unblenching martyrs for the truth."

The error of Calvinism lingers in the formulated doctrines of Churches, and is occasionally preached, but "it lives rather by virtue of the truths which good men have blended with it than from any inherent power of the hypothesis itself to win the adherence of thinking men and women." The doctrine of Absolute Predestination did not appear in Christian theology in logical form but once in the first eight hundred years of the history of the Church. And then appeared only to be condemned. Seven hundred years afterwards it appeared again without ambiguity under Calvin. But in Calvin's school was trained a man to defend the truth. Luther led the *practical* movement, Arminius the *theoretical*, and Wesley the *spiritual*. One restored *courage* to the Church, one the ancient *truth*, and one religious *life*. Universal redemption, conditional predestination, and personal consciousness of salvation, thus were secured doctrinally and experimentally. And the main body of the Church to-day in the Old and New World practically takes this view. Persecution kept alive the error in portions of Scotland and Switzerland. And the descendants of the refugees who came to New England were inflexible Calvinists, although their genuine civil liberty and personal virtue originally covered up the deformities of their creed.

Dr. Warren says: "The dominance of sensational metaphysics on which the last hope of absolute Predestinarians was anchored, is at an end. The baseless notion has for the most part assumed the imperfect shape which Augustine invented, even where it is inculcated most strenuously. Calvinism has passed away; the Augustinism which has succeeded it in certain places will quickly follow."

In an assault upon the modified Calvinism of Edwards, West, Hopkins, and Leibnitz, in 1861, by an eminent Calvinistic writer, they are

compared to Mr. Wesley, and this is made the cause of their condemnation. A very important point of concession.

While, as we have seen, Methodism was not raised up to organize a new system of theology, its formulated statement of doctrines is complete and unmistakable. Dr. Rigg says: "There can not be found in Christendom a community which, by the grace of God, is more faithful to the summary of the truth which is universally acknowledged to contain the principles of the regeneration and life of the world. Methodism, whether in England or in the universal dominions of England or in America, has never given birth to heresy." Methodism attempted to correct in New England what it believed to be the erroneous doctrinal views of the Calvinistic denominations.

The following doctrines, briefly stated, were the powers employed: *Free Will*, placing the responsibility of sin on the sinner; *Unlimited Atonement*, opening free salvation to all; *Gracious Ability*, encouraging and leading the sinner to faith; *Witness of the Holy Spirit*, leading the convert to communion with God; *Possible Apostasy*, warning him to "hold fast the profession of his faith," with the assurance of present salvation; *Entire Sanctification*, inspiring him to press on to every height of holiness.

Methodism exerted a great influence upon the historical development of Christian doctrine in the other denominations.

Most of the accounts of theological controversy have been written by men whose sympathies were enlisted against Arminian Methodism, either from Lutheran jealousy or Calvinistic hatred, and thus they have been (unconsciously perhaps) incapable of either recognizing or delineating the true significance of the great ecclesiastical movement to which Methodism gave the principal impulse.

In a large sense it recalled the world to the standard faith which the Church had held for fifteen centuries. In New England, while giving just prominence to the great doctrine of Justification by Faith, it separated it from Antinomianism and Fatalism. It largely did away with the doctrines of a limited atonement and absolute and unavoidable reprobation. It preached a Gospel of purity, benignity, and loveliness, while it was not sparing in its terrible denunciations against impenitence, nor in pronouncing the terrors of the Lord, while at the same time it told the sinner that he himself was alone responsible if the wrath of God rested upon him.

Under this manner of presenting truth, the Calvinistic preaching became greatly modified, because the hungry people would not endure the stale theorizings about absolute decrees and foreknowledge, but demanded practical and saving truth, and if their own religious teachers did not furnish it they sought it elsewhere. And often the ministers themselves came into a better and living experience of present saving truth. This change once begun continued to gain ascendancy until the preached Calvinism of to-day bears not the image of the Geneva original. And doctrines that could not be preached during the progress of a revival came seldom to be preached at all.

At this time this rigid theology was germinating Rationalism and Universalism and semi-Infidelity. The *New England Puritan*, of 1842, said, "The Unitarian apostasy has involved a large proportion of the Churches which were first organized by the first settlers of New England." All the Puritan Churches of Boston were infected with Arianism. Methodism did

much to lessen this calamity. These were revolts against Calvinism. Methodism furnished an intermediate and safe ground for multitudes that would otherwise have gone to some of these extremes.

The tendency of all pronounced doctrine not only, but of all governmental theories in the Church is to extremes, and Methodism checked this doctrinal tendency, and also modified the rigor of episcopacy, while it antagonized the laxity of Congregationalism, toning down the one and toning up the other.

Whence this change in doctrinal preaching in Calvinistic Churches? Blank Calvinism is now seldom distinctly announced in public, except by some theological professor acting as a temporary pulpit supply, or by some recent graduate from a theological seminary. And he soon learns better. The popular mind will not tolerate it. And this is true, not because there is a decline, but an advance in religious interest. It is not preached. The membership of the Churches are strangers to its import. Men educated in Methodist homes and converted at Methodist altars feel themselves at home under the preaching of nominally Calvinistic ministers. It was not so formerly.

The importance of this influence exerted on New England and Eastern denominations and their theology can not be exaggerated, because our itinerants, pushing out on the frontiers so largely settled from the East, have not been obliged to fight the old battles over again, but have raised the standards of a better theology before the old had opportunity to intrench itself.

All honor to the memory of Jesse Lee, whose tenacity of purpose and whose burning and persistent zeal at last triumphed in thrusting Methodism, with all it means, into the Church history of the Puritan States. Dr. Curry, writing of this New England doctrinal controversy, said, many years ago: "Through all this protracted controversy the ancient orthodoxy gradually yielded to the aggressions of a better faith. It soon became manifest that the doctrines of the Cambridge and Saybrook platforms could not be maintained in their original forms. At first there was only some modifications in the manner of stating them, and a hiding of the more offensive features. But this concession to outraged public sentiment came too late to effect its purpose." "A change but little anticipated by their fathers has come upon the men of this generation, of which an efficient cause is to be found in the labors of the early Methodist preachers."

In our judgment, paradoxical as it may appear, the Calvinism of Whitefield was one of the instruments in the hand of God for the extension of the Methodist Reformation. It gave him access to that class of mind and thought, in Great Britain and elsewhere, that Wesley could not reach. In America he was the John the Baptist, all on fire with essential truth, and had not Calvinistic prejudice to contend with. He aroused an appetite for experimental piety in Calvinistic Churches. Then Arminian Methodism came in, continued and extended the work of revival, and purged the theology, and organized results. In England Wesley excluded Calvinism from his Societies. He lost Whitefield, but in permanent results gained immeasurably. As Whitefield closed his work of spreading the spiritual influence of the Methodist revival in American Churches from Maine to Georgia, the great work of Arminian Methodism began in

the New World. Calvinism was antagonized wherever it retarded the progress of the revival of spiritual religion, but in the articles of religion adjusted by Methodism for the New World theological controversies were ignored, and Calvinists with Arminians could enter the same communion. Robert R. Doherty, of the *Christian Advocate*, writes as follows:

"Its doctrines have triumphed through their own inherent truthfulness. Judged by human standards, every risk of adulteration has been taken. They have been put into the most popular phraseology by men who never saw the inside of a college, and some of whom were even deprived of the ordinary instructions of childhood. They have been proclaimed in the backwoods by evangelists whose hands were as horny, and whose homespun garments were as coarse, as those of their listeners.

"Many of their best elucidators have been illiterate class-leaders and exhorters. But schools have sprung up wherever these doctrines have been preached, and the noble theological institutions from which our young preachers are now graduated, and the magnificent theological literature which Methodism has produced, are the natural product of the doctrines which they have been made to defend."

"In the removal of obstacles to catholic unity Methodism has been the teacher of all denominations," said that eminent Presbyterian divine, the late Dr. Beeman. As in the beginning, unorganized, there is not to-day, when organized, a distinctive dogma or theological tenet of Methodism that hinders it from tendering a catholic and holy fellowship to every one of the other families in the Church catholic. Its founder went through many lands, a churchman to be sure, but always saying: "Grace be with all them that love our Lord Jesus Christ in sincerity." "Whoever they are that have 'one spirit, one hope, one Lord, one faith, one God and Father of all,' I can easily bear with their holding wrong opinions—yea, and superstitious modes of worship. Nor would I, on these accounts, scruple still to include them within the pale of the catholic Church." The exhibition of this spirit has taught others catholicity by imparting its own spirit, and by enforcing recognition.

The late Archbishop Spaulding, with whom I had a valued acquaintance, made to me personally this very remarkable statement, that the only sect that Roman Catholicism feared was organized Methodism; and this fear, he said, was based upon its aggressive zeal and its hearty and simple presentation of truth to the common people, without making any preposterous claims to apostolic successorship or offensive assertion of being *the Church*. He greatly feared the influence of Methodism upon the second and third generations of imported Romanists; provided a free school system should become enforced, and the Methodists being most numerous and favoring the system increased his solicitude. And he also confessed that the spirit and liberty of Methodism had aroused the Roman Catholic laity in this country to a desire for greater power in the temporalities of the Church.

German theologians even are beginning to pay respectful tribute to the influence of Methodism on other denominations; and German Protestantism certainly needs performed for it the service rendered by Methodism to the Established Church of England. Dr. Whedon says: "The German critic acknowledges that the religious revolution brought about by the preaching of the two Wesleys and Whitefield has acquired a great signifi-

cance, not only because a large, active, and powerful sect has sprung from it, that has extended over both hemispheres, but because it has also exerted a deep and lasting influence on the Established Church, and is likely to exert an influence also on the ethical powers of the nation, and affect the course of political affairs."

Dr. Schaff, German in nationality and in method of thought, who, in past years, has said some decidedly caustic things about Methodism, at a time when he knew less about it than he evidently now does, in his address upon "Religion in the United States," at the conference of the Evangelical Alliance, in 1879, held in Basle, said: "Methodism is the youngest, and yet numerically the strongest, of the larger Protestant bodies in America. It is the outcome of the great Anglo-American revival—conducted by John Wesley, the organizer; Charles Wesley, the hymnist; and George Whitefield, the evangelist—of the religious movement of the eighteenth century, which otherwise figures in Church history as a barren century of infidelity and revolution." . . . "It has made the Arminian creed a converting agency, and given it practical power such as it never had before. It is a well organized army of conquest against the flesh, the world, and the devil. Its motto, borrowed from Wesley, is, 'The world is my parish.'"

At this point, we would add the brief tributes of two eminent Americans. Dr. Tyng said at the Evangelical Alliance meeting in London: "I came from a land where you might as well forget the proud oaks that tower in our forests, the glowing capitol we have erected in the center of our hills, or the principles of truth and liberty we endeavor to disseminate, as to forget the influence of Methodism and the benefits we have secured thereby." And Dr. Baird calls Methodism "the most powerful element in the religious prosperity of the United States, as well as one of the firmest pillars of our civil and religious institutions."

The lay service instituted by Wesley, and forming an important part of the economy of Methodism, has become an effective power in all denominations. The lay activities of these later times, Christian associations, and organized lay evangelical work in infinite variety may legitimately trace their origin and impulse to the divine seal stamped upon the initial use of such forces in the Wesleyan revival. Dr. Stevens says: "It has practically restored the primitive 'priesthood of the people,' not only by the example of its lay local ministry, more than twice as numerous as its regular ministry, but by its exhorters, class-leaders, prayer-leaders, and the religious activity to which it has trained its laity generally."

An unfriendly writer in the *Christian Quarterly*, in an article on "Our Representative Religions," delivers himself in the following language: "On the whole, the Methodist Church will be seen to be a great organization, moving on the world for definite and powerful results, striking where there is the most to be done." "It converts for all the other Churches; for, of the products of an ordinary Methodist revival, some go to the Presbyterian, some to the Baptist, and some to the Episcopalian and other Churches. And of those who unite with the Methodist Church, including all classes of temperaments, many subsequently leave it for others, because constitutionally not adapted to be Methodists. But, notwithstanding it supplies all other Churches, it still keeps itself larger than any of the rest, and increases at a faster rate."

Bishop Foster says: "Methodism has never been a proselyting sys-

tem. These are not sheep she has gathered from some other fold. She has given much, but received little. She has sent her converts by thousands into other communions, to be their brightest jewels. She has borrowed but few in return."

Certainly, other Protestant denominations ought not to complain of the organic existence of Methodism. It does not detract from their strength, but all evangelical Christianity is made stronger by it, as it gathers in the multitudes, converts them, and then distributes with unsparing hand, so that the spirit of Methodism becomes infused into the entire round of denominationalism. So true is this that in 1832 Dr. Durbin erroneously prophesied that we would not grow denominationally in the future as we had in the past, because earnest seekers for salvation were no longer obliged to come to us for sympathy and guidance, other Churches having become so enlivened by our spirit that inquirers do not need to come to us. He saw his prophecy nullified, and helped to nullify it.

Methodism, being not only a revival Church in its methods and purposes, but being itself an organized revival, it has not only forced the recognition of revivals as legitimate means for promoting God's cause, but rendered them a necessity among all denominations that count vital religion superior to cold morality, and beauty of holiness more to be desired than fastidious æstheticism. Now other Churches must cease to grow, must confiscate their converts from Methodist altars, or permit revival fires to be kindled within their own communion.

Our itinerant system has done much to modify the purely professional and priestly bearing and relationship of the Protestant ministry to the people, by sending men to do a definite and aggressive work for a definite time, with the inspiration on them to do with their might what they do, *because* the time is short. Marching with civilization on horseback, it, by its *sent* ministry, prepared the way for a *called* ministry of other denominations, and did much to determine its character. The historian Bancroft says: "The Methodists were the pioneers of religion; the breath of liberty has wafted their messages to the masses of the people, encouraged them to collect white and black in church or greenwood for council in divine love and the full assurance of faith, and carried their consolations and songs and prayers to the farthest cabins of the wilderness." Hosts of ministers in the past, and hosts now preaching in every branch of Protestantism, were converted through Methodist instrumentality, and many of them, educated and experienced in our ministry, have carried their early faith and fire with them. Ours is the only ministry crowded and overflowing. Why this state of things? Because the character of our conversions is so pronounced and thorough that young men feel the pressure upon them to be at work for the salvation of souls.

Bishop Foster says Methodism has given to the pulpits of other denominations "many of their brightest ornaments. Should some of our sister Churches restore to us our own, it would decimate their ranks, and send a wail through all their borders. We do not ask it, but, in reckoning up the trophies of Methodism, we remind them that we have to find them among their choicest garlands. Nor do we utter a complaint.

"Their riches, though our gift, do not leave us poor, though, if given back, it would make them poor indeed. If, while we build our own walls,

we can build theirs also, we ask but one thing in return: That, when they reckon their great names, they remember and confess that they are the gift of Methodism to supply a want which they could not supply themselves."

Methodism is a revival of the spirit and power of Christian truth and life. Warm and energetic, or tender and subdued, its whole system of worship and action instinct with a joyous and contagious life, the *people* take to it. Springing *from* them, our sympathies are *with* them. It has taught the Churches that it is not the mission of Christianity to hold the rich within its communion anyway, but to hold them on the same conditions as it holds the poor. Better without them if they degrade our standards or attempt to dictate our religious policy. Whenever and wherever it has attempted to accommodate itself to the liberal indulgences of so-called polite society, it has lost its power and presented a pitiable spectacle to the world. And whenever its conspicuous men, in or out of official position, have paid court and tribute to men of wealth as such, they have compromised the spirit and mission of Methodism before the world. Other Protestant denominations have soon settled down into a ministry to a certain class, or, if they have cared for the poor, have done it as though they were pensioners; but Methodism has largely adhered to its original ministry, and, while its poor have in many instances become rich, it has not, as a rule, allowed them to divert it from its primary and Christ-like purpose of reaching the multitudes.

A prominent Presbyterian clergyman recently said to me: "I trust Methodism will continue to teach us that it is possible to make the rich and the poor realize and illustrate religious companionship and equality."

Methodism has taught Christendom that the doctrine of holiness is not to be accepted first as a part of systematic divinity, but as a great experimental fact. The Methodist conception of sanctification has been adopted in fact, if not in form, by multitudes in other Churches, incorporated in their faith, and proclaimed in their pulpits as both a right and duty of all believers, until we can hardly claim it as peculiar to us. It is to be feared that, while other Churches are being stirred by the entertaining of this central idea of Christianity, Christian purity, the heritage of faith, we have been compelled to devote so much time to the rebuke of crude and fanatical vagaries on the subject that we are losing sight of the blessedness and power of the doctrine.

Methodism has emancipated womanhood, and compelled the other denominations, although some of them have yielded grudgingly and still keep her partially muzzled, to recognize her Christian rights and privileges, and to furnish her broad opportunities for usefulness. The mourners and comforters of the race, as women have always been, making up two-thirds of the membership of the Christian Church, the last faithful friends of the Nazarene at Calvary, and the first preachers of his resurrection, shackled for seventeen centuries under a distorted interpretation of the utterances of Paul, preserving the only piety of the Church in their lives often, while the godless authorities sold both them and their Master, they wept and waited for their day of deliverance, until the friends of Mary's Son found a friend who recognized their religious rights in the son of Susannah Wesley. The influence on other denominations of womanhood emancipated by Methodism from the slavery of an assumed inferiority,

and from being the plaything of passion, no pen can describe and no pencil adequately trace. In leading souls to Christ, in self-sacrificing ministrations to the diseased, the poor, and the sorrow-stricken, in mission-fields, in molding the character of youth, in temperance, and in all reforms based on the well-being of man, and in mitigating the horrors of war, genuine Christian womanhood, since Methodism was given of God, has exalted the Gospel ideal of stewardship, and that without unsexing itself or trenching upon the well-defined Scriptural prerogatives of man.

The Methodist Evangelical Reformation required a psalmody in accord with its character and purposes. Over fifty different volumes of hymns were early produced. The psalmody of the Churches in England was completely revolutionized. Dr. Stevens says: "Every important doctrine of Holy Scripture, every degree of spiritual experience, almost every shade of religious thought and feeling, and nearly every ordinary relation and incident of human life, are treated in Charles Wesley's abundant and ever varying verse."

Methodism owes it to Charles Wesley that its distinctive teachings are so embodied in the hymns which the masses of the generations, in other communions as well as its own, have sung that it has been preserved in doctrinal integrity, while others have been "tossed to and fro, and carried about with every wind of doctrine." This is notably true of that conservator of all satisfactory experience, the Holy Spirit's witness. The peculiarities of Methodism, so far as they relate to vital religious experience, have been sung into the creeds of Christendom. The hymn-writers of Methodism have been poets who believed that true "poetry is the religious idea incarnate in the beautiful." Hence they have sung to aid devotion, to illustrate holiness, to encourage labor, to console discouragement, to inspire joy, to enrich grace, and to assure victory. The hymns of Methodism largely constitute its liturgy and its psalter. And, containing its piety, spirit, and theology, and no collection for Christian worship being complete without them, what must be their influence on other Churches as they find their way into the hearts of their worshipers?

We now proceed to give a brief summary of the influence of Methodism as it appeared in the work of its two most conspicuous creators.

The influence of Whitefield restored the non-conformity of England. It counteracted the Socinian and infidel tendencies of Scotland. It revolutionized, where it did not create, the religion of Wales. It quickened into spiritual life and energy the American Calvinistic Churches, resuscitating and extending the revival started under Edwards. It gave birth to the Presbyterian Church in Virginia, and was "the stock from which the Baptists in Virginia" sprung.

Whitefield and his fellow-laborers founded both Dartmouth and Princeton Colleges, and the Methodists of England contributed their money to both. And his last sermon awakened Randall, the founder of the Free Will Baptists. The Methodist Reformation, started and promulgated by his preaching, severed forever in this country the connection between Church and state, made regeneration a prerequisite for the Christian ministry, and restored the essential spirituality of religion.

Whitefield's professed Calvinism was lost sight of when his magnificent personality was comprehended. "A bright and exulting view of the atonement's sufficiency, delight in God, and joy in Jesus Christ were the

essence of his religion; and a compassionate solicitude for the souls of men, often rising to a fearful agony, was his ruling passion."

Six years before his death, John Wesley made this record in his journal: "I was now considering how strangely the grain of mustard-seed planted about fifty years ago has grown up. It has spread through all Great Britain and Ireland and the Isle of Man; then to America, from the Leeward Islands through the whole continent into Canada and Newfoundland. And the Societies in all these parts walk by one rule, knowing religion in holy tempers, and striving to worship God, not in form only, but 'in spirit and in truth.'" It is now one hundred years since these words were written. It is less than one hundred and fifty years since Methodism began its work, and it is computed that by its direct denominational preaching and teaching it now reaches one in sixty of the population of the earth, besides its conceded influence beyond its denominational bounds, and the numberless host helped into heaven by its power.

Dr. Stevens, after giving a marvelously concise and eloquent summary of the influence of Methodism upon Anglican Churches and civilization up to the time of Wesley's death, writes concerning its more explicit influence upon other denominations: "Most of the great religious and philanthropic institutions which now chiefly embody the moral power of Protestantism, the Bible Society, the Tract Society, the modern Missionary Society, the Sunday-school, as an agency of the Church, sprung directly or indirectly from the influence of this movement, so that, in the language of a Churchman, 'never was there such a scene before in the British Islands;' there were no Bible, Tract, or Missionary societies before to employ the Church's powers and indicate its path of duty, but Wesley started them all; the Church and the world were alike asleep; he sounded the trumpet, and awoke the Church to work." And Mr. Lecky, in his work on "England in the Eighteenth Century," says: "Methodism incalculably increased the efficiency of every religious body. It has been more or less felt in every Protestant community speaking the English tongue."

We will appropriately close this discussion as we began it, in the language of our eminent historian. The causes of this success and influence of Methodism are so evident, and "so clearly do they show its appropriate policy for the future, that, if ever the mighty movement shall fail of its still greater practical results, by the errors of its leaders, it must be in spite of a hundred years of the most demonstrative lessons which have been recorded in the history of Christianity since the age of its apostolic founders."

THE VALUE OF THE PRESS TO METHODISM.

BENJ. ST. JAMES FRY, D. D.

WE assume as our starting-point that the press represents one of the most efficient elements of what we have been accustomed to denominate Christian or modern civilization. It is impossible to describe the present best estate of Christianity and Christian countries without taking into consideration its power and influence. Indeed, it may be confidently affirmed that whatever benefits other institutions have derived from the press, the

Church has been as greatly enriched, and in many respects the most favored. And this has come about, in part, because so great is the almost universal interest in religion that we are not satisfied by the hearing of the ear only; and in part because in the growth of spiritual religion since the Reformation, and especially in the last hundred years, the Church has sought to employ all agencies that may be honestly subsidized for the establishment of the kingdom of Christ among men. We must never forget that the first great achievement of the printing-press was the production of the Vulgate Bible, in 1473. And since the application of machinery to the manufacture of paper and the wonderful improvements that have brought the power-press almost to perfection, there is no more significant monument of its worth and labor than the hundred millions of copies of the Holy Scriptures that it has produced in nearly every tongue under the heavens. We are not then called on to inquire how an enemy may be subdued or an intractable servant trained to service, but how an honored and willing agent may be more worthily and effectively employed.

In the early part of the last century men began to understand that the printing-press might be turned to a larger service of religion. Taking Mr. John Wesley as an example of the best class of young men of that time, of good parts and well educated, and seeking to serve God more perfectly by holy living and saving souls, we find him as early as in 1733 publishing a book of devotion for poor people. Two years later, with the same purpose in view, he published two editions of the "Imitation of Christ," under the title of "The Christian Pattern;" and, make note of this, one edition was in fine bindings and with engravings. Returning from his Georgia missionary enterprise he began at once to be busy with the press, publishing his views and defending them, and aiming to provide better instruction for the poor people who were coming under his charge. Seeking to influence a larger number than he could reach by his voice, and some classes who could not be induced to attend public religious service of any kind, he may be said to have invented the tract as a systematic publication for evangelistic purpose; and so perfectly did it suit the needs of the work in which he was engaged, that with Thomas Coke, our first American bishop, he founded the first Tract Society in the world, two years before the organization of the Methodist Episcopal Church. His own description of his early relation to the press is in these words:

"Two and forty years ago, in the year 1738, having a desire to furnish poor people with cheaper, shorter, and plainer books than I had seen, I wrote many small tracts, generally a penny a-piece, and afterwards several larger. Some of these had such a sale as I never thought of; and, by this means, unawares I became rich."

Mr. Wesley's example in this use of the press has been followed with commendable diligence. Our Wesleyan brethren publish a list of tracts of about one thousand three hundred separate titles; and the Methodist Episcopal Churches have lists that combined are quite as large. And our publications in this department, both in England and the United States, were never more worthy of commendation and patronage than they are to-day.

As we have already seen, Mr. Wesley at the beginning of his career began the publication of religious books. Few men, if any, unless they have devoted their lives to authorship and book-making, have accomplished as much in this line as he did. We shall not enter into the tempting de-

tails of his success as a publisher. We may, however, ask you to keep in memory that the greater number of his publications were *cheap* books, not many of them costing more than a shilling each. At an early date he became his own publisher, establishing his press at the Foundry, the London head-quarters of Methodism; of which the "Wesleyan Conference Office" is the legitimate outgrowth and representative. And of the value of this department of Mr. Wesley's system and labors there can hardly be two opinions. Through this agency the members of his scattered societies became thoroughly well-grounded in the Wesleyan theology as they could not otherwise have become; they were instructed in morality and practical religion far in advance of the common instruction of his times; and their piety was quickened by a series of invaluable narratives of religious experience and Christian biography. The works of larger scope that he published were intended for the use of his lay-helpers, and to enlarge the opportunities of his followers that had not had the advantages of the higher schools and access to collections of books. His design in this respect is plainly seen in "The Christian Library." It is not necessary to describe these volumes, for they are out of date. It is quite enough to know that they were of immense benefit to the early Methodists; lifting many a household into a condition of intelligence and intellectuality that it could never have attained from other sources. These various publications, sermons, tracts, journals, and collections of hymns contained so much of the fervid yet well poised spirit of Wesley that something of his own personality, we may say, was everywhere impressed on his people, and remains with them in no small measure to this day.

Mr. Wesley's use of the press for spreading religious knowledge was extensively copied by his worthy helpers while he was still living, and their successors have continued the work in the same spirit. Fletcher's "Checks;" Clarke's and Benson's Commentaries; Watson's and Pope's theological writings; the series of works relating to religious experience of the higher type; the lives of the eminent men and women of Methodism, from Bramwell to Budgett; the admirable works of Jackson, Riggs, and Pearse, and others of scarcely less reputation, have contributed to the establishment and maintenance of that permanent form and oneness of conviction and feeling that distinguishes Methodism in whatever part of the world it is found, and makes it the most compact, catholic, and active form of spiritual Christianity that the world has seen. We may, therefore, say truly, that the use which the Wesleyan Methodists have made of the press is the admiration, as it deserves to be, of all the religious organizations with which they have been associated in religious work.

Turning to American Methodism, one instantly detects the spirit of Wesley. In the first conference held in this country, that of 1773, at Philadelphia, of the six general rules to which all the preachers present agreed, the fourth and fifth are as follows:

"4. None of the preachers in America are to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren.

"5. Robert Williams to sell the books he has already printed, but to print no more unless under the above restrictions."

We have here a plain recognition of the value of the press as an effective arm of the itinerant system, and the determination to place it under

proper responsibility. And these convictions have strengthened with the growth of the Church in this country until the press has become in many respects the most important connectional enterprise of our Methodism. Robert Williams printed and circulated many of Mr. Wesley's sermons, and scattered them so widely that they prepared the way for our zealous itinerants. The circulation of books was actively carried on by the preachers in those days. These founders of American Methodism had the faith and courage of men who believe they are building enduring structures. Everywhere they reinforced their preaching and pastoral work with Mr. Wesley's and their own publications. The use of the press became larger and more systematic after the organization of the Church, and in a few years it had quietly grown to such an extent that at the conference of 1789 Philip Cox and John Dickins were appointed—following the example of Mr. Wesley—"Book Stewards." Dickins seems to have had charge of the publishing and Cox to have superintended the distribution, taking the field himself as a colporteur, and the first of this new order of Christian workers. He continued with marked success till his death a few years after, when Dickins was named "Superintendent of the Printing and Book Business," Mr. Dickins loaned the publishing department \$600, which has been always considered the "nest egg" of the present capital. His first volume, as in the case of Mr. Wesley, was an edition of the "Christian Pattern." In 1797 a Book Committee of eight ministers were appointed with editorial powers, of which Ezekiel Cooper was the chairman. The Committee were "to consider and determine what manuscripts, books, or pamphlets are to be printed." John Dickins seems to have been well qualified for so important a trust. He was an excellent scholar, and entirely devoted to the Church; he was, we may say, nearly the ideal Book Agent. His brethren put on record at his death that "his skill and fidelity as an editor, inspector, and corrector of the press were extremely great, conducting the whole of the business with punctuality and integrity." When he died of yellow fever in Philadelphia, in 1798, he was succeeded by Ezekiel Cooper, a still more memorable name in our early Methodism, as editor and book steward. The business prospered in his hands, and in 1804 it was moved to the city of New York.

I shall not ask you to listen to a history of the Methodist press of this country as it is represented in the various Methodist publishing houses, nor to tables of statistics in which their products are exhibited. I have studied quite carefully the history and the statistics. The figures are startling, yet I am certain they can not be made to convey an adequate conception of the actual value of the products of the Methodist Episcopal press during the past hundred years. Suffer me, however, to make a general statement. A net capital of more than \$2,000,000 has been accumulated, and finds now ample employment. The sales of the several publishing houses and depositories are hardly less than \$2,500,000 annually, so far in this decade. The total sales in all these years may be safely estimated at over \$40,000,000. A catalogue of books for the ministry, the family, and the Sunday-school would consist of more than 3,500 titles, and the tracts of about 1,500 titles; in all, we may say not less than 5,000 titles. If we go yet a step further, and attempt to number the volumes that have been printed, we need to count them by the millions, and the pages by the thousands of millions. It is impossible to arrive at exact

statements; and, if it were possible, the numbers obtained would convey only an indefinite idea of what the Methodist press in this country has produced. Still less can we estimate the value of the press to Methodism by numbers or the monetary value of the publications it has issued.

The product of our presses has been largely composed of periodicals. But this, which you may consider the more interesting and profitable employment of the press, will be the theme of the next speaker, who will do it ample justice. The development of the denominational press as represented in our history has scarcely a parallel. The wisdom that gave the supervision of the press into the hands of the Church, and made it subserve its highest interests, was of that superior, yet simple, order that never fails to attain great results. The prosperity of the undertaking was greatly promoted by the fact that we were compelled to produce our own religious literature, since our theology, ecclesiastical polity, and evangelical methods were constantly the subject of adverse criticism by all the other Churches; then by the further fact that our books, being the product of our own press, induced the preachers to enter heartily into the work of their distribution. The itinerant could hardly be found, until a few years ago, that did not carry our books in his saddle-bags, and offer them at every preaching appointment and in his pastoral visitation.

When the Sunday-school entered on the line of development immediately preceding that of to-day, our publishing houses found a wide field before them, and began to provide the schools with books. To John P. Durbin, it is said, belongs the honor of having prepared the first Sunday-school library book. Under Drs. Kidder, Wise, Summers, Vincent, and Cunnyngnam, the publishing department of the Sunday-school has grown into amazing proportions.

But the quality of the volumes that we have produced constitutes the real value of our press. We have hardly issued a single volume that does not contain some word addressed to the heart and the conscience which, under the quickening influences of the Holy Spirit, may become the seed of the new life begotten of faith in Christ Jesus. From the stately royal octavo to the vest-pocket tract, they have had a single purpose—to aid the ministry in bringing men and women to Christ, and to build them up in righteousness and holy living. An account of the spiritual awakenings produced by reading some of these volumes would fill a volume quite as large as that whose effects would be recorded. Hardly any other Church has preserved so well the memory and influence of its spiritual leaders. The excellence of the greater portion of our denominational literature, and its moral and spiritual influence, have been generally acknowledged, but nearly always underrated. The constant aim has been to produce practical results in righteous living, rather than to exhibit scholarship or dialectic skill. Yet it has not been deficient in these qualities when it was thought necessary to enlist them in its service. The commentators on the Scriptures that we have produced, and our general product of the higher theological and ecclesiastical literature, has all along been equal to the best of its time, and our later work in this line has been its best. But, no doubt, the various histories of the rise and development of our common American Methodism as a system of evangelization producing extraordinary results, its wonderful growth and beneficent work, as it has kept pace with the growth of the nation, has had a healthful influence on our people. Nor

can we ever lose sight of the company of saints, the purity and devotion of whose lives must always give a golden glow to our early Methodism. John and Mary Fletcher, Hester Ann Rogers, Lady Maxwell, Bramwell, and Carvosso belong to the common Christian inheritance, and will ever remain our ideals of spiritual attainments.

But no small part of the literature of American Methodism has a marked militant character, and teems with the sturdy activity and adventure of pioneer life. The American frontier preacher has been the true itinerant; bold, hopeful, true as steel to the Church and his brethren in the ministry. The volumes in which have been garnered the history, incidents, and the spirit of those days, composed of autobiography, biography, local and State, and conference histories of the rise and progress of Methodism, and the lives of the men who were the leaders in this grand work, have had a wide influence, and will do much to perpetuate the old Methodist spirit. Still later volumes, relating to our missionary work, have contributed to the same result. And in this work our periodical literature has done its full share. Our people have bought many books, and have read them to good purpose. Everywhere in the Church, in our early days, were to be found men and women whose thirst for knowledge had been satisfied at these fountains opened by the Methodist press, whose vigor of thinking and faculty of expression excited the admiration of scholars. There has never been a more unfounded charge against Methodism than that of ignorance. They whose ignorance and theological bias have prompted the accusation have long since withdrawn it. No Churches have fostered the press more than the Methodist Episcopal, and none has realized better returns. It has been our ever-ready servant, the itinerant's most efficient co-laborer.

But the questions remain: Are we making the best possible use of the press? Can it be made to yield a more acceptable service? We are compelled to confess, I think, that here, as in some other things, we have lost something of the ardent enthusiasm, and have fallen behind the conscientious labors, of the fathers. The dissemination of our literature has all along depended almost entirely on the pastors; and we have not been able to devise other methods at all comparable to it, where the disposition of the pastors has suffered change in this respect. While they have grown lukewarm in this service, the facilities for buying other publications have increased; the colporteurs of other religious societies and the subscription book agents have pushed into the field partly evacuated by us, and our people are suffering on account of our neglect. It is the duty of those to whom the care of our publications has been committed to make the most thorough investigation of this condition of our affairs, and afford to our people, if possible, the opportunity of knowing how desirable our literature is, with the not unreasonable hope of securing its wider and more abundant distribution.

The quality of our publications that we have produced in these later years, we are sure, can not have contributed to this result. The Methodist authors of this generation are hardly in any respect inferior to their predecessors. By common consent, Mr. Wesley and Mr. Fletcher stand alone, and we acknowledge the great merits of Clarke and Watson. But in the same field we have Whedon and his adjutors, Summers, Bledsoe, and Raymond. In doctrinal discussion, Bishops Clark, Foster, Peck,

Merrill, Marvin, and McTyeire, Curry, and Miley are masters of whom we are justly proud. In a species of light literature, who are superior to Bishop Andrew, Bishop Thomson, James V. Watson, and Milburn, Mrs. Olin, and Mrs. Gardner? Biography and local history have lost nothing of attractiveness in Wise and Redford, in Bishop Paine and Ridgaway. And in the broad field of Methodist history, Abel Stevens will remain without a rival. It is not that we have failed to produce a literature worthy of patronage; we must seek the explanation elsewhere.

Let us, then, look in a different direction. We rightly call this a generation of readers. The production of books almost passes belief, for one can hardly understand it, unless he has been in a position to see with his own eyes the dimensions into which book publishing has grown. The demands of the people in this era of general intelligence and rapidly advancing literary culture have created a hitherto unknown impulse to authorship, and have made the production of attractive and useful books a profitable profession. Within a year a popular author of works of fiction has told us, in his charming autobiography, how his fortune grew into the hundreds of thousands of dollars in satisfying the call for entertaining books. His novels are all of the better class. Look into the catalogues of our American publishers for the last ten years, and one is bewildered by the number and variety of the publications of the secular press. It is true that a large proportion of these successful volumes are works of fiction, many of them of moderate literary value and entirely destitute of religious and moral purpose. They have no higher aim, for the most part, than to create a fleeting interest and pleasurable emotion. Some of these productions are evil and only evil. They adroitly awaken and strengthen all the passions of the lower nature, descending to depths where we may not follow. So base has this traffic become that we have been compelled to oppose it by systematic organization and ever-watchful agents.

The great facilities afforded by the power-press, and the means of distribution provided by the mails, have made it possible to produce what we call cheap literature. But the secret of cheap books is a multitude of readers. The publishers have found it more profitable to sell ten thousand volumes of an author at twenty-five cents each than two thousand at one dollar each, and a greater benefit accrues to society if the work is one of actual merit. But much of this cheap literature is as pernicious as it is cheap; and there is probably no more perplexing question, nor one more frequently discussed than "How shall we counteract cheap, pernicious literature?" There is but one answer to this question. We must furnish *good*, cheap literature. And in doing this we must strive to be as wise as the "children of this-world." This bad literature, especially that prepared for the young, appeals to the imagination and the spirit of adventure and heroic achievement. We must produce books that take account of these qualities if we hope to gain the good-will of our boys and girls. The task before us, however, is something more than this. We need to develop a habit for reading and create a taste for good books, as well as to provide for its satisfaction. One man of this conference, it seems to me, has made a discovery that is beginning to be appreciated, and ought to give direction to our efforts. Dr. John H. Vincent has been building wiser than he knew. He has had great success in awakening a large number of our young people to the possibilities of literary culture, and has shown great wisdom in

providing them good, cheap books. This was Wesley's idea exactly. And I count it among the most hopeful signs of the time that this question is impressing itself on the mind and conscience of many of our best men. The Methodist press must keep pace with every new development of the intellectual and literary world.

Since the service that good books render in the pastorate has been universally acknowledged, it seems strange that men whose one duty it is to "save as many souls as possible" should be slow to lay hold on such facile instruments. We need to let this generation of Methodists know on what meat their honored ancestors were nourished; and what leadership they had in their happy and victorious service. We have a great host who depend upon us for this instruction, and if we fail them their lives will remain impoverished, and the Church suffer corresponding loss. And we must not forget that this busy yet reading age has become intolerant of ponderous volumes. The demand of the working people, and they constitute the bulk of our membership, is for small good books in which a single subject, a single period of history, one department of natural history, of science, of art, one of the world's great and worthy men and women, is presented and discussed. They ask for books that can be carried on the person, so that spare moments on the street-cars and at the noon hour may be made serviceable to knowledge and culture. What grand opportunities do our times offer for men who have the faculty for writing books! He who speaks out of five thousand volumes in the year has found a larger audience than he can ever hope to reach with his voice. Let such a one forget that he may acquire reputation and money in this field, and seek to touch the heart and conscience that he may lead men to Christ.

The grandest faculty and commission that God gives to man is to teach his fellow-men. The true wisdom is that of saving souls. The living word is first, but God has given us something more permanent—a book, a Holy Book. We may well seek a commission from him to write. There is then, we have no doubt, a glorious future for our Methodist press. Its past service and success should become an inspiration that shall supply all our needs.

VALUE OF THE PERIODICAL PRESS TO METHODISM.

O. P. FITZGERALD, D. D.

HAD Methodism failed to use the printing-press, it would thereby have shown that its birth was an anachronism. Its genius is thoroughly practical. Its mission is to enlighten and save the masses, and it took hold of this mighty agency at the start. To have done otherwise would have been a practical abdication of its God-appointed functions. It is wielding this agency to-day with a power that is one of the happiest auguries that kindle the hope of the Church as it nears the closing hours of the first century of its organic life in America.

John Wesley, whose brain and heart were the germ-cell from which has been evolved what is peculiar to Methodism as a polity and system of practical evangelization, was the founder of its periodical press. He was a writer and publisher of periodical Methodist literature as early as 1778,

while yet the new movement was taking form under conditions ordered by God, and the inspiration of the new Pentecost that came as the breath of the Lord upon a dying Church and a nation deeply sunk, and fast sinking more deeply in sin. Wesley was always quick to recognize and ready to employ every available agency to spread Scriptural holiness over the earth. Believing that he had recovered the doctrines of true New Testament Christianity, and exultant in the consciousness of pardon and the witness of the Spirit, he was eager not only to tell it to all within the sound of his voice, but to send the glad tidings of salvation to all the earth by the printed page, and were it possible on the wings of the wind. The periodical literature of Methodism was born of the same spirit that impelled Matthew, Mark, Luke, and John to testify the gospel of the grace of God, and moved Paul, Peter, John, and James to indite the radiant and glowing epistles that will illumine and warm the heart of the Church to the end of the world. Born of the great revival, it was baptized into its spirit. At first it was devoted mainly to religious experience and Christian culture. It throbbed with spiritual life. Fresh from the burning hearts of men and women born of God, and filled with his precious love, it entered the homes of the people as a breath from Heaven, fanning the fires of devotion that had been kindled by the mighty men whose preaching had produced the great awakening and renewal in the British Kingdom.

This first function of the periodical press of Methodism still is, and ought to be, its main function. The Church owns and runs its printing-presses for one supreme object. It is not to make money; not to advance science; not to promote culture in the current restricted sense of the word; not to build up a sect; not to pull down or raise up parties; not to wrangle over dead issues and trivialities as to mere forms and modes. It is to extend the knowledge of God and bring the world to Christ. When this object is lost sight of by Methodists, its periodical literature will have no good reason to exist any longer. God will have no use for it, and mankind should not tolerate it. It is a folly and a sin to blur and waste good white paper with irrelevancies and trifles. The dirtiest rag that ever was converted into pulp might feel that it was degraded by being put to such use. A "printer's-devil" might be ashamed for having any thing to do with a religious printing-press so perverted from its sacred purpose and made the ally of the real Devil who is the head of the kingdom of darkness.

The periodical press of Methodism started on the line of Christian experience and Christian culture, and if true to its mission will keep it to the end. The reading of the early Methodist periodicals was like attending a class-meeting or love-feast. In their pages the holiest and wisest men and women of Methodism told what the Lord had done for their souls, and discoursed of the deep things of God with wonderful clearness and force. Light and life were in their words. The soul-hungry were thus fed, and grew strong in the strength of the Lord. The Methodists of to-day will do well to watch, lest with all their Book Concerns, publishing houses, and vastly increased resources generally, the tendency toward secularity and side issues may not so prevail among us that hungry souls will have to go outside of our own periodical literature to find the spiritual aliment they need and crave. Woe be to us when the day comes that the spirit of the commercial exchange, the hustings and lyceum, rather than that of the prayer-meeting and the class-meeting, shall be reflected in our

periodical literature! If any advance has been made in this wrong direction, this is a good time to retrace our steps and make a right start with the beginning of the next hundred years of Methodist work. Every thing in true Methodism must be based on a sound, deep, thorough religious experience. We must put that first which God puts first.

At the start the Methodist periodical press was of great value as a vehicle for controversy. Methodism had to fight its way to the recognition and respect of the Christian world. At first it was a sect everywhere spoken against. The ecclesiastical Herods were eager to slay it. It had to defend itself against assailants on all sides. The anathemas and excommunications of the hierarchy, the wit of courtiers, the abuse of bigots, were all directed against the new movement. False and erroneous doctrine sprang up in its own ranks, demanding refutation. Inch by inch it fought its way. Its champions, with Wesley and Fletcher at their head, entered the lists and strove for truth and for peace, and won both—peace through truth and by its power. Fletcher was the perfect type of a religious controversialist—careful as to facts, aggressive against all forms and shades of error, yet never falling below or going beyond what was becoming to a Christian gentleman. He used no carnal weapons in his battles for the truth as it is in Jesus. If there was now and then a drop of caustic or a flash of satire, it fell not on the opposing disputant, but on his argument. His controversial writings are not more to be valued for their extraordinary power than they are to be admired for their Christian temper.

Every thing peculiar to Methodism has had to run the gauntlet of denunciation, ridicule, and caricature. Antinomianism, which had raised its ugly head in the Church, had to be bruised under its heel. The ultra-Calvinism then regnant had to be fought with weapons taken from the armory of the Word of God, and with the common sense with which the early Methodists were so amply furnished. It was of necessity a militant Methodism. It had to fight for its life. Its periodical press was its chief defensive weapon. The pulpit was reserved for the direct work of calling sinners to repentance. Error of all kinds received many a side thrust from those earnest preachers who were zealous for the truth and anxious to remove every impediment to its progress, but they kept closely to their commission to preach the Gospel.

Our fathers did their controversial work so well that there is little left for us to do in this line of things. Antinomianism is a dead heresy, or, if still alive, it is only in the hearts of those whose lives make it a secret refuge of lies. No open advocate for the evil thing can now be found. As to Calvinism, God's sovereignty and man's freedom have met together, and the spiritual descendants of John Wesley and John Calvin have kissed each other in the fellowship of the Gospel, and are leading in the accelerated movement now being made to hasten the practical unification of all the followers of Christ, which will be the crowning evidence of his Messiahship, before which the last barriers of unbelief shall yield, and earth receive her King. When this unification is accomplished, the world will believe that our Jesus is the Christ of God. Methodism will be false to itself, antagonistic to its native genius, if it does not take a leading part in bringing about this happy consummation.

As a conservator of its connectionalism, the periodical press of Methodism has a special value. This connectionalism is one of its peculiar character-

istics, and a chief element of its efficiency. What is connectionalism? It is not centralization; it is its opposite. Centralization signifies power at one place; connectionalism means power everywhere. Centralization means lordship; connectionalism means kinship. Centralization means force; connectionalism means love. If at times our connectional equilibrium seems to be lost, it is found that, like the leaning tower of Pisa, its component parts are so well balanced that it stands so securely that nothing short of an earthquake shock of passion or folly could overthrow it. Connectionalism is a Methodistic word, a coinage from the brain and heart of Methodism. We made the word, but the idea is God's. It is a good word; it represents a good thing—organized Christian fellowship, a recognition of the unity of the body of Christ, which is his Church. The spirit of connectionalism pervades all our Methodist bodies, but in Episcopal Methodism it finds (we think) its strongest expression, and exhibits its richest fruits. Its episcopacy is a strong connectional bond. In the very first days Francis Asbury was the bond of cohesion between the widely separated parts of the Church. He did not seem to know any thing of a Mason and Dixon's Line, and some of his successors seem to be blessed with the same blissful ignorance. It is hard to make a true Methodist recognize any line that will limit his operations anywhere between the North and South Poles. The surest way to find the North Pole would be to include it in a Methodist circuit. The love of souls would carry a circuit-rider farther than the love of science would carry a spectacled professor or a full-mustached lieutenant of topographical engineers.

Another strong connectional bond of Methodism is its periodical press. Stop all its periodical publications for a month, and what a sense of vacuity would be felt by our people! A feeling of isolation would creep over the hearts of the laborers. Like soldiers with their lines of communication cut, their spirits would droop and their courage fail. During the dark days in the sixties some of us had personal experience in this line, and we felt like children separated from a mother. Others might do well enough without this medium of connectional communication and bond of connectional cohesion, but we Methodists could not. We have been trained in the school of connectionalism. We have breathed its air and bathed in its sunshine all our lives. When I was a country boy, the son of a Methodist mother and a father who loved Methodism for her sake and his mother's, I was sent on horseback several miles every week for the old *Christian Advocate and Journal*, published in New York, and edited by Dr. Bond. That paper was the true successor of Asbury, for it went everywhere, and in those days was everywhere welcomed and enjoyed. Such a boy as I was could not be deeply interested in a religious newspaper of that day, but I loved that old paper because my mother loved it, and to this hour, when I see the names of Bangs, Janes, and others then familiar in its columns, the old days come back, and across the gulf of years and troubles and sorrows I clasp hands with the holy dead that belonged to us all alike, and whose glorious record is our common heritage.

The periodical press of Methodism is, indeed, a strong connectional bond. A bishop can go to some places; the weekly newspaper can go to every home, if the preachers will introduce it. The pastor can make a visit now and then; his faithful coadjutor will go fifty-two times a year, "harrowing in" the seed that he sows, deepening the good impressions he

has made. It is a sort of telephone by which all the family can converse with one another—a class-meeting led by the editor. By it the revival note struck in one place echoes in every part of our Methodism. The good word printed multiplies into a million of words. Ah! yes, and so do the bad words. Methodist churches are now so thickly planted in these United States that, if they all had bells, on Sunday morning they might begin to ring on the eastern border of Maine, and, following the course of the sun, the notes might be caught up from church to church, in city, town, village, and country, with scarcely a break in the melody, until it had crossed the Rocky Mountains and died away in the chimes of the bells that call the people to evening worship on the Bay of San Francisco. And, if all the weekly Methodist newspapers could articulate greetings, they could hail each other from house to house across the continent, until the whole land would be vocal with the concord of the great Methodist periodical colloquy. The Methodist periodical press is a true connectional bond. It is also a fraternal bond. May nobody ever henceforth find it necessary to sacrifice fraternity to conviction. May no reckless hand be stretched forth, at the instigation of prejudice, passion, or stupidity, to sever one strand of the cord that binds American Methodists together in fraternal relations!

As a means of Christian culture, the periodical press of Methodism exerts an influence of immense value. Its *Quarterly Reviews* discuss the most important questions that engage the thought of this age. They record its progress, and pronounce judgment on our contemporaneous literature in all its departments. They are doing much to give a broader culture to a large class of readers, and hereafter ought to do much more. But this larger result will not be secured by leaving the publication of these periodicals to unaided individual enterprise, or to depend on eleemosynary voluntary contributions. This policy has failed whenever it has been tried. Men of genius and high scholarship have tried it, but found the difficulties invincible. That for which nothing is paid is usually nothing worth. A good writer will now and then contribute an article for friendship; he will contribute regularly for money. We have as yet no leisure or literary class in this country. The men competent to write for the higher periodicals of Methodism can not afford to do so without pecuniary compensation. The prospective value of this department of our periodical literature, therefore, depends on what is to be its quality; its quality depends on the liberality that shall be exhibited in dealing with the men whose genius and culture can give it the proper tone. A niggardly policy means a stunted literature. The successors of Whedon and Bledsoe will have a wider field, and ought to have a more generous support. The tens of thousands of Methodist preachers and the hundreds of thousands of intelligent men and women in our communion should be able to give our quarterlies such a support as will keep them in the front rank of periodicals of their class.

The Sunday-school literature of Methodism is a wonderful product of this age. It is molding the Church of the near future. Who can measure the responsibility resting upon those who are set apart for the work of providing this literature? The hand of God is seen in the fact that the Church has taken hold of this work as it has done. To the Church is committed the work of disciplining and baptizing the nations. The Sunday-school is an integral part of the Church, and its literature should be

provided under its authority. The best brains, the holiest spirits, the most loving hearts, are needed for this service. The Churches know this, and are sending forth a vast body of Sunday-school literature of excellent quality to help Christian parents in the work of Christian instruction and culture. Helping, only helping—not superseding—they in the holy task which God has laid upon them. Better close every Sunday-school, and never issue another Sunday-school periodical, than to take the work of Christian instruction and nurture from those to whom God has committed it. The Sunday-school is the Church's method of working for the children, and of doing what it can for all that it can reach outside of its pale. In the use made by Methodist parents of our Sunday-school periodicals, many of them are getting the best religious culture for themselves. The parental relation furnishes the incentive and the means for completing the education of men and women. The mothers who teach the Sunday-school lessons to their children are teaching themselves as well. The fathers—well, we will not say much about them; they are too tired, or they are too much absorbed with the daily newspaper, or they are too dignified and grand for such service, or they are unfitted because they are not themselves followers of Christ. This is the work that Christian mothers are doing. God bless them all, and give them husbands that will not hinder if they do not help them.

In this survey of the periodical press of Methodism and estimate of its value more specific mention is expected of its weekly newspapers—the *Christian Advocates* and their congeners. The figures showing their circulation should awaken other sentiments than astonishment and vainglory. They reveal a tremendous power that God has put into the hands of the Church during this century—a power undreamed of in former ages. The weekly family religious newspaper is, next to the ministry, the most efficient agent in the work of evangelization in modern times. It goes now wherever the preacher goes. It makes fifty-two pastoral visits a year, and stays all the week in every house it enters. It is a sub-pastor that costs only two or three dollars a year. It supplies in some degree that element of permanency in religious association and continuity of influence which we have surrendered for the sake of still greater advantages from a traveling ministry. The *Christian Advocates* belong to the itinerancy, for they travel; they are also a sort of settled pastorate, for they can stay where they go—if they are wanted.

In saying that Christian experience and Christian culture should be the paramount aim in all these publications, I have uttered only a truism. This is the end of all Church organization and activity, and the value of every agency employed by the Church is measured by its helpfulness to this end. But I would not be misunderstood. The modern family religious newspaper is a many-toned "organ." A great number of Christian families take but one paper. They get from it the news of what is going on in this world as well as that which will guide and help them to the better world to come. These journals discuss the ethical questions that engage the thought and affect the morals of the people. They present a reflex of current information and opinion from a Christian standpoint. How far may they venture in the discussion of secular topics? Just as far as the pastor may go in his pastoral visits. The function of the Christian pastor and that of the Christian newspaper is essentially the same. Care should therefore

be taken to keep the secular side in due subordination to the spiritual. The great law of the Christian life applies here: whether we eat or drink, preach or print, sing or pray, trade or talk, all is to be done in the name of the Lord Jesus. The Church has no more use for a secularized journalism than for a secularized ministry. A secularized Church is a backslidden Church, whether its secularization is the result of formal union with the state or by its descent from the spiritual to the secular plane in the latitude it allows itself in its pulpits and in its literature. Secularity is a devil in the Church that appears as an angel of light. Patriotism, philanthropy, æsthetics, culture, are things good in themselves and in their proper places, but are never to be accepted as substitutes for positive Christianity, God's revelation of light and love to the world, supported by divine authority and attested by supernatural power. The Church has uniformly failed in the publication of merely literary periodicals, and I am glad of it. May she always fail when she leaves her true sphere! May she come back from every excursion she makes into forbidden territory defeated, repentant, sadder, wiser. Thus she has always come back after straying from the right path, for she has the promise of the ages, and her Lord loves her too well to let her prosper in wrong-doing, or to withhold the chastisement that will bring her back to the true and the right way. These words I have spoken not in the way of rebuke, but of encouragement. Nearly all the weekly Methodist journals in America came under my eye during the recent exciting political campaign, and I mention it as an auspicious fact that with scarcely an exception they held the cross of Christ high above the party flag, and that from Boston Bay to the Golden Gate the music of Christian fraternity was not interrupted by a discordant note. Surely the God of our fathers hath blessed us during this Centenary year.

The rapid progress made in the circulation of our Methodist periodical literature will be seen from this glance at the figures.

Methodist Episcopal Church: Weekly circulation, 155,583; semi-monthly, 282,170; monthly, 615,457; quarterly, 1,218,340. Total annual circulation, 27,021,226.

Methodist Episcopal Church South: Weekly circulation, 104,464; total annual circulation, 5,270,762; Sunday-school periodicals and lesson papers, total annual circulation, 9,248,470. Grand total, 14,519,232.

African Methodist Episcopal Church: Yearly, 637,720.

Evangelical Association: Weekly, 235,620; semi-monthly, 25,400; monthly, 6,100; quarterly, 42,500. Total, yearly, 12,977,540.

Methodist Protestant: The aggregate of the figures furnished me is 3,641,352 yearly.

United Brethren: Weekly, 52,932; semi-monthly, 70,960; monthly, 52,932; quarterly, 106,750. Total, yearly, 4,757,006.

From other bodies belonging to our Methodist family I have not succeeded in obtaining reliable statistics.

The peace and prosperity of Methodism in America are largely in the keeping of its periodical press. Confronted by a rampant infidelity, by ignorance, by superstition, and by sin in high and in low places, Methodist periodicals have no strength to waste in warfare among themselves. They have no time to throw away in fighting over the battles of the past. It is not all-important that we should be able to divide exactly the blame of what was wrongly done by our dead fathers. They made some mis-

takes, and this generation had to suffer the consequences. Along with a rich legacy of glorious history and of more glorious possibilities, they bequeathed to us some differences which they were unable to adjust. And so we have had to carry their mistakes as well as our own. They have met on Mount Zion, and no trace of the earthly conflict soils their white raiment, shining in the light of God. They look down on us here in this Centenary Conference—Asbury and McKendree, Bascom and Hamline, Janes and Capers, Andrew and Morris, Peck and Paine, Marvin and Haven, Kingsley and Kavanaugh, Simpson and Pierce. We expect soon to join them. Let us now cherish the fraternity that will gladden us when we enter upon that high and sacred fellowship. Let there be no discord in our song here, as there will be none there. Let Charles Wesley pitch the tune:

Let all the saints terrestrial sing
With those to glory gone;
For all the servants of our King,
In earth and heaven are one.

E'en now by faith we join our hands
With those that went before;
And greet the blood-besprinkled bands
On the eternal shore.

The truce of God pervades our Churches during the Centenary year. In his name, let it be unbroken during the next hundred years. And to this end let all the printed sheets that shall be issued from our presses not only bear the imprimatur of the Church, but reflect the spirit of its gracious Head, and like white-winged angels enter the homes of our people with messages of peace and light and love.

THE PLACE AND POWER OF THE LAY ELEMENT IN METHODISM.

H. P. WALKER, D. D.

THE division of the membership of the Church into two classes, distinguished by the terms ministry and laity, is of divine appointment and for necessary uses. It implies no difference in personal relation and duties to God or to the Church, for "in Christ Jesus there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female."

While in no sense ignoring the proper Scriptural distinctions between these classes, Methodism, in the beginning of her history, planted herself firmly on the doctrine of equality of personal rights and privileges in the kingdom of God, and to this day has been faithful in proclaiming full and free salvation, provided equally for all men by the atoning work of Christ, and offered alike to all upon precisely the same terms, without any distinction of caste, color, condition, race, or sex. But, while this is true, Methodism, standing on the Bible as the only infallible rule of faith and practice, recognizes the Scriptural distinctions of official relation and function between ministers and laymen in the Church of God. "Are all apostles? Are all prophets? Are all teachers?" Certainly not. The

question before us implies they are not. The whole body can not be head, or hand, or eye. Of necessity, there must be a division of labor and of laborers. There must be head, and eyes, and ears, and hands, and feet. The body needs them all. Each member, each organ, has its own peculiar office to fill, and it can not well answer the purpose of any other. And so says the apostle: "God hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers," etc., etc. To the Ephesians he says: "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These passages of Scripture prove that the distinctions made between ministers and laymen are not of men, but of God, and we can not escape from the conclusion that distinctive offices imply distinctive duties.

From this stand-point, the question leads to the inquiry respecting the peculiar offices and work which rightfully belong to each of these classes in the Church; and, while the discussion of this view of the question may not have been contemplated by the committee formulating it, still it seems to be pertinent, in view of certain tendencies to an irresponsible lay evangelism which tends to usurp, at least in part, some of the peculiar functions of the ministry. The spirit of the times looks in the direction of the broadest latitudinarianism. This spirit is hostile to the ancient order of things, even in religion, whether it be Scriptural and apostolical or not. It is opposed to the old forms, the old symbols, and the old customs, without stopping to inquire whether they are right or wrong, good or bad. It seeks to remove ancient landmarks, even where they have been set up by the hand of inspiration. It stretches forth the hand of fellowship to men of all faiths, and even to men of no faith, and constructs a platform broad enough for Christian, infidel, Jew, and Turk. This spirit must be met and resisted by men and women of definite views and principles founded on the Word of God, met in the Spirit of the Master, but firm as the rock of truth on which the Church is built.

We believe that the Church is of God. Her living head and founder is Christ. Properly speaking, all legislative and governmental authority vests in him. Hence, all grant of power to subordinate officers of the Church must be defined and held in subordination to the will of the Supreme Head, which is Christ. That will is expressed in a constitution or code of laws set forth in the written Word. This Word invests the ministry with authority publicly to preach the Gospel, administer the sacraments, ordain men called of God to the work of the ministry, and exercise government in the Church according to the rules and principles revealed in the Word; consequently, the laity are excluded, by this investiture of the ministry, from the exercise of these functions in the Church of God, and hence to assume them without the divine commission is an unwarranted intrusion, and to exercise them without authority from the Church, as a recognition of the divine call, is a violation of order, and contrary to the teaching of the Holy Scriptures.

The distinction in office and function which obtained in the beginning between the ministry and laity was recognized and continued in the post-apostolic age. Eusebius divides the Church into three classes, viz.: Rulers, believers, and catechumens. Jerome has the same order, except that he divides the rulers of Eusebius into three classes, viz.: Bishops, presbyters, and

deacons. Tertullian and other fathers tell us that this distinction was one of the marks distinguishing the true Church from heretics; for, says he, "it was customary among the latter to confound the offices of the clergy and laity, for they allowed laymen to perform the offices of the clergy." "Those," says he, "were not esteemed by the Church who were both bishops and laymen together."

It is no insignificant fact that all those Churches which hold firmly the universal symbols of the Christian faith have generally maintained the doctrine herein set forth. The course of Mr. Wesley in employing for many years unordained men as preachers forms no exception to the doctrine laid down in this essay, for these men were certainly called of God, and the want of ordination was no fault of theirs, but of a corrupt, immoral Church, dominated by a secular and ecclesiastical hierarchy. While it is true that Methodists have never claimed a monopoly of wisdom and piety, nor arrogated an infallibility which precludes the possibility of error, they, nevertheless, claim substantial agreement between their polity and practice touching this question and the genius and teaching of Christianity. Methodist ministers have a Scriptural ordination and a divine call, and in all the elements essential to a successful prosecution of their vocation they are not surpassed by those of any other Christian denomination, while the laity, who receive the Word at their hands, in piety, in zeal, in intelligence, in all that goes to make up a living, active, powerful body of Christians, have never been excelled by any people known in the records of history.

While the laity of the Methodist Churches are restrained, agreeably to the teaching of the Holy Scriptures, from the place and functions of the ministry, they are held in high esteem as efficient workers in all the ranks of Methodism. It may be affirmed in truth that no other Protestant Church in modern times has used the laity in so many ways, or given them more important place and power. When Mr. Wesley was asked by what magic he had succeeded in making his followers so efficient, his answer was: "They are all at it, and always at it." It was, indeed, wonderful that the early Methodists, who were chiefly of the poorer and less cultivated classes, should exhibit superior efficiency in the work of Christianity; but, then, it is evident that the secret of their power and success lay in the thoroughness of their conversion, and in the wise and zealous use of their gifts and graces. Wisely planning from the first, Mr. Wesley resolved to have no useless material, no dead stock, no unemployed capital. His Societies were living organizations, and intelligent activity, as the evidence and means of life, was demanded and directed into channels of practical godliness. The class-meeting, love-feast, and other social religious movements had profound philosophical significance in relation to the origin, progress, and manifestation of the internal life. This spiritual force sought and found new forms of expression and wider fields for the display of its power. In harmony with the laws of all life, the vital force of Methodism aimed at permanency of form and transmission of species. The class, the love-feast, the mission work, the forms of worship, and benevolent enterprises of Methodism, springing out of love to God and man, are but the forms in which this vital force seeks to embody itself for purposes of conservation and conversion. Providing for a useful employment of capital, and supplying means of continuous renewal

and growth in grace, they assume the rank of theoretical and practical training-schools, in which the best methods of living and working are taught and exemplified. And thus the end is achieved, the new life is conserved and transmitted, character is molded, talent is developed, the vital forces are organized and turned into channels of practical usefulness, and individual gifts and graces become a common fund from which all are fed and all increased in wealth. The power of the laity of Methodism, as well as the power of the ministry, is to be found in the possession of this spiritual force, obtained in conversion, and kept alive by faith, prayer, and work.

Methodism has a genius for saving and utilizing all available forces. She has no tolerance of waste material, spiritual, ecclesiastical, or lay aristocracy; of idle, dronish, kid-gloved gentry who are averse to work for Christ in saving souls. Her plan contemplates work by every member of the community, and plenty of it. She seeks to draw upon all her resources at all times. Conscience is quickened, a sense of responsibility awakened, and every talent must be consecrated to God. Methodists are imbued with the doctrine that faith is made perfect by works; that duty is privilege; and that believers are God's organs for enlightening souls—the concrete forms in which religion is made known to the unconverted. Hence, the power of the Methodist laity manifests itself in such wonderful zeal and skill and liberality in every department of the Church's work. It is sought to have them instructed and trained from their youth up to mature age.

The laity of Methodism hold the balance of power in the Church. No serious encroachment on their rights can ever be made by the ministry. In the first place no one can receive a license to preach unless he first obtain a recommendation from the laity, and then he must receive a majority of the votes of the members of the quarterly conference, and this body is composed chiefly of laymen. In the second place, he is answerable to that body as long as he holds the rank of a local preacher. The quarterly conference passes his character and renews his license from year to year, or it may refuse to do this, and then he is silenced. Even after he has been ordained a deacon or an elder the quarterly conference must pass his character, or refusing to do this he is at once under arrest, and must answer the charges preferred against him. In the third place, no preacher can apply for admission into the traveling connection without having first received the recommendation of the quarterly conference, and when he knocks at the door of the annual conference for admission he is there subject to the votes of a respectable delegation from the ranks of the laity, who may turn the scale for or against him. In the fourth place, when he goes to the appointment given him by the bishop he is met by the laity, and is largely dependent on their sympathy and co-operation. The stewards of the circuit or station have absolute power in fixing his salary, and he is mainly dependent upon them to collect it, and altogether dependent on the free-will of the members to pay it. If the stewards fail to do their duty, or refuse to do it, and the preacher suffers from it financially, he has next to no recourse. It is true the right to nominate the stewards, at the fourth quarterly conference, for the ensuing year is given to the preacher, but the quarterly conference may decline to elect them. If he would have a sexton, or build or repair a church or a parsonage, he must be dependent

on the quarterly conference, or the trustees, for permission to begin the work, and for the money to complete it. In short, whatever enterprise for the advancement of the Church's interest he would undertake, that requires material aid from the Church, he must first obtain the indorsement of the members of the whole body, or of the officary by whom that body is represented. If the ministry would publish books, papers, magazines, send out missionaries, build churches, parsonages, found schools, colleges, or asylums, they are mainly, if not wholly, dependent on the sympathy, indorsement, and co-operation of the laity. Such is the power wielded by the laity of Methodism. The laity are represented in the General Conference (of the Church South) equally with the ministry. This is the only body belonging to the Church possessing legislative power, and their voice here is equal to that of the ministry on all questions except such as relate to ministerial character. They vote on the election of bishops, editors, and all General Conference officers. They are equal in number on all committees, on the boards of missions, education, publishing house, Church extension, and finance. In the determination of all questions of Church polity, law, and order, they are equal in power to that of the ministry, while in all that relates to ministerial support in circuits and stations, and in the erection and furnishing of churches and parsonages, and even in the licensing of preachers, etc., they have complete supremacy.

The principle of lay representation is thus seen to penetrate the entire warp and woof of Methodism, except in the chief executive and in the bishop's cabinet for the stationing of preachers. For one, the writer, while claiming to be in sympathy with the doctrines and polity of Methodism, believing sincerely the doctrines she has formulated and proclaimed, and believing her organic laws to be the strongest and the best for all legitimate purposes ever devised, is inclined to the opinion that, in some things, the grant of power to the laity has been too great, and the grant of power to the ministry too little. Perhaps it would be better if the powers of these two classes were more equally divided. Besides, it may be doubted whether there is sufficient Scriptural warrant for their admission into the legislative department of the Church, unless, possibly, it may be in reference to question of finance. And then upon what grounds the laity can be admitted into the General Conference, and yet be excluded from the advisory council of the bishop, would require more than ordinary acumen to discover. Why should the principle of lay representation be excluded from the bishop's cabinet?

But, whatever may be said upon the question of lay-legislators *pro* and *con*, it must be admitted that during the time the laity have exercised this power within the ranks of Methodism no exhibition of a tendency to its abuse has yet been discovered. On the contrary, they have shown as much wisdom and prudence and conservatism, and an appreciation of the doctrines and polity of Methodism, as exalted and pure, as have the ministry themselves.

The place and power of the laity may be seen in the giant-like work which the Church has taken in hand for pushing forward the conquest of the Redeemer's kingdom. The mammoth institutions and the world-embracing movements and enterprises of Methodism bespeak the intelligence, piety, zeal, wealth, liberality, social position, and consequent power of her lay membership on whom these mighty movements depend for support.

It is impossible to think of her two hundred and fifty, or more, institutions of learning of higher grade—universities, theological institutes, academies, and colleges; her more than two hundred authorized periodicals, with their several millions of circulation; her gigantic Book Concerns, doing in the last thirty-nine years a business amounting to more than forty million dollars; her mission-fields belting the globe with a zone of Gospel light, upon which she spends annually over three million dollars; her more than ninety million dollars in churches and parsonages; her Tract Societies; Educational Fund; Chartered Fund; Sunday-schools, numbering three million scholars, and six hundred thousand teachers and officers; her Woman's Foreign Missionary Societies, sustaining over two hundred schools, and more than three hundred missionaries, Bible-readers, teachers, and assistants; the centenary offering in 1866 of one branch only, the Methodist Episcopal Church, amounting to nine million dollars, of which three million dollars were devoted to educational purposes,—it is impossible to think of all these without having a profound impression of the power of that body of laymen who are able to do such wonderful things. Such institutions erected and carried on upon so grand a scale can do nothing less than index the general intelligence, piety, zeal, and liberality of those by whom they are supported.

Besides all this, the laity of Methodism numbers many sons and daughters who rank high in the list of scholars, scientists, and philanthropists. They occupy positions of honor and power in civil and social life. Many of them hold enviable places in the circles of polite literature. Among them are to be found lawyers, judges, senators, congressmen, governors, legislators, and cabinet officers, noted for their intellectual endowments and for their moral worth.

Among those of the laity who wield a power for good in Methodist Churches, though I doubt the propriety of classing them with laymen, are the local preachers. But for the lay preachers, as they were called, employed by Mr. Wesley, "there would," says Bishop McTyeire, "have been no Methodism larger and more lasting than the religious Societies of the former century." Through their zeal and efficiency, directed by the founder of Methodism, the daily addition of spiritual power and numerical strength was preserved and utilized.

The local preacher has been an important factor in American Methodism. The honor of first planting this precious seed on American soil belongs jointly to Robert Strawbridge, Philip Embury, and Barbara Heck. Who could have predicted the results? This class of men deserve consideration and encouragement, and they should be brought into closer relations to the itinerant. Plans should be adopted to stimulate them to higher qualifications and greater usefulness. While now, more than ever, belongs to them the work of visiting places which the itinerant can not, they should occasionally exchange appointments with him, and thus they and their work would be strengthened and stimulated. District conferences could be made more interesting by receiving reports of the work of local preachers and giving direction to their labors.

Great as is the power and effectiveness of the laity, it may be doubted whether this arm of the Church's power has been utilized to the extent of which it is capable. I would not be regarded radical upon any point. I prefer conservatism, and yet I am wholly unable to understand why intelligent laymen should not be chosen to fill positions now occupied by

nominally itinerant preachers, who would thereby be released and returned to the pastorate. Why should men who are called to preach and who are classed as itinerants occupy for years the editor's or professor's chair when learned laymen can fill these places quite as well? If this were done a number of the ablest preachers would be returned to pastoral work, and laymen would have new fields and new and exalted positions of usefulness opened to them in the Church. This would stimulate and encourage them to qualify themselves for the highest order of work and increase the number of official workers in our ranks. The advantages would be many, the gain immense. The itinerant policy would be consistent in theory and practice, which is not and can not be the case while pastors are removed every term of three or four years, and professors in schools and editors, etc., who are numbered with itinerants, are appointed from year to year for indefinite periods of time. Every itinerant should be subject to the same law.

WHAT METHODISM OWES TO WOMEN.

J. M. BUCKLEY, D. D.

THE theme assigned me is one of great interest to every Methodist, for the majority of each and every Methodist body throughout the world consists of women; also, every man in Methodism is born of woman, and many have been led to Christ directly by the influence of a mother's love, training, and prayer, by a wife's pleadings and winning example, and not a few by a sister's persuasion or a daughter's gentle hand.

Women are the supporters of religion, true or false, in all lands, and have been such from the beginning of history. Cynics and some philosophers have declared that this results from a limitation of the reasoning powers. But it may be accounted for without that assumption. Women live more in the affections than men. This causes them to feel trial and disappointment more keenly. The pangs of bereavement and the anticipation thereof naturally dispose the mind of women to meditation and to devotion. A rough self-reliance is developed by men's lives which is unfavorable to devotion, requiring most powerful external impressions to overcome it, as well as strong internal spiritual impulses. The emotions of women and all that is included in the word sympathy are more readily stirred than those of men. Also they are naturally more confiding and less inclined to doubt. These qualities prepare them for their holy duties as wife and mother. When women possess any thing which they value they are solicitous that those whom they love should also possess it. And if they fear calamity, their fears include the objects of their affection. Hence, if they are believers in a religion which offers eternal life or threatens destruction, their anxiety that their friends may inherit the blessing and escape the doom is great and constant. It may be observed also that they are more responsive to music, oratory, and the influence of forms.

These reasons are sufficient to account for the indisputable fact that in all ages and parts of the world women are the supporters of religion, true or false.

Women are the principal reliance of Romanism, and their influence is

obvious, not only in the tenacity with which they hold the faith themselves, but in the influence they exert over men and children. They support the charities of Romanism by their labors, gifts, and solicitations. In the work of proselyting unbelievers and heretics they are active, willing, and untiring agents of Romanism, as sleepless and as acute as a Jesuit, devoting to the work all their natural qualities, whereby they persuade, allure, convince, and control, under the influence of a love of the Church, a love of their priests, a love of their friends, and the expectation of rewards here and hereafter.

Their influence in Protestantism for various reasons is not equally great, but it is very powerful.

What we see in modern history we see also in the New Testament. Mary and Martha lived quietly, heard the Word gladly, were special friends of our Lord. Tabitha was full of good works and alms-deeds which she did. And when Peter entered, the widows stood by him weeping and showing the goods and garments which Dorcas made while she was with them. Aquila and Priscilla heard Apollos preach and saw that he knew only the baptism of John. They took him into their own house and explained unto him the way of God more perfectly. Lydia told Paul that if he judged her to be worthy, she would like to entertain him in Philippi while he tarried there, which invitation he gladly accepted. Paul, speaking of Phoebe, said, "She hath been a succorer of many, and of myself also."

Priscilla risked her life to protect Paul. Tryphena, Tryphosa, and Persis had labored much in the Lord. Philip the evangelist had four daughters who prophesied. Timothy's grandmother, Lois, and his mother, Eunice, were commended for their unfeigned faith and for their training him in the knowledge of the Scriptures which were able to make him wise unto salvation. "Greet Mary," says Paul, "who bestowed much labor upon us." St. John also commends, "The elect lady" to whom he wrote an epistle because he found her children walking in truth. The last account of the scenes of the cross is in these words: "And many women were there beholding afar off, which followed Jesus from Galilee ministering unto him, among which was Mary Magdalene and Mary the mother of James and Joses, and the mother of Zebedee's children." And when Joseph and Nicodemus had laid Christ in the tomb and departed the narrative proceeds: "And there was Mary Magdalene and the other Mary sitting over against the sepulcher," the facts justifying the proverbial expression that women were last at the cross and first at the sepulcher.

It was a woman that said within herself, "If I may but touch his garment I shall be whole;" it was a woman with whom Jesus conversed at the well, and who summoned a great multitude to behold him. And a woman it was who said, "Truth, Lord, yet the dogs eat of the crumbs which fall from their master's table," and evoked from Jesus the distinguishing utterance, "O, woman, great is thy faith!" And it was a woman also who, having an alabaster box of very precious ointment, poured it upon the head of Jesus, and of whom he said: "Whosoever this Gospel shall be preached in all the world, there shall this that this woman hath done be told for a memorial of her."

In asking, then, what Methodism owes to women, we are not asking any strange or new question in the sphere of religion.

In exploring this theme I shall first trace women in the early development of Methodism; and the first name—the name that stands before all other names in Methodism, male or female, is that of SUSANNA WESLEY, the mother of John and Charles. It is a truism that whomsoever Samuel Wesley might have married, if he had not married Susanna, John Wesley could not have been. But it is equally true, if not so obvious, that if John Wesley, born of Samuel and Susanna, had not been trained by his mother and sympathized with by his mother, the John Wesley who founded Methodism would not have been. Hence Dr. Stevens has justly said in his “Women of Methodism,” “Susanna Wesley is universally credited by Methodist writers as the real foundress of this mighty success. She planted its germ at Epworth; she kept it alive by her vigilant nurture when it was transplanted to Oxford; she guarded and nurtured it into mature strength in London.”

I shall give an extract of a letter, the whole of which was not brought to light till 1870, written to John Wesley when he was twenty-two years old:

“I heartily wish you would now enter upon a serious examination of yourself that you might know whether you have a reasonable hope of salvation; that is, whether you are in a state of faith and repentance or not, which you know are the conditions of the Gospel covenant on our part. If you are, the satisfaction of knowing it would abundantly reward your pains. If not, you will find more reasonable occasion for tears than can be met with in a tragedy. Now I mention this, it calls to mind your letter to your father about taking orders. I was much pleased with it, and liked the proposition well; but it is an unhappiness almost peculiar to your family that your father and I seldom think alike. I approve the disposition of your mind, and think the sooner you are a deacon the better. . . . Mr. Wesley differs from me, and would engage you, I believe, in critical learning, which, although accidentally of use, is in no wise preferable to the other. I earnestly pray God to avert that great evil from you of engaging in trifling studies to the neglect of such as are absolutely necessary.”

This gives an interior view of the character of the mother of Methodism.

Next, perhaps, not in importance, but in conspicuousness, should be mentioned Sarah Crosby, who, in 1757, when she was twenty years of age, lost her husband and remained a widow until her death, in 1804. This remarkable woman was one of Mr. Wesley's correspondents, and possessed remarkable powers as an exhorter. After she had been leading classes for some years, on one occasion, when she expected about thirty, she found about two hundred. She wrote to Mr. Wesley to know whether it was right to speak to them. He replied:

“LONDON, February 14, 1761:

“MY DEAR SISTER,—Miss —— gave me yours on Wednesday night. Hitherto I think you have not gone too far. You could not well do less. I apprehend all you can do more is, when you meet again, to tell them simply, ‘You lay me under great difficulty. The Methodists do not allow women preachers. Neither do I take upon myself any such character; but I will just nakedly tell you what is in my heart.’ This will in a great measure obviate the difficulty, and prepare for J. Hampson's coming. . . .

“Your affectionate brother.”

Eight years afterward he wrote her again:

"I advise you as I did Grace Walton formerly, First pray in private or in public as much as you can. Second, even in public you may properly enough intermix short exhortations with prayer, but keep as far from what is called preaching as possible. Never speak in a continued discourse without some break above four or five minutes. Tell the people, 'We shall have another prayer-meeting at such a time and place.' If Hannah Harrison had followed these few directions she might have been as useful now as then.

"Your affectionate brother."

This godly woman continued to exhort, lead souls to Christ, sometimes holding two hundred and twenty public meetings and six hundred select meetings in a single year, and died at seventy-five years of age, exclaiming almost with her last breath, "If I had strength, how I would praise the Lord."

Next to her I will speak of the Dairyman's Daughter, whose real name was Elizabeth Wallbridge. Before her conversion "she had a high flow of spirits, vanity, ready wit, and was inordinately fond of dress." When converted, she became such a devout Christian that, when the Rev. Legh Richmond visited her before her death at the age of thirty-one, he wrote her life under the title of "The Dairyman's Daughter," failing, as Tyerman observes, to tell the readers that his heroine was a Methodist. In 1870 that work had been translated into thirty languages. Millions of copies had been circulated, and as long as forty years ago it was ascertained that it had been the direct means of the conversion of three hundred and fifty persons.

Hannah Ball ought not to be forgotten. She was the young lady who, in 1769, began a Methodist Sunday-school, fourteen years before Robert Raikes began his at Gloucester. She was one of Mr. Wesley's favorite correspondents, and a year afterward wrote him: "The children meet twice a week—every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labor among them earnestly, desiring to promote the interests of the Church of Christ."

I wish now to introduce one of the unpolished diamonds of early Methodism, a woman whose name was Alice Booth. She married John Crosse. She had the courage and dash of the heroine. "John Crosse," said she, "wilt thou go to heaven with me? If not, I am determined not to go to hell with thee." John soon succumbed to truth, and to his energetic wife. Then the Methodists preached in their largest room, and Alice was made class-leader. Here is the description of the work of this woman: "Common beggars were intercepted and warned of their sin and danger, prayed with, and then relieved. Gentlemen who came hunting were run after and told in plainest terms the consequences of their sinful doings. On her husband being made constable (she having far more courage than himself), he sent her to the constables' meeting to defend the despised and persecuted Methodists." When the preacher did not come, Alice would stand up and exhort the people with tremendous energy.

It was Elizabeth Clulow by whose means Methodism was established in Macclesfield. She and one George Pierson opened a preaching-house that would hold forty people, and secured it to themselves for forty years. Mrs. Clulow thought at first that they would never be able to fill the place.

George thought they would. In a month they had to cut a hole through the floor, so that the preacher could be heard by those on the roof. Then rich men gave the ground and materials for a chapel, on condition that Mrs. Clulow would pay the workmen their wages for building it. This was in 1764. In 1768 Methodism stood so high there that Wesley records that when he visited it he preached "to thousands upon thousands."

There is a woman mentioned in early Methodism once—Miss Johnson. It is in a letter by Joseph Benson. Speaking of two African princes who were sold as slaves in America, and at the end of seven years ran away and came on a ship to England (they were set at liberty by Lord Mansfield), all that is said is: "They made some stay at Bristol, and were instructed by some of our people, but *especially by Miss Johnson.*" These women of whom it can be said, "*especially by Miss Johnson,*" can be found in every society in Methodism on the globe.

Miss Owen, too, was Mr. Wesley's main reliance at Publow. Such a woman was she that Mr. Wesley says, speaking of the conversion of her children: "I suppose such a visitation of children has not been known in England these hundred years. . . . Publow is now what Laytonstone was once. Here is a family, indeed. Such mistresses of such a company of children as I believe all England can not parallel."

Nor must we forget Miss Lewen, who had an income of six hundred pounds at her disposal. She was afflicted with heart-disease. She found peace with God, and became a Methodist. Her father treated Wesley with the utmost civility; said he had done his daughter more good than all the physicians. At her father's request, she went up to London, to be near Mr. Wesley, and to be near Methodist associations. It was she that presented Mr. Wesley with a chaise, and with a pair of horses, after he met with a serious accident. She also left him a thousand pounds, of which Wesley said: "I am God's steward for the poor," and distributed it among them. It was all gone within a few weeks. He says of her last illness: "She died saying, 'O now I know I shall be with Christ forever! Yes, I shall be with thee, O Lord, forever and forever, forever, forever!'" Mr. Wesley says she was a "pattern to all young women of fortune in England, a real Bible Christian."

Elizabeth Ritchie is spoken of by John Wesley, in a letter to Samuel Bradburn, thus: "I wanted her [Mrs. Bradburn] to be acquainted with her twin soul [Miss Ritchie], the fellow of whom I scarce know in England." A month later, writing to the same: "Go to Betsy Ritchie at Otley, and then point me out such a young woman as she is in Ireland." One week before he died, his niece, Miss Sarah Wesley, and Miss Ritchie went to him to call upon Lady Mary Fitzgerald. As he lay upon his deathbed, his niece, Miss Wesley, and Miss Ritchie prayed with him. Just before he died, he said: "I want to write." A pen was put into his hand, and paper placed before him. "I can not," said the dying man. "Let me write for you," said Miss Ritchie. "Tell me what you wish to say." "Nothing," he replied, "but that God is with us." And it was Elizabeth Ritchie to whom he referred in his will: "My gold seal I leave to Elizabeth Ritchie."

Miss Sarah Wesley, the daughter of Mr. Wesley's brother Charles, is worthy of special mention. She was a young woman of rare ability and culture, and had among her special friends Hannah More, Miss Aikin

Maria Edgeworth, Mrs. Barbauld, and others. There is a sad passage in one of John Wesley's letters to her. It is this: "Let me have the comfort of one relation at least that will be an assistant to me in the blessed work of God." She was with him, as we have seen, to the last, and lingered to 1828, uttering among her last words the following suggestive sentence: "I have peace, but not joy."

Methodism is greatly indebted to John Wesley's shrewish wife, but only incidentally. For thirty years she made him miserable. Luke Tyerman says: "The truth is, John Wesley's wife was scarcely sane." Jackson, in his life of Charles Wesley, says: "Scores of documents in her hand-writing attest the violence of her temper, and warrant the conclusion that there was in her a certain degree of mental unsoundness." Moore, in his life of Wesley, says: "Mr. Wesley told me that he believed the Lord overruled this painful business for his good, and that, if Mrs. Wesley had been a better wife, *he might have been unfaithful in the great work to which God had called him*, and might have too much tried to please her according to her own views." May we not say, "Surely the wrath [of woman, as well as] of man, shall praise Thee, and the remainder of wrath shalt thou restrain?"

Of Lady Maxwell, all intelligent Methodists have heard; how she established a school at Edinburgh, liberally sustained it during forty years, making provision for its continuance to the end of time; managed Lady Glenorchy's chapels, and corresponded with Wesley to the close of her life.

Of the Countess of Huntingdon, the virtual founder of "Calvinistic Methodism;" her acceptance of the doctrine of Christian perfection; her reception of Wesley's whole conference at its first session in London in 1744; her devotion of her entire life to religious work; her gifts to religious purposes of more than \$500,000; her sale of all her jewels, that she might build chapels for the poor; her purchase of theaters, halls, and other public buildings, and fitting them up for churches; her mapping all England into six circuits; her separation from Wesley on Calvinistic grounds; and her doing this without any activity in the public assemblies of the Societies, preserving silence according to the Presbyterian view; her final death at eighty-four years of age, bringing to an end the most remarkable career which is recorded of her sex in the modern Church, triumphantly saying, "My work is done; I have nothing to do but to go to my Father," leaving \$20,000 for charity, and the rest of her fortune for the support of sixty-four chapels which she had helped to build—it would require a volume to speak worthily.

Of Mary Fletcher, who, long before her marriage to John Fletcher, was put out of her father's house because of her piety, and her refusal to promise that she would not endeavor to make her brothers what she called a Christian; of her devoting her income above her necessities to the relief of poor widows; her founding a charity school for destitute orphans, and her marvelous usefulness at Cross Hall; her inducing Mr. Wesley to depart from the stringency with regard to women speaking in public congregations, which he had laid down on Hannah Harrison and Sara Crosby, and to consent virtually to her preaching, writing to her, "The difference between us and the Quakers in this respect is manifest; they flatly deny the rule itself, although it stands clear in the Bible; we allow the rule, only we believe it admits of some exceptions;" of her marriage to John

Fletcher; of her perfect union with him for four years, and her perpetuating his name, work, and spirit for thirty years after his death; and her glorious entrance into rest in the seventy-sixth year of her age—it would be a disparagement to the intelligence of true Methodists to suppose them in any degree ignorant.

Of Hester Ann Rogers, whose journals and letters have been read by countless multitudes, and were a large part of the spiritual food, exclusive of the Bible, the hymn-book, and the public preaching of the Word, of the Methodists of England and America up to comparatively recently, time would fail me to speak. Nor is it necessary, for her praise is in all the Churches.

I will close these references to English Methodism by introducing a venerable woman, Mrs. Jennie Meek. All that I know about her is that Luke Tyerman, to whom the Church owes such a vast debt for his life of John Wesley and other Methodist works, observes: "Many an hour, when a child, did I sit listening with rapt attention to old Jennie's Methodist traditions, and to this I trace, in great degree, my passion for old Methodist matters."

Let the mothers and grandmothers imitate her example, and tell their tales of early experience to listening children, for the future historian, minister, teacher, man of God may be among their hearers.

THE WOMEN OF AMERICAN METHODISM.

This field was extensively traversed in connection with the centennial of the introduction of Methodism into this country in 1866. Among many articles which I have read upon the subject, none is upon the whole so satisfactory as that prepared by Dr. Stevens at the request of the American Methodist Ladies' Centennial Association. In it he availed himself of the rich stores collected in the preparation of his great histories, and from it I shall take certain names, and apply to each the descriptive terms which their history warrants.

As Susanna Wesley is the first name in all Methodism, so Barbara Heck is the first in the record of American Methodism. It is indeed a matter of grave doubt whether the name of Embury would ever have been heard of by this generation if it had not been for Barbara Heck. Says Dr. Stevens: "'Gems,' says the proverb, 'are always small;' and the magnitude of her record must chiefly consist of the 'setting' of her precious name, made from the history of the great cause with which her memory is forever identified, more than from the history of her own life." By the warmth of her heart she rekindled a flame which was well-nigh extinguished, and which, once kindled, has burned on for more than a hundred years, and still both warms and lights this great continent.

Without entering the controversy as to the exact date of the origin of Methodism in this region, I present the following extracts from the "Bowen MS.," a document in the American Methodist Historical Society at Baltimore. It is entitled, "The Rise and Progress of Methodism on Sam's and Pipe's Creeks, Maryland, from the Year 1764." Mr. Bowen was a highly respected member of the Baltimore Conference from 1823 to 1864. This paper was written in 1856, when Mr. Bowen traveled that region, and the facts quoted below he received from the persons named. They are affirmed by Dr. J. L. Warfield, now living at great age in Baltimore. He was the

physician of the Evans, Maynard, and Porter families, himself a Methodist, and a native of the Sam's Creek settlement:

"Mr. Strawbridge formed the first Methodist class in America, at his own house, in the year 1764. It was composed of seven or eight members, of whom we have the names of John Evans, who died in the ninety-second year of his age; his wife Eleanor Evans, who died in her eighty-second year; Job Evans, the nephew of John, and his wife Mary Evans; Nancy Murphy, and Mrs. Foy."

"From Mrs. Sarah Porter, who is a daughter of John Evans (the first person who joined the Methodist Society in America), now (1856) in her eighty-fourth year, I have the following: He (Strawbridge) appears to have been a general favorite in the community, for before any Methodist Society was formed, the neighbors were in the habit of cultivating his farm while he was dispensing the Word of Life abroad. On one of these occasions Mr. John Evans was there, and while at dinner Mrs. Strawbridge introduced the subject of experimental religion, *which made such an impression* on his mind as to result in his *subsequent conversion to God.*" This gives Mrs. and not Mr. Strawbridge the honor of making the first Methodist convert.

Mary Wilmer was the second female class-leader in Philadelphia; made such in 1775. Asbury made his home with her and her husband, and speaks of the great care which she took of him in his afflictions. Mrs. Jacob Baker, who became a Methodist when she was nineteen years old, and led her husband to Christ a year after, lies buried in the Union Churchyard in Philadelphia. They were very benevolent. She was most devout, and one of the best specimens of the early Methodists.

Mrs. Judge White, of Kent County, Delaware, entertained Bishop Asbury during the stormy periods of persecution in the early years of the Revolution. He says Mrs. White was one of the holiest of women. It was she who led Judge White to become a Methodist. It was she who exhorted Benjamin Abbott to give himself wholly to God, of which he says: "Mrs. White came to me as I sat on my horse, and took hold of my hand, exhorting me for some time."

Mrs. Bassett, possessed of great wealth, gave her influence, means, and "bright example of holiness" to Methodism, having the full co-operation of her husband in all good works.

Of Mrs. Prudence Gough and Perry Hall it ought to be unnecessary to say any thing in Maryland. That splendid estate stood fifteen miles from this city. Dr. Coke called it the most elegant house in Maryland. Black speaks of it as the most spacious and elegant building he had seen in America, and describes its owner thus: "Mr. Gough is a Methodist, and supposed to be worth one hundred thousand pounds. He is not ashamed of the Gospel of Christ. He has built a neat stone meeting-house. He entertains the circuit preachers, and at times preaches himself." Bishop Asbury was there in 1800. He said: "We came with great difficulties to Perry Hall, but the greatest trial of all was the elders were not at home. The walls and rooms were no longer vocal. All to me appeared hung in sackcloth. I see not the pleasant countenances nor hear the cheerful voices of Mr. and Mrs. Gough. She was in ill health, and writes, 'I have left home, perhaps never to return.'" This intelligence made him melancholy. "Mrs. Gough hath been my faithful daughter."

Mrs. Triplet was the second person who opened her house for preaching. Mrs. Rachael Hulings accompanied Bishop Asbury in his journeys about in this country, aiding him in his work in every way. Mrs. Martha F. Allison lived in this place, and became a Methodist before there was any Society here. Afterwards she was a class-leader, and Bishop Asbury, in his sermon upon her, paid her this great compliment: "She was a woman of *good sense*, and equally *good piety*." Then there was Mrs. Judge Dorsey, who lived in Maryland in her early life, and moved to western New York. The Genesee Annual Conference met three times in her house. The first Conference ever held in western New York was held there in 1810. She saw all her children converted. On her death-bed, when told that she could live but a little while, she arranged all her temporal affairs, designated the minister to preach her funeral sermon and the text, and then made perhaps the most extraordinary remark that I have read of: "This is the brightest and happiest day I ever saw. I thank the Lord; now I know that the religion I have professed for these many years is no fiction. No, bless the Lord! It makes me happy in this trying hour. My work is done, the sky is clear. Glory to God! Jesus died for me."

Catherine Livingston, who became Mrs. Freeborn Garrettson, was perhaps the most remarkable acquisition to Methodism in this country among women, if her accomplishments, family connections, and early history be duly considered. Her refinement and genuine culture, combined with her propriety, sense, and affability, made her residence the resort of both the intelligent and the devout. She lived almost to her hundredth year, and so led her eminent brother, Chancellor Livingston, to trust in Christ that he expressed a wish to live only that he might lay aside his public honors and become a preacher of the faith that had saved him. Another eminent Methodist led to Christ by Mrs. Garrettson was Catherine Rutzen, afterwards Catherine Suckley.

The following sentences, taken from what is supposed to have been the last letter of Mrs. Asbury to her son, the bishop, will show how much Methodism may owe to her. It is dated "Great Barr, April 29, 1800," and begins:

"MY VERY DEAR SON,—May Israel's God (whose you are, and whom you serve) bless you in your body, soul, and labors. Amen. . . . I rejoice that the Lord has supported you, as he has, these many years. It is not to be wondered that you find some infirmities after so much and so long labors and fatigues. However, you are still in good hands, and the great Head of the Church will dispose of you to his glory. Should you see your native land before I am removed, you may well think I should rejoice to embrace you. But this I leave with Him who can not err. . . . I am glad the good work is going on in that New World. . . . We have had some revival in Walsall, where our preachers meet with some kind friends."

[The letter is filled with allusions to Mr. Asbury's old friends, and specially as to their status in "spirituals."]

It concludes: "I remain, dear son, your ever affectionate mother, Eliza Asbury;" and is addressed to "The Rev. Francis Asbury, New York, or Else Where, at the Methodist Chapel." She acknowledges the receipt of his last letter from "Charles Town, South Carolina."

Mrs. Ann Wilkins was the forerunner of all those women who have

shown such a vast interest in the cause of missions. She consecrated her whole life to the cause. The year the present speaker was born, she heard a returned missionary speak of the work in Africa, gave all the money she had for it, and wrote this striking note to Dr. Bangs: "A sister who has but little money at hand gives that little cheerfully, and is willing to give her life as a female teacher if she is wanted." To Africa she went, and there labored sixteen years; returned in broken health, but went back in 1854 to watch over three devout young women who went out as teachers. In 1856 she returned to die. A temporary relief led her to ask for work in the city of New York, but in forty-eight hours after she entered the school she gradually sank, and at the end of six days died. When the late David Terry, recording secretary of the Board of Missions, went to the officers of the asylum to offer to reward them for the trouble and kindness to Mrs. Wilkins during her sickness, the officers said: "No, indeed; we have had reward enough. It was as if waiting upon an angel of God. We never saw such a person. Such dying we never witnessed."

Mrs. Eliza Garrett had a most extraordinary career. Sixty years ago she was married. Her husband began business in New York, and failed; went to Cincinnati, and there failed; then to New Orleans; then to another Southern City; and then to Chicago. They lost both of their children in the South; but at last the stream of their life passed out of the swamps and morasses of adversity into the broad and beautiful plain of prosperity. His wife lived a devout Christian life, and when, in 1848, her husband died a man of immense wealth, who had not the spirit of benevolence which characterized her, she became possessed of one-half his property. In 1853 she executed her will, and, after leaving one-third of her estate to different persons, she gave all the rest to the erection, furnishing, and endowment of a theological institution for the Methodist Episcopal Church, to be called the Garrett Biblical Institute. For several years, in order that her estate might be disencumbered from liability, she would only take from her trustees \$400 a year for her support, and devoted nearly one-half of that to religious uses. Her far-seeing wisdom, devotion, and perseverance exhibited, not only the spirit of benevolence and piety, but the possession of the highest intellectual qualities, without which comprehensive plans extending through a long period of years are seldom matured.

In the same modern period of American Methodism no name has been so widely known as that of Mrs. Phœbe Palmer, the first wife of the late Dr. Walter C. Palmer. To pronounce her eulogium would consume more than the time allotted to this address. To speak of her quiet energy, clear perceptions of what she held to be true, her tenacity of purpose, her influence over men of the greatest ability, as well as over her own sex, her vast travels, her predominating personality in the family which led her to say, "If I have been in any way useful, it has been greatly owing to the fact that the Lord has given me a husband who seems ever to have appreciated me beyond my worth, and whose encouragements have been very, and I think absolutely, needful to me in the prosecution of the work to which the Lord has called me;" of her use of the press, and of her knowledge of human nature, and most skillful use of that knowledge to attach her friends to herself and to the cause which was the passion of her life, would demand a treatise, and will doubtless

furnish materials for successive treatises as long as Methodism endures. Bishop Simpson, in the introduction to Dr. Wheatley's work entitled, "The Life and Letters of Mrs. Phœbe Palmer," observes that she was not a mystic, but "warmly interested in every form of practical Christianity."

Mrs. Mary D. James, lately deceased, though intimately related to Mrs. Palmer, and sympathizing with her in the special views of faith to the propagation of which that energetic woman devoted her life, and the lady to whom many of Mrs. Palmer's most remarkable letters were written, I present as almost her opposite in temperament and methods of work. The *Christian Advocate*, speaking of her at the time of her death, said (the speaker having written the article): "Mrs. Mary D. James, whose sudden death we announced last week, was our ideal of the 'elect lady.' These words are written in the confidence that none of the thousands in the Middle States and in New England who had come under her influence will think the picture overdrawn. Her life during the greater part of the more than seventy years was hid with Christ in God. Spirituality was her normal state. Her soul was ever rapt in divine contemplation, and her words, fitly chosen, expressed her elevated conceptions, so as to suggest the Scriptural figure of 'apples of gold in pictures of silver.' Who that ever saw her can forget her pale face, her speaking eyes, her winning smiles? The writer was accustomed to hear her in his childhood in the Sabbath-school, the prayer-meeting, and in private conversation. Salvation dwelt upon her tongue. No one could pronounce the word more sweetly. Mrs. James was the writer of spiritual songs. Some of the readers of the *Christian Advocate* have seen her compositions for more than forty years, and have observed how pure their tone, and how simple and beautiful their expression. Two or three of her hymns are so beautiful that the religious world will not willingly let them die. They are heard where the English language is spoken and religious awakenings occur. She was also an excellent prose writer. After the lapse of nearly twenty years, we heard her testimony, and it seemed far, far away, 'like bells at evening pealing,' as it recalled the days when she said so tenderly: 'Revere the God of thy Father.' . . . Mrs. James was a humble and unobtrusive professor of the higher life where she moved, and never doubted that there is a state so superior to that in which most Christians live as to be worthy of St. Paul's description, 'a more excellent way.' Her death was the exhalation of a spirit prepared to see God."

It would be invidious to speak of living women in that branch of universal Methodism with which the speaker is connected, and an equal impropriety to confine modern references to his own division of the army whose organization for the moral battles of the century now in its last days we commemorate. All branches of Methodism have had their Marys and Marthas and their Tabithas—their Marys who have ever sweetly spoken of spiritual things, their Marthas who have served when feasts have been made for Christ, their Tabithas who have made garments for the poor. Mrs. Q. C. Adkisson, of Memphis, Tenn., after living a life of piety, died about two years since, leaving a bequest to the Vanderbilt University of more than \$50,000. The late Mrs. Jane T. H. Cross, of Kentucky, rendered most valuable services with her pen, and her publications are still circulated and doing good. Mrs. J. H. McGavock, of Nashville, Tenn., has been, and still is, an active worker in the cause of foreign mis-

sions, and with her pen and money, in co-operation with other Christian women, has done much in that cause. Mrs. Lavina Kelly, mother of the Rev. Dr. David C. Kelly, of the South, was abundant in good works during her whole Christian life, and, wherever she went, made a deep impression of the reality and blessedness of her piety. Mrs. F. A. Butler is now the editor, I believe, of the *Woman's Missionary Advocate*, devoting herself to the cause of foreign missions; and, if I am not in error, Mrs. Julia Hays is the president of the Woman's Missionary Society, organized in 1878, and in that capacity has been of great service to the Church with which she is connected; while the name of Mrs. J. W. Lambuth, who has been for thirty years in China, is almost as well known as that of any missionary worker in the world.

Canadian Methodism has also been blessed in its recent history by many noble and godly women. Mrs. Taylor, wife of a layman of Toronto, was best known in her day for her consecration and consequent influence. She was always ready for every good word and work, caring for both the spiritual and temporal needs of all who came within her reach. There was a power in her prayer seldom felt, and as a result of her efforts many now living, and many who have gone to join her in the better world were converted to God. She was specially successful as a class-leader, and the prayer-meetings held in her house were seasons of power. Though she has now been dead about twenty-five years, many to this day feel almost like uncovering their heads as her name is mentioned.

Mrs. Robinson, wife of a highly esteemed and prominent physician of Toronto, who, though now approaching (if not over) eighty years of age, is still, with her excellent husband, exerting that influence which is inseparable from a life of entire consecration to God. She is "instant in season and out of season," in private and in public; the leader of several classes, and until health failed a great worker at camp-meetings, where her addresses were soul-stirring and profitable.

The truth of history, both civil and ecclesiastical, requires me to say that, as with men so with women, what seems to be accident has as much to do with their conspicuousness very frequently as their real merits. As thousands of soldiers in every great conflict have equaled their commanders in courage, fortitude, devotion, and hundreds in similar circumstances would equal them in practical wisdom, but dying are buried in a nameless grave, so among the women of Methodism are thousands, with perhaps the exception of two or three, whose names shine out as stars in the firmament of the century as worthy of mention as those whose names and deeds I have rehearsed. I shall speak, therefore, of the ordinary work of women in Methodism. They constitute two-thirds of the membership. They furnish the largest numerical attendance on its means of grace. From them come the greatest number and the greatest average fidelity of Sabbath-school teachers. It is they whose voices furnish a large part of the music of the Church, and in many places without them there would be as little music in Methodist congregations as among the societies of Friends. The class-meeting, that peculiar institution of Methodism which in its best estate is unequaled in power for edification, encouragement, and guidance, and at its worst estate is a skeleton which in the time of revival suddenly becomes clothed with flesh and filled with warm blood, owes its power and perpetuity very largely to women. This institution has been traduced and

opposed as none other of Methodism; but, amid all the slanders upon it in ancient and modern times, perhaps the worst, most malignant, and untruthful was in a paper read in November, 1881, by Mrs. Mary C. Peckham, before the Rhode Island Woman's Suffrage Association, from which I take the following passage:

"Methodist women have answered three questions in class-meetings for generations. They are, first, What known sin have you committed since our last meeting? Second, What temptations have you met with? Third, What have you thought, said, or done, of which you doubt whether it be sin or not? These questions have separated families, put the heart of women like a quivering agony on the gridiron of curious, self-righteous, or meddling men. In view of their harmfulness Wesley was urged to abolish them, but he refused. They do not have even the seal of the confessional." In all the history of the misunderstanding and persecution of Methodism a more monstrous falsehood than this was never concocted. The essayist proceeds to say that, by means of this, "Methodism has harrowed women for a century, having not only used her hands and feet, but wrung the sweat from her very soul." Every woman who has attended a class-meeting knows that this is all as false as the charges made against the early Christians by the pagans. And it is because it is false that the women of Methodism have supported the institution even where men absorbed in business have turned away from it. Their prayers and exhortations in the means of grace and in revival meetings have reinforced the labors of pastors, melted the hearts of the irreligious, and the persuasions of mothers and sisters and daughters, and wives have won multitudes as St. Peter says, "without the Word;" that is, without the public preaching of the Gospel, to an acceptance of Christ.

Their influence upon the development of ministers for the work has from the beginning been very great. Our early history abounds in instances of preachers who in discouragement have been about to abandon the field. Godly women have set upon them with vehement exhortations and reanimated their faith and turned their faces toward the field of battle once more. The secret of our abundant supply of ministers, next to the call of God, is in the devout consecration of their sons to the ministry by holy mothers. To many no position seems so honorable, useful, desirable.

The work of pastors' wives is also a most important element of the success of Methodism, both by encouraging, inspiring, gently criticising them, and by supplementing their labors and mitigating the friction caused by their errors, their secularities, or their fidelity. Their visitations of the sick, their distribution of tracts, their canvassing from house to house for Sabbath-school scholars, their superintendence of the disbursements of the contributions of the Church to the poor, their tact in distinguishing spurious claimants from those worthy of aid, their work in orphan asylums and homes for the friendless, and their great labors to raise money for the Church by the solicitation thereof, by the work of their hands, and in every way suggested, and their efficiency in maintaining the spirit of social life in the congregation, and their labors in the cause and advocacy of the practice of total abstinence, almost justify the extravagant statement of one of our leading men, "If it were not for our devoted women one-half our Churches would perish the first year, and the other half the next." I will modify that statement to make it read as follows: "If it were not for our devoted women

one-half our Churches would perish, and of the surviving societies many would halt feebly along and only a few be able to sustain themselves in vigor. In the Church as in domestic life, "It is not good for man to be alone."

Within a few years the activities of women in the work of foreign missions have come into very great prominence. Their achievements in the foreign missionary societies and kindred institutions have been very great. The money which they have raised and expended has not, indeed, been collected wholly or chiefly by them from women, though an amount in proportion to their means has undoubtedly been contributed by women to women. It is by their persuasive powers in inducing men to contribute of their means, their activity in sending out, and their energy in directing those whom they send, that women have done so great a work—a work of which it is only necessary to say in the language of King Lemuel's mother: "And let her own works praise her in the gates." Some of them have already ascended to their reward. Of such are Mrs. Stephen Olin, president of the New York Branch of the Women's Foreign Missionary Society—her memory is yet precious; Mrs. Doughty, of Cincinnati, whose character was graphically described by a co-laborer in two words: "saintly and enthusiastic;" Mrs. Taplin, of New England, equally gifted and faithful; and Mrs. Mary Hyde Brown, of Evanston, a woman of superior endowments and graces. There are two classes of women to whom especial tribute is due—the single women who have gone out to labor for Christ in heathen lands, and the wives of foreign missionaries. For women being more dependent upon the society of personal and intimate friends, and upon social life in general, than men, make a greater sacrifice when they leave all behind them and go forth to dwell and work among the heathen than average men. And those single women who have gone out to work for the Women's Foreign Missionary Societies and have subsequently married missionaries, have, as I learn from indubitable testimony, continued to do the same work as before, and oftentimes more effectively. To those women who can not be named without invidious comparison at the close of this first hundred years of organized Methodism in this land, a special tribute is due as to the most fragrant flower of our ecclesiastical life.

It would be easy to write a paper on "What Women owe to Methodism." A contrast between her former and present state may be brought out in the following passage. In 1835 the late very eminent Charles G. Finney said in the city of New York: "Within the last few years female prayer-meetings have been extensively opposed in this State." A minister now dead said on this subject, that, "when he first attempted to establish these meetings, he had all the clergy around opposed to him, . . . and serious apprehensions were entertained for the safety of Zion, if women should be allowed to get together to pray. And even now they are not tolerated in some Churches." And yet sixty years before that John Wesley said: "It has long passed for a maxim with many that women are only to be seen and not heard, and accordingly many of them are brought up in such a manner as if they were only designed for playthings. But is this doing honor to the sex, or is it a real kindness to them? No; it is the deepest unkindness. It is horrid cruelty. It is mere Turkish barbarity, and I know not how any woman of sense can submit to it."

Methodism, too, has been a pioneer in the education of women, and

side by side with all those movements which have had for their object the elevation of the life of woman above the state described by Mr. Wesley. Methodism has been from the beginning laboring zealously; and it is proper to say that its movements in this direction originated with its pastors, and were sometimes looked upon with suspicion by many. All this vast work has been done by women and for women, with comparatively little loss of power by extravagance or fanaticism.

She has now in Methodism every opportunity for Church-work which she can exercise to promote the cause of God and her own development.

Standing as we do between the century past and the unknown expanse of coming time, we have reason devoutly to thank God for the gift of an exceeding great multitude of devout women. We should cherish the precious memory of those who are gone and honor those who are their worthy successors, esteeming them very highly in love for their works' sake—revering the elder women as mothers, and treating the younger as sisters with all purity.

Methodism should devise most liberal measures for education of those coming upon the scene, giving them every real advantage obtained elsewhere, that parents may be under no temptation to place their daughters under influences indifferent or hostile to Methodism, or so unlike it as to render distasteful to them its simplicity, fervor, and practical activity.

Also all discriminating Methodists of both sexes and every age should guard against the two dangers which lie in the path of the women of Methodism.

One is that many will neglect to stir up the gift that is in them, paralyzed by a fashionable refinement, a spurious humility. To this in all our Churches many have yielded, so that in some societies the voice of woman is never heard in prayer or testimony.

The other danger is at the other extreme. It is the danger of yielding to the solicitations of restless spirits to seek a degree and kind of prominence, the sure effect of which will be to drive those not of a masculine spirit into the background, distract the attention of women in general from work which they and they only can do, and throwing upon them the burden of labors which those who have not woman's qualities or woman's work to do can effectively and with unquestioned propriety perform.

May He who has said, "As one whom his mother comforteth will I comfort you," bless the wives and mothers and daughters and sisters of Methodism to the end of time!

PASTORAL ADDRESS.

REPORTED BY BISHOP S. M. MERRILL, FROM THE COMMITTEE ON PASTORAL ADDRESS.

To the Methodist People in the United States and Canada:

BELoved IN THE LORD,—The bishops, ministers, and delegates in the Centennial Conference of Episcopal Methodism, in session in the city of Baltimore, Maryland, December 9 to 17, 1884, greet you as fellow-disciples, and rejoice with you in the grace of our God which has made us a people who were not a people, and in the spiritual blessings which have come to us through the Gospel, as well as in the unparalleled achievements wrought

upon this continent through the instrumentality of our forms of doctrine and work; and we also sincerely invoke in your behalf the continuance of that special mercy of our Heavenly Father which shall build you up in faith and knowledge, and make you to abound in all wisdom and righteousness. The history of the first century of organized Methodism is full of instruction. Its lessons are too fresh and impressive to be forgotten, and too numerous to be described. They are interwoven with our most sacred experiences; they touch the springs of our thoughts and feelings, and enter into our daily activities—while their influence affects our domestic, social, and business relations not less than our inner and spiritual life. In reviewing them we gratefully acknowledge the good hand of our God, which has been upon our fathers, and has not forsaken us. The numerous papers read before this conference, which will be given to the public, so fully record the lessons of our history, and with such force and clearness, that nothing remains for us but to exhort you to give such prayerful consideration to those faithful representations of the marvelous tokens of the divine favor which have marked the steps of advancement through the century as the vital interests involved both justify and demand.

Permit us, however, to remind you, dear brethren, while we extend hearty congratulations upon the success of the past, and express the profoundest conviction that even nobler and grander achievements await us in the future, that the mission given us by providential allotment is not yet accomplished. To us the caution is still pertinent: "Let not him that girdeth on the armor rejoice as he that putteth it off." Our work is not done. The thousands gathered into the kingdom of God through our labors are but the forerunners of the multitudes yet to be saved. The victories that thrill and gladden our hearts to-day are but the prophecy of the triumphs in store for us if we prove worthy our calling. All history is prophecy, and the results secured in the past prove what may be gained in the future, and the methods which have been honored of God, and yielded the rich blessings in which we rejoice, are entitled to the respect due their merits, and deserve to be continued in use till their efficiency is exhausted, or till superseded by others whose superiority is proven in actual experiment. We entreat you, brethren, do not forget that hitherto Methodists have been distinguished by the emphasis they have given to the essential doctrines of Christianity. In all the years of our history the truths relating to God, to moral government, to immortality, to eternal retributions, have been sacredly maintained and asserted with great distinctness; and we have held in common with all Christian people to the inspiration and divine authority of the Scriptures, the divine origin of the Church, the vocation of the ministry, the value of the sacraments, and the indispensableness of the strictest morality according to the New Testament standard; and yet, beyond all these points, we have made conspicuous the heinousness of sin, the necessity of the atonement, the universality of the provisional redemption, the freedom of the will, and the freeness of grace. Not one of these can be discarded or distorted without marring the scheme of salvation revealed in the Gospel. But even these foundation truths, however emphasized, will not meet the demands of the soul, and never could have produced the phenomena of Methodist life and history.

There are other doctrines to be emphasized—doctrines which relate to salvation applied as well as provided—doctrines which underlie the expe-

riences of the soul in its emergence out of the darkness and death of sin into the light and life of righteousness. These other doctrines have been the rallying cry of Methodism in the past, and must be in the future—they are repentance, faith, justification, adoption, the witness of the Spirit, sanctification, and Christian perfection. Out of these come all our experiences, all our joys and hopes, our inspiration and zeal, and upon these are built all our special forms and means of grace, our charities, our benevolences, and our connectional institutions. These doctrines, above all others, have given tone, shape, and spirit to the organism, and determined its work and place in history. Take from Methodism these doctrines of experience, or even the emphasis given them, or overlay them with lifeless forms and ceremonies, or mar them by human speculations concerning the mode of the divine procedure in them, or confuse them by any conceivable departure from their simplicity so that they shall become only doctrines of the creed, unverified in the soul as the very essence of salvation, and then our glory is departed forever. We therefore plead with you, brethren, as you value the purity of the Church, and its power to convert the people and spread Scriptural holiness, hold fast these doctrines as they come from the fathers, as they appear in the Scriptures, and as they have been attested by the experiences of the Church in past ages.

We would also be indulged in a word of warning. Methodism has been but little troubled with heresy in her ranks. Now we discern a tendency which suggests watchfulness. There is a spirit of inquiry abroad which needs to be directed and restrained. Under the guise of liberality and of loyalty to Christ men strike at the foundations. Without intending evil the inexperienced are captivated by the sound of pleasing words, and call for restatements of established truths. We only remind you that whatever restatement tends to minify sin, or to exalt the carnal nature into the sphere of grace, or to give to the unaided powers of the soul the inherent capability which the Spirit of God alone can impart, is to be rejected as pernicious. The essential corruption of human nature is one of the sternest facts in the universe. The utter hopelessness of the soul without Christ must be insisted upon as a crucial doctrine. There is salvation in none other. Give no place to any new philosophy, however specious, which reduces depravity to a figure of speech, or rebellion against God to a foible.

This centennial conference represents episcopal Methodism—a Methodism which is one in doctrine, though divided in jurisdiction—a Methodism whose episcopacy is not a prelacy, and whose ministry is not a priesthood. We have, therefore, little concern about ministerial orders or lines of succession, but we are deeply anxious that our ministers shall be sound in the faith, clear in experience, pure in life, equal to the best in culture, zealous for God, and graciously endowed with the Holy Ghost. Their calling is divine, and their field is the world. Their mission is to the high and the low, the rich and the poor, the refined and the rude. Like their Master, they seek the lost: and, like him, they gather bright gems from the lowest walks of life. Methodism is pre-eminently a revival, with inborn aptitudes for winning souls, and must of necessity be an evangelizing agency. We devoutly trust she will never lose this spirit, and pray that the time may never come when her voice shall not be heard bearing the message of a free and full salvation to all, so that the common people will hear it gladly.

We remind you, brethren, that the mission of Methodism is to promote holiness. This end and aim enters into all our organic life. Holiness is the fullness of life, the crown of the soul, the joy and strength of the Church. It is not a sentiment nor an emotion, but a principle wrought in the heart, the culmination of God's work in us, followed by a consecrated life. In all the borders of Methodism the doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject. Our founders rightly interpreted the mind of the Spirit, and gave us the truth as it was in Jesus. Let us not turn from them to follow strange lights, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood, and then, in the steady line of consecrated living, "go on unto perfection."

We would urge you, brethren, as you value the souls that are nearest and dearest to you, maintain family religion. The holiest sanctuary on earth is the Christian home. Neither Church nor Sunday-school can do the work of the home, nor become an adequate substitute for the influence of piety in the household. See to it that the children be all taught of the Lord. With sound instruction, let the hand of restraint be employed, yet with such firmness and gentleness as to win and help the children, as well as to hold them in subjection to authority. Guard well their reading. Provide freely as you may be able that which will improve, elevate, and strengthen them in a virtuous life; but spurn the vile, and give it neither countenance nor shelter. Watch over their amusements. Let them learn that all really necessary recreations are consistent with religion, though not to be sought for their own sake, but always for health, improvement, or innocent exhilaration and comfort. Teach the children to love the Church. Show them that you love it yourself. Point to it as the house of God and the gate of heaven, as divine in its origin and its ends, in its doctrines and sacraments, in its life and spirit. Speak of it always with respect and sympathy, and cherish its honor as a precious jewel. Study its genius and history, become familiar with its polity, and honor its forms and discipline. Give to its work and connectional institutions and agencies a warm place in your affections and a cheerful support. Rejoice in its prosperity, and lament in its embarrassments, as you would in your own. In this way only can you induce your children to love the Church of your choice, and lead them to appreciate its efforts to do them good.

A spiritual Church without a Sabbath is an impossibility. God has consecrated one-seventh of our days to rest and worship. The law enjoining its observance is both positive and moral, imbedded in the decalogue, enforced in the New Testament, and interpreted and illustrated in the practice of the primitive Church; but it is not less a benevolent than a positive institution. It is needed by all the toiling millions of earth. To the laborer it is a boon of priceless value, and to the professional man and the man of business, with nerve and brain strained to the utmost tension, it comes as a benediction, indeed; to the Christian it is indispensable. All classes need the physical and moral recuperation it brings. But this precious gift of God is imperiled by the sordid claims of mammon, and the no less imperious clamor of sensuality. It behooves the Church to stand up in the firmness of her God-given might to withstand the aggressions of evil men who would destroy this pillar of our Christian civiliza-

tion. We ask, first of all, that in your own personal conduct you will honor the divine command: "Remember the Sabbath day to keep it holy." Make the holy day a delight, not a burden. Gather into it all the light and cheerfulness of a living faith. Be joyful in the Lord. Put away secular thoughts and conversation, secular reading and work, and let the day be sacred to spiritual exercises and refreshments, and to works of charity and necessity. We beseech you, as Christian people, to stand like a wall of adamant against all who would profane the day of the Lord.

Methodism owes much to education, of which it has ever been the friend and patron. There are no truer friends to our common-schools than are our people. We defend them against all adversaries, and support and patronize them cheerfully. These schools are not godless, nor pagan, nor atheistic. Neither the State nor the nation would dare foster anti-Christian schools in this nominally Christian land; yet, in the nature of the case, the public schools can not be distinctively Christian, much less sectarian. But the higher education ought to be under positively religious control. The Churches, therefore, do well to establish seminaries and colleges. In this respect Methodism has been conspicuous, and is already reaping the results of the foresight, faith, and sacrifices of the fathers. From them we inherit rich legacies in foundations and plans which duty requires that we make good and great. We trust that this department of our work will receive the benediction of your sympathies and prayers, and the effective aid of your liberality and wealth. May we not hope that the opening of the second century of organized Methodism will prove to be an era in the history of our literary institutions unequaled in the past, and forever memorable in the future? Methodists can not doubt the value of Christian education. An open Bible, without interdiction of law in cathedral or chapel, in palace or hovel, in college hall, or in the humblest school-house, is the nation's surest guaranty of loyalty and liberty.

The pointed utterances of this Centennial Conference on all those questions of morality and reform which now occupy so large a place in the thoughts of the people are earnestly commended to your prayerful attention. Methodism can not afford to stand behind the foremost ranks in the battle against profanity, licentiousness, and intemperance, or whatever kindred vices cause the land to mourn. Her voice is for war against every thing that dishonors God or afflicts humanity. From the beginning she has given clear and emphatic testimony against the liquor traffic, and is fully committed to the extirpation of this monstrous evil. Let there be no faltering in this purpose. We counsel wisdom and prudence as to methods, and hearty co-operation with all whose plans accord with Christian principles, and yet we most earnestly insist that the ultimate aim of all our endeavors shall not fall short of constitutional prohibition of the traffic in the States and in the nation. The facilities afforded for easy divorces in many of the States furnish just cause for alarm. Polygamous practices in our Territories merit the righteous indignation of an outraged people, and yet the abuse of the essential ideas of marriage, as found in the divorce laws on our statute books, and administered in our courts, fall but little, if any, below the abomination of Mormonism, and call loudly for the purification of public sentiment on this subject. As Christians, we must stand upon the laws of the New Testament, and permit no

compromise with the looser opinions and practices which have become so fearfully prevalent in our times. The sacredness of the marriage relation as an institution of God must be maintained, and our undivided influence should be joined with that of all who stand on the solid ground of the holy Scriptures to beat back the flood-tide of licentiousness which threatens to overwhelm all that is pure in the frame-work of our social life. Every interest of morality and religion is involved in this question of divorce. Let not our efforts relax till our Church stands free from offense in this thing.

Not least among the evils we deplore as Methodists is the spirit of strife and division which, we are sorry to say, is not yet wholly eradicated from our Zion. Far be it from us to pronounce every division of the Church schismatical. There has been, doubtless, some providential ordering in the denominational organizations of Christendom, yet the multiplication of separate Churches on trivial grounds is not to be encouraged. We are happy to believe that the period of dissensions is well-nigh over. We hail the dawn of the better day, and rejoice in the rising spirit of fraternity which promises much for the future success of the cause we love. From this time onward our principal rivalries should be to excel in good works. We congratulate our Canadian brethren upon the success which has attended their movement for uniting the forces of Methodism in the Dominion. May their highest anticipations be fully realized. We of the States may not follow their example in consolidation, but we should not fall behind them in "endeavoring to keep the unity of the Spirit in the bonds of peace."

It gives us pleasure to observe that the peculiarities of our Church life are still cherished in the hearts of so many of our people. Customs change. Circumstances modify prudential usages, but the essential features of our system abide in their integrity. Our itinerancy, our conferences, love-feasts, and class-meetings, and our happy experiences, all hold their place in our Churches. Our system is a growth. Additions come to it as necessity requires. The lyceum, the sociable, the library, the reading clubs, and leagues all indicate the expansion of our social life, and the readiness with which we adapt means to worthy ends. All these things call for the sympathy and care and the guiding hand of pastors and experienced men and women whose love for righteousness goes out in holy concern for the spiritual and moral development of the young. Here are fields of usefulness which our fathers could not command. We pray you to cleave to all these in the spirit of unselfish devotion, and make them means of grace indeed and helps to holiness.

You stand to-day where the fathers of a century ago could not stand. They were low down in the valley, with vision circumscribed only when they looked upward. You stand upon the mountain-top with boundless prospects on every side. Before you is an ever-widening horizon. The world lies at your feet. The nations await your coming. Will you respond to the call? The grand march for the conquest of all lands for Christ has begun. The voice of the Lord bids us go forward. We dare not accept a secondary place. With our schools and colleges, with our wealth and culture, with our social power and our vast numbers we must have a large share in the world's evangelization. Commensurate with our abilities are our responsibilities. We hold our place and our power for God and human-

ity. "None of us liveth to himself." We inherit our privileges that we may make the most of them. Shall we prove worthy our heritage? Will our Sunday-schools be lifted to the greatness of their calling? Will our missions be pushed to the limits of their opportunities? Will our Church literature receive the patronage it deserves? Will our educational work receive the touch of a new inspiration? In a word, shall the throbbings of new life be felt in all the departments of our connectional agencies? Surely not, unless we are ready to lay our wealth, our learning, our social power, and all our influence, and all our sympathy and zeal in humble consecration before the Lord. We pray you, brethren, be in earnest. Think on these things. "And the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion forever and ever. Amen."

EVENING ADDRESSES.

Wednesday Evening, December 10, 1884.

MISSIONS.

HOPEFUL SIGNS FOR MISSIONS.

BISHOP C. H. FOWLER, D. D., LL. D.

THE Methodist Church is the greatest missionary society launched on the sea of the centuries since the close of the sacred canon; and John Wesley kindled more true missionary zeal than any other man since the death of St. Paul. Society seemed to be at its very worst when the new evangel was uttered from the lips of that great reformer. The Church had lost its hold upon men. Skepticism was almost universal. Immorality hardly blushed at the very altars of the Church. Drunkenness was rampant. The records of the Probate Office in Boston show, in 1678, at the funeral of Mrs. Mary Norton, widow of the celebrated Jos. Norton, one of the ministers of the First Church, in Boston, fifty-one and one-half gallons of the best Malaga wine were consumed by the "mourners." In 1685, at the funeral of Rev. Thomas Cobbett, of Ipswich, there were consumed one barrel of wine and two barrels of cider. Towns provided intoxicating drink at the funerals of their paupers. In Salem, in 1728, at the funeral of a pauper, a gallon of wine and another of cider were charged as "incidentals." In Lynn, in 1711, the town furnished half a barrel of cider for the Widow Dispan's funeral.

French skepticism and the licentiousness of the English Court flooded the colonies and submerged the convictions of the Puritans. Infidel clubs, cock-fighting clubs, gambling clubs, associations for card-playing, horse-racing, and dog-fighting were to be found in most of the towns along the Atlantic Coast. Domestic infelicities and social infidelities desolated homes everywhere. The very foundations of society seemed giving way. This gloom and horror extended from New England to the Spanish border, and on to the most remote settlements. Bishop Meade, of Virginia, writing to the archbishop of Canterbury, said: "As to the unworthy, hireling clergy of the colony, there was no ecclesiastical discipline to correct their irregularities and vices." In Maryland "the Lord's day was generally profaned, religion was despised, and all notorious vices were committed, so that it had become a Sodom of uncleanness and a pest-house of iniquity." This was Maryland, *My Maryland*. Satan could say, "*My Maryland*." But now Methodism can say, "*My Maryland*."

The formal establishment of the Episcopal Church as the state religion, in 1692, only made things worse and more hopeless.

Party strife was more fierce at the close of the Revolution than has ever been known since. Washington was attacked, and the grossest mis-

representations were made, as Washington himself said, "in such exaggerated and indecent terms as could scarcely be applied to Nero, or a notorious defaulter, or even to a common pickpocket." The most serious apprehensions of revolution and social ruin were entertained by Washington. A pastoral letter, issued in 1798 by the General Assembly of the Presbyterian Church, after specifying the evils of the times, says: "Profaneness, pride, luxury, injustice, intemperance, lewdness, and every species of debauchery and loose indulgence greatly abound."

Into this boiling, seething pit of corruption Methodism sprang with the Gospel of purity and power, and the uplift from that dreadful day to our own is a little indication of the missionary work done by Methodism.

Methodism, born in such an age, and trained in such environments, inherited a life of heroic conflict. It brought again into the world the missionary idea that came from the skies with the Prophet of Nazareth. For the missionary idea is divine. It came into existence with the infant Church; it was cradled in the manger of Bethlehem; its infant feet walked up and down Galilee; it was purified in the wilderness of temptation; it was sanctified in the garden of anguish; it was armed with the cross of sacrifice; it was plumed and pinioned on the Mount of Ascension. It was also fired with deathless purpose by the prayer and inspiration of Pentecost. It presented everywhere its divine credentials in teaching the Fatherhood of God and the brotherhood of man, and in its miracles of healing and cleansing and transforming, until, flushed with supernatural victories, it stooped to the throne of the Cæsars, and lost its divine power amid its human ambitions. After a sleep, full of troubled and tormenting dreams, of centuries, the missionary spirit of the New Testament apostles revived in the Holy Club of Oxford among the apostles of Methodism.

The nineteenth century takes up the work of the first, and, running through the world with the good news, cries everywhere: "Behold, the Lamb of God that taketh away the sins of the world!"

Born of such a spirit, inheriting such a work, and standing on the threshold of our second century, we have a right to go out to the conquest of the world without fear and without doubt.

We are in the midst of a vast undertaking. In our own land, beyond the mountains, are many thousands who are strangers to the covenants of promise, who follow the war-path and live by the chase, and estimate their greatness by the number of their scalps.

South of us, in the territory of "our next-door neighbor," we find millions of people who have a religion that has lost out of it nearly every thing but its barbarism. It touches but to taint, conquers but to curse, rules but to ruin. At last the people, robbed, desolated, and despairing, have arisen in their wrath and cast out of their borders the principal representatives of the apostate faith. Old Mexico, to-day bound to us by railroads and many commercial bonds, yoking her destiny with ours, stretches out her hands to this northern republic for the bread of life.

Going along the Isthmus, and down into South America, we come to a great continent which God has placed within our reach and bound to us for all time. South America is the continent most intimately related to North America, and destined to share our future; and yet it is a continent further from us than any other continent on our globe, and concerning which we know less than we do of any other. If we want to go to

South America, to her great temperate region, we go by the way of London. If we want to telegraph there, we send our dispatch by the way of Liverpool. And yet South America is to North America what the left hand is to the right. It has as much productive power, and can sustain as large a population as can North America; for it is wide in the Temperate and Torrid Zones, and narrow in the Frigid Zone. *It produces every known nutriment. It abounds in mines of fabled wealth. It has vast plains of wheat-producing soil not second to Dakota nor the plains about Odessa. It is the other side of the Equator, and so alternates the seasons with us; its Christmas comes in dog days. Therefore, the perfected communications of the near future will give us a market for our abundant harvests, and bring us supplies in our Winter from their harvests. Thus the two, helping each other, will grow strong and rich together.

This great land has every thing but moral ideas. She has been so blighted by the touch of the apostate Church which has ruled her for more than three centuries that her herds are wild, her plains are barren, and all her treasures ungathered. This great continent, sick of her ignorant, immoral, and brutal priesthood, stretches out its hands to the great North American Republic asking for the Bread of Life.

Still west of us, across the Pacific Sea, are the teeming millions of the East. China, in extent the third empire of the earth, having twice the productive power of any other empire, is the home of one-third the human race. She had settled life, villages, and country homes, with trade, commerce, and agriculture, with orderly society and codified laws, two thousand years before there were any Anglo-Saxons. She had literature and art and commerce centuries before Remus was buried upon the bank of the Tiber—aye, before Homer wandered along the shores of the Mediterranean singing of Hector and Achilles. This great China is open to us, needing and willing to receive the Bread of Life.

Go over the Ural Mountains, and down into the plains of India; and there we encounter two hundred and sixty millions more. This land of ancient and populous empires, and of almost countless religions, is now sickening of all her deities and looking to the great Protestant nations of the earth for the Bread of Life.

We can not be unmoved by the cry from Asia. Great Asia! the mother of all the great religions of the earth, and the home of all the early civilizations, where, as Bishop Thomson said, "the first Adam sinned and the second suffered; where Abraham received the covenants, and Moses the law," and the apostles the promises. These millions must be fed.

Drop down into the Southern Sea, and drift around to Africa. Here we encounter one hundred and fifty or two hundred millions more in the deepest gloom. Surely this dark continent that has furnished for our fields so many willing hands, and for our States so many millions of citizens, has claims upon us which we may not innocently neglect.

The work thus lying upon our hands is vast; for we are to conquer the world. But its very vastness is full of inspiration. It touches us on every side, and stirs every faculty, and utilizes every motive. It gratifies ambition by the breadth of its field, by the skill needed for its achievement, by the power developed in its prosecution, and by the immortality secured in its triumph. It excites the cupidity of calculation by the har-

vest that shall wave on its deserts, by the mines that shall be opened in its recesses, by the gems that shall glisten in its gloom, by the crafts that shall carry its commerce, by the anvils that shall ring out its industry, by the spindles that shall sing its activity, by the constitutions that shall control its countless communities, by the governments that shall guard its garnered gains. It fires the zeal of sacrifice by the darkness it shall dispel, by the superstitions it shall strangle, by the cruelty it shall crush, by the ignorance it shall inhibit, by the crime it shall correct, and by the despotisms it shall doom. It fans the flame of devotion by the anguish it shall assuage, by the sorrow it shall comfort, by the blessings it shall bestow, by the light it shall disseminate, by the hope it shall inspire, by the purity it shall beget, and by the heaven it shall bequeath. Thus its very vastness, spurring us on every side, inspires our hope.

Another source of missionary inspiration is found in the distinctness with which the Bible puts this work upon us. The missionary spirit breathes in every page of the sacred writings. The very Old Testament and New Testament religion is founded in this spirit. Jesus was *sent* into the world; he goes to those who need him, though they do not want him. The whole burden of his life-work is to save the lost. He is here, seeking the lost; sends out his disciples to tell the good news everywhere. His last, supreme, authoritative utterance during his earthly life leaves no possible doubt of his intention. Standing yonder, on the summit of the mount with the devoted city in the distance, with his believing followers gathered about him, with the heavens opened above him, with the angels beckoning him home, with the summit of Olivet receding beneath his feet, and with his hands outspread over the infant Church, he cried out to them: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world."

This is the divine commission to the Church, and puts upon her sensitive heart the great dying world. I have thought sometimes that the Savior seemed to fear that this plain statement to the infant Church might lose its power; and so he followed up this great commission with other marvelous utterances given through his disciples in later years.

Years after his ascension to heaven, after a whole generation of believers had gone up to God from the teeth of the lion and from the teeth of the saw, and from the fagot, he stirred up the great apostle to the Gentiles, and told him to write to the Church in Rome, composed of converts from Judaism and converts from heathenism, and impress upon them the fact that Christianity was not a form nor a ceremony, nor an old government like Judaism, but a new life and a new power in the world. Say to them: "If any man have not the Spirit of Christ, he is none of his." Christ came not to be ministered unto, but to minister, and to give his life a ransom for many. This is Christ's spirit.

And then, two generations later, down in the beginning of the second century, he stirred up the beloved John, after his vision on Patmos, and after his sufferings in Asia Minor, and told him to write in almost the last verses of the last Gospel the last additions to the sacred canon, these tremendous words: "As the Father hath sent me, even so I send you."

Surely there can be no ambiguity about Christ's purpose to make his Church a supreme and all-conquering missionary force.

The argument of St. Paul addressed to the Romans—after demonstrating that the Gentiles needed the Gospel, that their very idolatries increased their spiritual needs, that though they have not the oracles of God, yet they have the law written on their hearts, and are a law unto themselves, so that they which have sinned without law shall perish without law—is stated so clearly that the candid, intelligent Christian man can not escape the responsibilities of this great work. For he says: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?"

Whatever ought to be done under God's moral government can be done; for obligation is never separated from ability. So that with this divine *Go* behind us there can be no impossibility before us, and should be no doubt or fear within us.

This divine command also demonstrates that the heathen need Christ. Without him they are plunging on in the darkness without hope. They are steeped in vileness; they are wading chin deep in corruption; they are smothering and strangling with the most dense and corrupting superstitions. It is not necessary to wait for the Judgment to find their necessities. They are full of wants; every faculty in their being cries out for deliverance; the most marked feature of their whole life is their need of a Savior. It is not necessary to go into a calculation as to the possibilities of their being saved under their present environments. You need only to accept the law that obtains everywhere: that the per cent of the saved keeps quite even step with the amount of light that is shed forth, and we have an unanswerable proof of their needs. For the law that governs your home governs all homes. If you train your boy in a Christian atmosphere, surround him with religious influences, make him familiar with the claims of the Gospel and with the claims of the Redeemer—if you rear him in the midst of these influences—you have a right to expect that, thus trained up in the way he should go, he will not depart from it; and you have a right to expect to meet him in heaven. But if you thrust him forth to herd with the ungodly, who dandle him in the lap of vice and familiarize him with crime, you must expect that that sowing will bring its legitimate fruit; and you will have no right to expect to meet him in heaven. You feel that his chances for heaven are proportionate to the light you give him. So this same law obtains over all the homes in heathenism, and this law puts upon us a most imperative obligation to multiply the agencies to shed forth the light of the Sun of Righteousness into all the dark places of the earth.

From this stand-point how differently appear the claims of peoples. The talk about heathen at home loses its force; for we see that there are no heathen at home except the few who may have been imported from heathen lands.

If you doubt this proposition you can be persuaded out of that doubt by this view of the case: You may go into the worst place in this city, or to the worst place in New York, and on the very worst night in the year, and the worst hour in the night, stand on the darkest corner, by the most

dangerous alley, and there, with a squad of police, capture a dozen cut-throats as they come from their crimes; and out of that dozen cut-throats I will agree to make a Church with a better knowledge of God and of Christ and of pardon and of righteousness and of peace and of heaven than you can make out of any dozen heathen you can gather out of all races and out of all ages. And you can put in Socrates and Plato and Aristotle and Confucius—they are all friends of mine, but put them all in. You can put in any hundred million of heathen—you can put in all the millions of heathens out of all ages, and yet my cut-throats will discount them in knowledge of the great fundamental truths of a soul-saving religion. For it is not a question of virtue nor of character, but a question of light; and my cut-throats have the light—they are not heathen.

These people about us who do not accept our Redeemer nor cherish our hope are not heathen. They grow up in the midst of Christian institutions; they walk under the shadow of our Christian churches; they inhale a Christian atmosphere; they suspend their labor one day in seven, at the command of the Prophet of Nazareth. They know where to find the way of life: they are bad enough, and I fear they will be lost, but they are going on with their eyes open. They know the way of life, but the millions of heathenism, to whom the Christian Church is especially sent, know nothing of mercy and nothing of pardon and nothing of peace and nothing of purity and nothing of righteousness.

The need of these heathen peoples is seen in their very physical condition. Bishop Kingsley's account of heathen cities is enough to arouse the Church. There is not a railroad nor a spring wagon of her own in all China. Her roads have not been repaired for two thousand years. The streets in her old cities are six feet wide, the avenues twelve. In the middle of the broad streets is the sewer, heaped up with filth six or ten feet high. In the narrow streets it is piled up to the eaves of their one-story houses; they have no others save government buildings. They have no pavements. At night they water the streets with the filthy water of their filthy houses. A glue factory would be a deodorizer in a heathen city. China has vast stores of coal and wealthy mines, but she will not allow them to be worked, lest the evil spirits be insulted. She has territory large enough for whole empires, open, productive, healthful, but sparsely inhabited, because she will not leave the graves of her ancestors. She swarms in about the old centers until she almost smothers. Old prisons, before the days of Howard, were delightful compared with old Chinese cities.

There is no forward movement. Bishop Thomson sums up Chinese improvements. He says: "You find windows without glass, farms without fences, wells without buckets, houses without chimneys, printing without types, streets without sidewalks, business without newspapers, exchange without banks, banks without charters, money paid by weight, as Abraham estimated his shekels, criminals punished by torture as the apostles were punished by the Sanhedrin; marriages effected by go-betweens, as Isaac obtained Rebecca; coolies standing idle in the market-places, the beggar on his knees, the poor man carrying his bed, living men occupying tombs; the most important events regulated by fortune-tellers, evil spirits warded off by charms, diseases caused by devils and cured by incantations, and eclipses ascribed to a giant."

Here is a prison where six hundred millions at the lowest strata of physical and social deprivations barely exist, tortured by superstitions, robbed by priests, murdered by magistrates, enslaved by monsters, starved by theological terrors, and fairly decomposing by diseases begotten of filth and vileness.

And God has brought them within a few days' journey of our very doors. So look and see their need.

Their special need is also seen in their religions. The religions of the world may be summed up in four great families distinguished by their conceptions of the fundamental idea of God: Buddhism, Brahminism, Mohammedanism, and Christianity. I state, on the authority of Bishop Thomson, that Buddhism is accepted by three hundred millions of people, Brahminism by one hundred and fifty millions, and Mohammedanism by one hundred and eighty millions, and Christianity by four hundred millions.

Buddhism is atheistic, saying the Infinite can not be revealed to the finite; Brahminism is pantheistic, saying that every thing is God; Mohammedanism is deistic, saying that there is but one God and no Savior. Christianity accepts God as revealed in his Word and by his Son.

Buddhism, ramified into eighty-four thousand sects, and Brahminism, divided into two hundred and seventy castes, are found chiefly in China and India, with three hundred and thirty millions of gods. Mohammedanism is found chiefly in Turkey, Arabia, Africa, and India. Christianity controls North America, South America, Europe, Northern Asia, British India, Oceanica, and other territory in Asia and Africa amounting to as many square miles as that occupied by the United States. These systems are not mere names thrown by chance upon these multitudes, but they are systems with a pedigree and a posterity.

The true God and his revelation to the infant race, as recorded in the Bible, is the stock on which all these systems grow. Buddhism and Brahminism came out in the mythology of India. This degenerates into the mythologies of Egypt, Greece, and Rome. Mohammedanism is grafted on to the Bible, placing Mohammed above Christ, power above righteousness, and lust for heaven.

Their posterity are among us. Buddhism is repeated in Positivism that rejects the facts of the supernatural and accepts only the facts of science. Brahminism is New England Pantheism. Emerson, asking us to worship great men, is only a miniature Chinese with teaching more crude than that of the mandarins. Mohammedanism is seen again in Mormonism, and the vile impostor of the American desert. As Bishop Thomson says, Both admit the inspiration of the Scriptures, both superadd a false scripture, to which they give precedence; both have a carnal prophet and a polygamous people; both have a sanguinary and aggressive spirit. These are the systems.

The special needs of these heathen peoples are seen in their very *immoralities*, for their *morals* are what we might expect. There is no native literature in India fit for a woman to read. Travelers say that it is to the credit of the women that they go to their temples at night, their service is so revolting. Slavery is incorporated into their religion and government, and yet defies the mandate of the British rulers.

Immorality among women is the almost general practice. There are

more immoral women in India than there are women in the United States.

Thuggee, secret and religious assassination, to please a malignant god-dess, is organized in India. Infanticide is commended both in China and India. The natural charities of the human heart are turned aside from legitimate objects. They will stop an army to save an insect, wear out men in building hospitals for sick animals, hire beggars to lie quiet that insects may feast upon them. Yet they trample their sisters and wives to death, burn their own mothers alive, strangle their own daughters, assassinate their own fathers, and pray to devils. Mohammedanism is no better, but rather worse. They teach that God punishes the good and the bad alike at his will; a believer's vilest sin is better than the prayers of an alien. These lands are full to the very brim with crimes for which we have no name, and seething with corruption of which we have no conception. True, there are great crimes in Christendom, but they shock and amaze mankind. The public sentiment is outraged, and the public conscience demands public punishment.

Our religion is against all these crimes, but the religion of heathenism incorporates all these crimes into its creeds, and commends and canonizes the criminals.

They are a great host, eight hundred millions strong, and the Master, pointing to them, cries out of his broken heart to us, saying: "These are my little ones, purchased with my blood, needing the light of life. Go to them, quick! Teach, preach, baptize, pray, give, agonize! Quick! Everywhere! that these may be saved." In such a presence, before these seeking millions, and in the presence of the dying Christ, the Christian Church can not doubt concerning her duty.

Another ground of inspiration in this work is found in the fact that the heathen nations have been *brought to our very door*. They are here: they have come not by the ship-load, but by the continent-full; for, to-day, there are no foreign nations. Our neighborhood embraces all lands. Every body is our neighbor, and he is calling at our very door. Once Paul found it a long journey from Cæsarea to Rome; but to-day you can go from Cæsarea by the way of almost every hamlet on earth to Rome every morning; for we have all the nations of the earth served up at our breakfast-table. There are no longer serious hindrances to this missionary-work growing out of the remoteness of these great peoples. If you will give me your missionary-money any morning in the week, except Monday morning, I can put it in the hands of the missionary, fifteen hundred miles back from the coast, away up on the side of Himalaya mountains, and he will get the money on the day before you give it. He can get his order cashed in the bank before the bank closes on the day before you give the order. So that he is not very far away. Victoria sprains her ankle, and we know it three hours before she does. There are no foreign lands.

There is another source of hope in this work in *the languages which we have already conquered*. Men have talked about these foreign tongues as if they were insuperable barriers to evangelization; but commerce never stumbles at a strange tongue: shall the Gospel? Pleasure often learns two or three tongues that it may sport in the salons and halls of different lands: may not the Gospel, seeking blood-bought souls, do as much? Often the exile learns the language of the stranger that he may have a

home: may not the believer, who has learned the language of Canaan, learn another that others may have an eternal home? The Bible is already translated into the principal languages—is read in over two hundred tongues and dialects.

What millions read the principal languages! Chinese is read by four hundred millions of people; the Arabic by one hundred and fifty millions; the Sanskrit, back of twenty-four of the twenty-nine languages of India, and containing the classics of India, by one hundred and eighty millions; the English by about ninety millions. The Bible has gone into all the great languages, and reaches already nearly all the peoples.

Another source of hope for this work is found in the fact that we *have reduced its cost almost to the minimum*. It does indeed cost something, and on that account it is of value to us: for things are worth to us what they cost. A man whose religion costs him only twenty-five cents a year has a religion that is not worth twenty-six cents a year. It does cost something to carry forward this work, but it costs less to produce given results abroad in heathen lands than in the home lands. It costs more than three times as much to secure a given number of conversions in the home fields as it does in the foreign fields.

Study the logic of events. The Baptist Mission Union in 1873 expended \$239,417. The same year the Baptist Association of Long Island expended \$236,000, almost the same sum; but the number of converts in the foreign field was almost eight times as great as in the home field. The converts in the Baptist Association of Southern New York that same year cost ten times as much as in the foreign field; and in the Baptist Association of Black River, with no great cities and no great salaries, converts cost five times as much as in their foreign fields. The Congregationalist Churches of Massachusetts from 1840 to 1866 had an average annual net increase of five to each Church, and five and a half to each pastor. Their foreign work in the same twenty-six years had an average annual net increase of twenty to each Church, and of fourteen and a half to each pastor.

The Presbyterian Church from 1825 to 1875 kept the advance in the number of her missionaries about even with the advance in the number of her ministers at home, but the net increase of members was in the foreign field compared with the home as three and a half to one.

And shall we talk about the cost of missions when we *pay so much for our sins*? England is the great missionary nation. She gives about \$6,000,000 per annum to foreign missions, but she wastes on rum more than \$750,000,000. Her annual income is from \$50,000,000,000 to \$60,000,000,000; her missions cost her only one one-hundredth of one per cent of her income.

The United States wastes on liquor \$600,000,000 a year: we give to foreign missions \$3,000,000. Our missions are much cheaper than our sins. It cost \$1,220,000 to Christianize the Sandwich Islands: we receive back every year about \$5,000,000 income. An immigrant is worth to this country the same as the introduction of \$800 in capital: a single missionary in the South Sea Islands is worth to the commerce of England about \$10,000 a year. Surely there is hope in these facts.

Another source of hope in this work is found in the very co-partnership it involves. For God makes human instrumentality a necessary part of the redemptive plan. He works with us, not without us. I do not know what he could have done, but I can tell some of the things that he

has done. He has ordained human agency as the way of carrying forward his work. He never advances an inch without our co-operation. This is a universal law. All results in society and life require both human and divine factors. God loves us infinitely. I can not think of him as out of love. He seeks incessantly, by all possible means, to bring men out of their sins. Any letting up even for a moment would come short of the dictates of infinite love. The remitted effort might have achieved success and salvation. If God could have his way, every poor sinner on earth would be saved before to-morrow's sun shall rise. If God could have his way, every prison-pen in the universe would be thrown open, and every sorrowing sinner would be lifted up into purity and peace. But in the way of these results there stand the order of human agencies and the power of human will. Thus God waits upon our slow movement. He is estopped from *remitting* his experiments with remedial agencies by the love that caused our creation, and he is estopped from the use of his omnipotence by the freedom he has vouchsafed to every moral agent. Thus the world's salvation awaits our action. When we furnish the men and money the work will be done. This casts the burden of the world's salvation upon us, as it did upon Paul. If we could but feel its true force we would, like St. Paul, run throughout every continent and into every metropolis of the earth. O that God would help the Church to measure the meaning of this divine waiting, and weigh its dread responsibilities!

Another source of hope in this work is found in the *marvelous successes of modern times*. The success of modern missions is the marvel of history. The growth of missions in this century surpasses all other ages of the Christian Church. This is pre-eminently the missionary century. It rises out of great darkness. The generation preceding the revival of this spirit was noted for its skepticism, formalism, and immorality. Protestantism had apparently passed into a rapid decline. Hume, Gibbon, Paine, and Voltaire were more sought and read than Matthew, Mark, Luke, and John. In a short period scarcely more than a decade long 5,768,900 volumes of works of Voltaire and other infidels were sold on the continent, while less than five millions of copies of the Bible had been produced in all languages for all the centuries. But as soon as the Church began to do the saving work, and thus demonstrated the Savior's presence in the world, a new spirit gave her new life, and since that hour she has gone straight on from conquering to conquest, until the present is the brightest hour of the world's history.

I can not resist the conviction that the revival in Methodism of the spirit of the doctrines of the New Testament gave to the world a religion that was worth propagating, that was a vast improvement upon heathenism; so that the missionary spirit could receive the divine benediction, and be crowned with success, in harmony with the fundamental laws of the divine government. The nineteenth century is better than all the centuries since religion gained the throne of political power. See what has been done in these centuries since Methodism revived the Churches!

In 1800 there were only seven Protestant Foreign Missionary Societies; in 1880 there were seventy, besides sixteen Woman's Foreign Missionary Societies. Then there were only one hundred and seventy ordained missionaries; now there are about seven thousand ordained ministers in mission fields, who are directing the labors of forty-five thousand helpers, lay

and clerical, in twenty thousand stations and sub-stations. In 1800 there were about fifty thousand converts and adherents; now there are over one million converts, with about three million five hundred thousand adherents. In 1878 there came into the Protestant mission Churches, in that single year, sixty thousand converts. In 1800 there were seventy schools; now there are twelve thousand, with seven hundred and fifty thousand pupils. In 1800 all Protestantism gave for foreign missions less than two hundred and fifty thousand dollars; in 1879 she gave over eight million dollars.

In 1878, Dr. Legge, long a missionary in China, said: "Suppose the number of converts in China to increase for the next thirty-five years as it has the last thirty-five years, then in 1913 we shall have in China alone twenty-six million communicants, and one hundred million professed Christian people."

In the beginning of this century there were but fifty languages into which the Bible had made its way in thirty-three hundred years. In 1880 it has created seventy languages, and has enriched, in all, nearly three hundred, with one hundred and ninety million copies of the Bible.

Launch your timid craft in the stream of modern missionary benevolence. It is like the stream which the prophet saw flowing out from under the altar. It is not yet up to a man's loins, but it does not lack much of it. It sweeps on with such a mighty current that nothing can resist it. The aggregate of moneys raised in the United States for foreign and home missions, told in decades, shows the stately presence of the King:

From 1810 to 1820,	\$206,210
From 1820 to 1830,	979,544
From 1830 to 1840,	5,133,855
From 1840 to 1850,	7,925,270
From 1850 to 1860,	16,167,822
From 1860 to 1870,	33,500,494
From 1870 to 1880,	48,661,681

From 1840 to 1860 the contributions were two and a half times greater than all that preceded them from the *Mayflower* down to 1840. Again, from 1860 to 1880 the contributions were more than two and a half times all that preceded 1860. At this rate there will be given by the Protestants of the United States for missions, in these twenty years ending this century, not less than two hundred and fifty millions of dollars; and this means the conquest of this world in the lifetime of men now living. Indeed, it is not too much to hope for this in the near future.

See the *growth of Christianity*. We give the numbers of people under the nominal Christian governments as distinguished from pagan governments. The first three centuries represent more nearly the Church adherents, but the main figures are nominal Christians, or people under Christian governments:

First century,	500,000
Second century,	2,000,000
Third century,	5,000,000
Fourth century,	10,000,000
Fifth century,	15,000,000
Sixth century,	20,000,000
Seventh century,	25,000,000
Eighth century,	30,000,000
Ninth century,	40,000,000

Tenth century,	50,000,000
Eleventh century,	70,000,000
Twelfth century,	80,000,000
Thirteenth century,	75,000,000
Fourteenth century,	80,000,000
Fifteenth century,	100,000,000
Sixteenth century,	125,000,000
Seventeenth century,	155,000,000
Eighteenth century,	200,000,000

It took fifteen hundred years to secure one hundred million nominal Christians, and it required three hundred years more to double the number, making two hundred million in 1800. But in three-quarters of a century more, viz., in 1876, the number had gone up to six hundred and eighty-seven million. It is easy to see that the lifetime of men now living will give us all the millions.

There is great inspiration in the fact that this advancement is made by Protestantism rather than by Romanism. The total receipts of the Lyons Propaganda from its origin in 1822 to 1879, collected from all parts of the world, is \$36,943,935. The total receipts of Protestant foreign missionary societies, \$270,000,000. Of this, \$200,000,000 is the gift of the last thirty years. The Roman Catholics of the British Isles gave for foreign missions in 1879, \$40,560. The Protestants of the same land and year, and for the same purpose, gave \$5,392,830. Roman Catholics in the United States gave for foreign missions in 1879, \$15,000. Protestants of the United States for the same year gave to foreign missions, \$2,623,618. These figures tell who is doing the saving work, and who ought to grow.

The following table, showing the population under Roman Catholic, Greek, and Protestant nations, shows which is actually growing:

YEAR.	ROMAN CATHOLIC.	GREEK.	PROTESTANT.	TOTAL.
1500,	80,000,000	20,000,000	.....	100,000,000
1700,	90,000,000	33,000,000	32,000,000	155,000,000
1830,	134,164,000	60,000,000	193,624,000	387,788,000
1876,	180,787,905	96,101,894	408,569,612	685,459,411

Surely these columns are moving in the right direction.

It is sometimes claimed that this rush toward Protestantism is a rush too far, and that we lose in conviction more than we gain in freedom. But a careful study of the faiths of the English-speaking peoples will answer all doubts.

In 1800 there were 24,000,000 English-speaking people, of whom 14,000,000 were Protestant, 5,500,000 were Roman Catholic, and 4,500,000 were of no faith. In 1880 there were 81,000,000 English-speaking people, of whom 59,000,000 were Protestant, 13,500,000 were Roman Catholic, and but 8,500,000 were of no faith. The English-speaking population increased in eighty years 337 per cent; the Roman Catholic only 145 per cent; while the Protestant increased 421 per cent; and those of no faith less than 100 per cent. These figures are not alarming. This is particularly so when we see the leading skeptics "hearkening back," saying, "We were steadied by what our mothers taught us from the rejected Bible, but what will steady our children?"

The Church figures in this country are cheering. In 1800 there was one communicant for every 14.50 inhabitants; in 1850, one for every 6.57;

in 1870, one for every 5.74; in 1879, one for every 5.15. Surely we can thank God, and go boldly for the conquest of all heathenism.

In 1760, in a little room in Geneva, Voltaire boastingly said, "Before the beginning of the nineteenth century Christianity will have disappeared from the earth." Could the poor man stand in that little room to-day, he would take up one of the Bibles there offered for sale, and, turning over to Isaiah's inspired page, he would say, "By the end of the nineteenth century Christianity shall fill the whole earth, for 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

Our Methodism has made some advance in this century. As we have before seen, Methodism was born a missionary. For years every preacher was, in the strictest sense of our modern use of the term, *a missionary*. Then early it began its work among the Indians in a formal way. It organized itself into a missionary society in 1819, and worked among the natives of America with blessed results. Soon it began to stretch out its faith and its works toward the ends of the earth. Its strides seem like the march of God into the darkness. I see her straightening herself for a mighty work.

She went into Africa in 1833; into South American English work in 1836; in 1844 Oregon appears among the foreign missions of the Church; in 1847 we entered Foochow, the first point in the great empire of China; in 1849 we entered Germany and Switzerland; then came the attack upon North India, in 1856; into Bulgaria, 1857; into Norway in 1867; also in 1867 we entered into Spanish work in South America; in 1868 we went into Central China, and into North China in 1869; in 1872 we entered Japan and Italy and South India; we went into Mexico in 1873, also into Sweden and Denmark in the same year; in 1881 we pushed up into West China; in 1883 we entered Finland and Corea. In some fields we have met great obstacles, but out of none have we retreated. In nearly every field we have reaped early and abundant harvests. Surely this advance does not look as if the Spirit of the Father had died out of the Church.

Glance a moment at the receipts indicated by scanning every tenth year. In 1820 the Church gathered her first harvest; it was \$823.04. In 1830 we raised \$18,198.63; in 1840, \$136,410.87; in 1850 we received \$104,579.54. The sad division of 1844 set us back nearly eight years. In 1860 we received \$256,722.77; in 1870 we received \$594,743.77; in 1880 we received \$625,652.89; in 1883 our receipts reached \$751,468.90. In this Centennial year, *1884*, if we bear in mind the money raised by the Woman's Foreign Missionary Society and Woman's Home Missionary Society, and by the Freedmen's Aid Society, the contributions for missions rise above \$1,000,000. Surely there is hope in these figures. We can turn our faces toward the future, and step over the threshold of the second century with faith and hope.

As I stand here to-night, and look backward over the century, and see what has come of that little company who prayed and planned and wept and hoped yonder in Lovely Lane a hundred years ago, I am amazed. As I turn toward the future, and try to think what another century will do, I am overwhelmed. The ages are rolled together, and I see that little company of itinerant and local preachers of that yesterday grown in that to-morrow into a host many millions strong marching around the world, preaching in all languages, and saving all peoples. Long before the sec-

ond century shall end the habitations of cruelty shall be broken up, the dark superstitions shall be ended, and the sorrowing sons and daughters of Adam shall hear the glad news, and have open chance for a free and full salvation.

Yonder, in the southern sea, beyond the Equator, the mariner at night watches the constellation of the cross, that most beautiful of all the constellations exposed to mortal eye. Late in the night the watch on the deck calls to the watch in the lookout, "What of the night?" and the lookout answers, "It is past midnight; the morning approaches, for the cross begins to bend." So now, as you ask, "What of the night?" looking into the sky that arches the earth, we can say, "It is past midnight; the morning approaches, for over all lands the cross begins to bend."

ADAPTATION OF THE ITINERANCY TO MISSIONARY WORK.

J. M. REID, D. D., LL. D.

A CENTURY ago this month God gave us that peculiar Church machinery which has proved so effective in calling Methodism into existence. Doctrines and experience were indeed a vital part of this great revival force. But the discipline of our Church and its usages have also been an important factor in the production of those great results, to contemplate which we are now assembled. If the former are the soul of our system, the latter is its body. It is no small thing that the divine in the spirit of Methodism should have been enshrined in a well-contrived, vigorous, efficient organism. But for the guiding hand of God some important feature of our economy might have been omitted, or some defective part inserted and no such grandeur of result would have appeared.

Our national history contains a lesson to the point. The heroes of the Revolution adopted articles of confederation by which they hoped to give perpetuity to their blood-bought freedom and prosperity to the people of this Republic. These articles proposed to create two sovereignties, one in each of the several States, and the other in the general government. But it is impossible to serve two masters, and between the two sovereignties there came depreciated credit, deranged business, destroyed commerce, and universal distress, with impending ruin. A vicious and destructive element had been introduced into the system of government adopted which entailed the greatest calamities. The founders of the government resolved to erect another organization the better to accomplish the purposes of government. Thus arose the Constitution of the United States, by which we were made no longer separate links, but were welded and riveted into a chain so adamant that neither foreign foes nor civil war has yet been able to break it. We became a *nation* instead of a confederation, and all nations now respect us.

The history of Methodism itself yields another illustration. George Whitefield was far more magnetic and eloquent than either of the Wesleys. He was peerless as a pulpit orator. The multitudes that attended his ministry were consequently greater than those which followed the Wesleys.

In both hemispheres Churches of Whitefieldian Methodists sprung up, excelling those of the Wesleys in social position, culture, and wealth. In America these have long since disappeared, with a few exceptions, while Wesleyan Methodism counts its millions here, and exists in every quarter of the globe. The Wesleys organized while Whitefield blazed before the public eye, attracting and blessing multitudes, into many of whose lips he put a new and heavenly song. But there was no sufficient cage erected; the birds have flown and the song is unheard.

I verily believe, with no bigotry in my heart, that our ecclesiastical machinery is adapted as no other, save the system of Loyola, to push out into the "regions beyond." It is a mild form of military discipline by which every one is assigned to duty, and that not on the principle of personal comfort, but in view of doing the most good. Every one sits loosely in his saddle. In some sense the entire Church, the world-wide field, must take the place in the pastor's thoughts and affections which the settled pastor has for his parish. The *esprit de corps* of such a ministry leads it out into every unoccupied surrounding field. Thus were born our frontier work and our large work among our heathen aborigines. Men engrossed by the constant and stated services of a great congregation with all its pastoral cares have little time or disposition to ride a score of miles to a neglected settlement. The itinerant in the saddle puts spurs to his horse and is there while his song of joy is yet echoing through the forest. As our circuits have become stations and our stations abound in demands, we have proved ourselves less fitted for this pioneering work. Now men are sent into the new fields and the older Churches provide the necessary pecuniary supplement. Other denominations now successfully compete with us, for they are able to bestow greater financial gifts for this work, and they have learned something of our own home missionary spirit.

There is no limit to the appointing power. Any man in the ranks may be sent anywhere—to Nevada, Utah, Dakota, to India or China, or to Ethiopia. Such is the theory. The grand dignity of the theory is lowered a little in that extraordinary appointments, like those to far off frontiers or to foreign missions, are always matters of prior consultation. But it is something that no man is so distinguished that he is not at any time within reach of the word "Go." It is something that he is in a condition not beyond the thought of being consulted; that he is not so settled that he can not go. We can choose our very best men for difficult fields. Hence some of our eminent ministers are on the frontier and in the foreign field. We do not have to take inexperience from the schools and turn it out upon the frontier to practice upon the rustics till it can be prepared for a desirable settlement. We do not find all our best forces irremovably fixed in some honored and lucrative pastorate, but could take a Finley from one of the high places and send him to heap with sturdy arm the fagots upon the fires which the negro Stewart had kindled in Upper Sandusky. We could take a Capers, refined and eloquent, and send him to seek and save the aboriginal savages of Georgia, Alabama, and the Carolinas. We could take Jason Lee from the professor's chair, and the pre-eminent choice of the erudite and polished Fisk, and send him across the almost unexplored wilderness of the trans-Mississippi to preach to the Flatheads. He and his associates founded an empire and a Church within its bosom on the shores of the Pacific, for which they have had a nation's

thanks. We could find a Cox seeking a congenial field of labor in foreign climes and present him to a dark and deadly continent where he went with the lamp of life and in cadences low and solemn but thrilling as eternity, he left a refrain in the air that we can hear to-night: "Let a thousand fall, but let not Africa be given up." Dempster, of royal intellect and surpassing eloquence, was our earliest gift to South America, more precious than diamonds from Golconda. Jacoby and Butler and Vernon had all reached elevated positions. Methodism is an army always mobilized before they were summoned to go abroad. But what would be the best of engines without power? Thank God, Methodism has had the power as well. The condition of early Methodism was one of chronic agony for souls. Soul-saving was its passion. It was restless without a revival. It had peculiar desires to reach the very lowliest and lift them high as heaven. It never doubted the power of the Gospel to remedy the ills that afflict our race and to bless and elevate all ranks of society. Hence it allied itself with the masses. It was the Church of the people. It is so to-day in most of our foreign fields. In India, while among our converts are numbered people of higher caste and large scholarship, by far the greater number of our people are of the very lowest castes, the sweepers, the leather workers, etc. But these lowest castes are also the most numerous, and converted and cultured they are not inferior to the high castes. Hence, as to numbers, we are one of the great Churches of India. In China the case is similar. In Germany and Scandinavia our mission has been largely to the lowly.

Under this inspiration, the system gave birth to a marvelous power, which, applied to its peculiar machinery, produced corresponding results. Its ministry uncalled, unhired, often unsupported, galloped to this loving duty on fiery steeds whose speed was only a little less than that of an angel's wing. The very air of early Methodism was exhilarating. With one hand it dashed aside the beautiful dignity and cold formality of ritualism, and with the other pushed away all that was straight-laced or long-faced in religion, and, having cleared the field, sang lustily:

"How happy are they
Who their Savior obey,
And have laid up their treasure above!"

To this must be ascribed our successes in Germany, Scandinavia, India, China, and Japan. In missions of this type the results are uniform. In other fields we have a more respectable Church, with people of higher ranks, and even a lofty literature, but without the fullness of saving energy.

The central figure of that Christmas Conference was Thomas Coke. He had come direct from Mr. Wesley, who had ordained him to be a superintendent for America; and he presided at the opening of the conference. I can not restrain the thought that English Methodism has never been altogether just to Dr. Coke. He had a remarkable history, and that history focalizes itself in the missionary enterprise. He sleeps within the bosom of the Indian Ocean, the first great gift of Methodism for the redemption of India. There was present at the conference also William Black, appealing for preachers for Nova Scotia, and those appeals inspired the enthusiastic soul of Coke with missionary fervor. The result was

that among the ordinations of the occasion were those of Freeborn Garrettson, a son of Maryland, and James O. Cromwell, both of them destined for a foreign mission to the far-off land of Nova Scotia. Jeremiah Lambert was also ordained with a view to his going on a mission to Antigua, West Indies. A collection of one hundred and fifty dollars for the advancement of this work was taken after one of Dr. Coke's sermons. It is, therefore, not strictly correct to concede to history that American Methodism began its foreign mission work in 1833.

But Garrettson's labors in Nova Scotia were greatly blessed, and Dr. Coke, on his return to England, inflamed the hearts of English Wesleyans with the tale of those triumphs. He raised funds for Nova Scotia, and induced Mr. Wesley to send reinforcements to Garrettson. He also issued an address proposing an annual collection for missions. So that a spark from the Christmas warming we had in Baltimore a hundred years ago crossed the ocean, and kindled a flame of missionary zeal there which at length gave birth to the Wesleyan Missionary Society. But more. Dr. Coke attempted to accompany Hamnett, Warrener, and Clark, this reinforcement, to their assigned field across the ocean; but hurricanes in quick succession arose, the fearful story of which is one of the most interesting tales of the sea. When the storms had abated, and the clouds had lifted, they found themselves in the neighborhood of the West Indies, and put into Antigua. Wesley, twenty-eight years before, in England, had baptized two female slaves who had been awakened under his ministry, and converted, and who belonged to a planter from Antigua. The planter, after returning to Antigua, kept up correspondence with Wesley, and maintained public Wesleyan services in his house. A little society originated, which, through various vicissitudes, was sustained till Coke and his associates were driven in there by the seeming adversities of their voyage. The work was now opened with vigor, and the result has been that great West Indian Methodism with which we are familiar. "What hath God wrought!"

THE GREAT COMMISSION.

M. C. BRIGGS, D. D.

BRETHREN,—I deliver unto you, first of all, that which ye also believe, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures, thus demonstrating his Godhood, his Messiahship, and the truth of his doctrines, and visibly clothing himself with infinite authority to issue precept, promise, and commission. He ascended on high, and exalted the hopes of our race to the throne. From the throne he commissions and commands. When he says, Go, who shall tarry? When he says, Disciple all nations, who shall call any common or unclean? Who shall go? Not the twelve only. Through them the command was given to the whole Church of God, to resound through the ages. Paul is dead, and Peter is dead; yet eight hundred millions in the "every creature" list have never heard the Gospel.

Go ye, the questioners, if God has called you by providential fitness and opportunity. Go as farmer, seaman, artisan, merchant, physician, nurse, teacher, preacher. Go by your mighty commerce. Go by your fervent and honest prayers. Go by the deep and deathless spirituality which your constancy and devotion keep alive in the Church. Go by the gifts which frugality contrives to save and love delights to bestow.

Have we considered in how great a measure the issues of probation turn upon the handling of earthly goods? "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The barn-building fool of the Gospel story ignored the fact and duties of stewardship; that was all. He would have been a fairish Church member in this day. The man with one talent is a case still more instructive. Indeed, the structure and lesson of the parable of the talents are worthy of the closest study. God distributes gifts, not according to every man's several ability, but, as Wesley more literally renders, "according to his own almighty power." All possessions, whether natural, gracious, providential, mental, spiritual, or material, are equally his gifts, and must be answered for in the day of reckoning. The man with one talent is set at the point of the lesson—as human invention would never have set him—first, to show the great average power of usefulness possessed by men; second, to rebuke the fallacy that rich men ought to do all the giving, and gifted men all the working; third, to teach that small possessions furnish as true a test of character as large ones; fourth, to emphasize the law of the divine administration, that fidelity, and not capability, is the ground of approval and reward. What was the sin of this man? What did he do? *He did nothing.*

It is fearfully instructive to observe that, in most of the formal lessons designed to teach the exceeding sinfulness and danger of sin, mild-mannered sinners, like the foolish virgins, and the man who digged in the earth and hid his Lord's money, are used to point the warning. The world's fallacy is that sinning, not sin, shuts us out of heaven. God teaches that the virus is deadly, whether it break out in a single pustule or set every joint in a socket of torture.

What shall be the base of supplies and the background of authority? First of all, it must be the Church, through which the divine purpose executes itself. "The maturity of a nation is but the continuation of its youth." Life is vital logic. Nations and Churches are but developments of the germ-ideals from which they spring. Methodism was begotten by the Holy Ghost through the study of the New Testament. Few were the articles of its creed: universal redemption, authentic offers of grace to every sinner, justification by faith, the renewing of the Holy Ghost, perfect love in this life, consecration of self and substance to God. As our system of manhood government is but the actualized truth that all men are created equal and endowed by their Creator with inalienable rights, so Methodism is the logical outgrowth of the fact that Jesus Christ, by the grace of God, tasted death for every man. Episcopal Methodism is a shoot from the same root, flourishing in a new soil. It is *all missionary*. The time is, when he can; the way, how he can; the aids, what he can; the place, where he can; the numbers, all he can. Methodism is a grand mission

on horseback, a university on wheels, a Gospel on fire, and this is the song it sings:

"Come all the world, come, sinner, thou!
All things in Christ are ready now."

Such is the Church in its structural plan. The wider the door of opportunity, the louder the cry of hungry need, the stronger-hearted and fuller-handed must the home Church be. The vigor of arterial action depends on heart power. A spiritual Church is not the only background of support which the missionary enterprise should covet. A little reflection will convince us that a righteous nation behind us would afford aid of incalculable value. As all human governments necessarily find the ethical principles which support their laws in some underlying religion, it is natural that Christianity should receive credit or discredit for all that is conspicuous in the character and conduct of the Christian powers.

Christianize America. Let the Christian nation become a nation of Christians. Let intemperance, and Sabbath-breaking, and licentiousness, and greed cease at home and abroad, on land and sea, and the reach of our influence will be as wide as the world, and as benignant as mercy. With what measureless prestige and power would the message of grace go forth from the lips of sons and daughters of a land so glorified by the Gospel! The energy, money, organizing skill, and self-forgetting heroism expended in our great war turned Christward would evangelize the world in thirty years. As early as 1790 this language, taken in substance from earlier editions, appears in the Discipline: "We humbly believe that God's design, in raising up the preachers called Methodists in America, was to reform the continent, and spread Scripture holiness over these lands." In more recent editions "the Methodist Episcopal Church" has been substituted for "the preachers called Methodists." Thus we stand committed, first of all, to "*the reformation of the continent, and the spreading of Scriptural holiness over these lands.*"

What available resources has the Church for her appointed work? Methodism, in its comprehensive sense, is a power in the earth. Its statistics test our comprehension. In the first annual conference, 1773, there were ten traveling preachers. Less than forty years ago we had no theological schools. Now we have nine. Ninety-six years ago we had not a college, a seminary, a paper, or a press. Of the forty-three colleges and universities now under the patronage of the Church, the oldest dates from 1828, fifty-six years ago. Our oldest seminary, the Maine Wesleyan, was founded in 1821, sixty-three years ago. Our first Church paper was founded in 1826, fifty-eight years ago. Now, counting all languages in, we have eighty-five papers and periodicals. The figures are not dry. They are rife with prophetic forelooking. But their accuracy is for the hour. We may wake up any morning, and find an indefinite number of new Churches, schools, papers in the field of vision.

The time would fail me to tell of the Parent Missionary Society, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Woman's Missionary Society of California, the Church Extension Society, the Freedmen's Aid Society, and the Education Society, all our own. Then we have a large life interest in the American Bible Society, seven hundred and eighty-six Young Men's Christian Associations, and in that mother-hearted daughter of Providence, the Woman's Christian Tem-

perance Union. Our missions are planted in Africa, South and Central America, three great centers in China, four strong strategic points in Japan, North and South India, Germany, Bulgaria, Switzerland, Sweden, Norway, Denmark, Belgium, Italy, and Mexico, with the Bible ready to our hand in a hundred tongues. The gates of all nations stand ajar. Maclay leans toward Corea, and Taylor has fixed his faith-illuminated eye on the five confederated nations of Central Africa. Surely the ends of the world shall remember and turn unto the Lord.

Methodism, with such a history behind thee, such resources within thee, and such open doors before thee, wilt thou henceforth content thyself with *thirty cents a member*?

In what order shall we go? John Stewart, our first missionary to the heathen, went alone, guided by the stars, carrying his blanket, and eating and sleeping as he could. Was there any thing prophetic in this humble beginning, a newly converted black man bearing the Gospel to the pagan red men, and having to convert an interpreter over night in order to preach his first sermon next morning? Is it God's way to lift up humanity by lifting its substratum? J. B. Finley among the Wyandots, and Jason Lee in Oregon, had the true conception, and inaugurated, on a small scale, the colonizational idea of mission work. But the Church was too careful of the Lord's money, and, as to Oregon, sent out a good man to undo a piece of the wisest missionary work ever undertaken.

What shall we preach? "The prophet that hath a dream, let him tell a dream; and he that hears my Word, let him speak my Word faithfully. What is the chaff to the wheat? saith the Lord." Shall Methodism, after a century of unequalled success, won by the clear and simple preaching of the Word, stoop to the pitiful arts of pulpit tricksters? For Christ's sake, away with sensationalism, mock schemes, claptrap, and all the other beggarly shifts by which shallow-natured men eke out their slim resources and tickle itching ears. We are not priests. The official priesthood ceased when Christ, by his own blood, entered into the holy place, having obtained eternal redemption for us. We are teachers of the Word.

Where is our source of power? Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses for me unto the uttermost part of the earth." Nothing is better known than that intense intellectual life may co-exist with utter spiritual death.

The field which I specially represent was new in every sense which that adjective can take. It was a surging sea of men of all nations, in the full vigor of life, averaging in intelligence above any equal number in ancient or modern times, without homes, without Sabbaths, without Churches, and without laws, save as every "digging" was a law unto itself. It fell to the Methodist ministers to have a leading part in defeating an audacious attempt to force slavery into the State over or through the Constitution, in defending the rights of men of all colors and climes, in warring against the liquor curse, Sabbath desecration, gambling, dueling, and every form of lawlessness and debauchery. It is only just to the brave and true men who walked and slept on gold to state that they are honorably poor to-day. God blessed them. The Oregon and California Mission Conference of thirty-three years ago has grown into five annual conferences.

In California, as never elsewhere or before, the Church of Christ had an opportunity to test her strength against paganism beside her own altars.

The first attempt to teach Chinamen Christianity through the English tongue was made with success by three devout ladies—Mesdames Sweetland, Carley, and Hitchcock—of Sixth Street Church, Sacramento City. This was in 1866. This was the beginning of what promised to be a great work. But the novelty soon wore off, the work was tedious, the Church was pressed with many enterprises, a clamor, inspired partly by papism, partly by race prejudice, grew loud and threatening. As a crowning infamy and discouragement, the Chinese Restriction Act was passed, both parties fiercely claiming the dishonor of the act. Many far-seeing citizens never approved it, and many who hastily indorsed the measure are now convinced of their error. The Restriction Act rests on a crow's-nest of fallacies which is respectable only while viewed through the haze of a bewildered imagination. But this subject is too vast and many-sided for discussion here. With all our obstacles of ruffianism and bad legislation, with our non-doings and misdoings, the work has yielded results. Many have been soundly converted, many women have been rescued from a fate worse than death. Three strong missions are in active existence. Mrs. Burns and her helpers are doing a noble work in San Jose; Mrs. Wilson is gathering a whole fishing-village into her school at Monterey; there is a small school at Alameda, a school at Napa City, a school at Sacramento, and schools in a few other places.

Thus we stand, fronting the pagan and the papal world. The nations are brought door to door, and must poison or purify each other by contact. The mighty issues of the future are in the hands of the evangelical Churches and the Protestant powers. A large share of the responsibility lodges with the Methodist Episcopal Church. It is a blessing and a glory to live in this time. It is a privilege beyond price to leave agencies behind us to work on,

"Till earth's remotest nation
Has learned Messiah's name."

Let us but heed the voice "inly speaking," keep pace with the growing liberality of our brethren of other names, and measure up to the forelookings of our resources, position, and power, and more joy-bells will be set ringing in heaven in the next fifty years than have waked their music there during the past fifteen centuries. Why may not the bi-centennial of episcopal Methodism dawn on a world redeemed, and a whole earth filled with the knowledge and glory of God?

MISSIONS THE STRENGTH AND GLORY OF THE CHURCH.

E. R. HENDRIX, D.D.

IF, whoever, a hundred years ago, proposed to send the Gospel to the heathen was thought to be a fanatic, whoever now proposes to withdraw our missionaries from pagan lands would be thought an infidel or a crank. A railroad a century ago was deemed as silly an undertaking as a foreign mission. The *Quarterly Review* for 1819 gravely declared: "We can not but laugh at an idea so impracticable as that of a road of iron upon which

travel may be conducted by steam. Can any thing be more utterly absurd or more laughable than a steam-propelled wagon moving twice as fast as our mail coaches? It is much more possible to travel from Woolwich to the arsenal by the aid of a Congreve rocket." He who would now seriously propose to abandon the missionary work of the Church would be regarded as much a Rip Van Winkle as one who proposes to abandon railroads. Revolutions do not go backwards. The missionary idea, while it may not yet have reached its complete growth, is too well developed to be suppressed. You can sooner put back into its shell the eagle which has just beaten the air in its first flight and gazed upon the sun. Christ's ideas once lodged in the heart of his Church never perish. Christian people were slow to grasp the great missionary idea, but they will never abandon it.

For quite a period the missionary spirit bore little fruit, because its efforts were individual and spasmodic. A few devoted men on either side of the Atlantic caught the spirit of Christ and of the early Church, but they stood well-nigh alone. They carried the colors of Christendom, however, far enough into heathen lands to quicken the conscience and arouse the sympathy of the Church in England and America. Slowly the sympathy began to take on organized form, until the seven missionary societies at the beginning of the century have grown to over seventy, and the one hundred and seventy missionaries have become twenty-five hundred, besides hundreds of ordained native preachers and fully twenty-five thousand native helpers. The early model of the Christian Church is being reproduced, as back of Paul and Barnabas is the whole Church at Antioch whose missionaries they are, having separated them unto this holy work. The deep-rooted convictions of the home Churches even shape the policy of governments, which no longer treat missionaries as irresponsible individuals, but as representatives of great Christian nations, entitled to the largest respect and protection.

Who doubts that we would be much nearer the evangelization of the world if the Church of Christ had kept this end steadily in view from the beginning? As far as she ceased to be missionary she became corrupt, and for centuries her very pulpits were silent, and worship became a mere matter of ritual. So far from measuring what has been done in heathen lands as the result of eighteen centuries of work, it is really the result of less than one century of effort, since the Church of our Lord has been aroused to her supreme obligation.

Aside from this the Church has no sufficient reason for her existence. Communion of saints degenerates into confusion and controversy when it has no ulterior end than religious enjoyment. Christian character is indeed to be developed by Christian communion, but incidentally, as courage is developed among soldiers, *in* meeting the enemy, and *for* meeting the enemy. Desirable as are all the Christian graces they are not to be sought for their own sake, but as mighty agencies for accomplishing the one great work of the Church—the saving of the world. A weapon prized for itself rather than for the possible service it may perform, is a glittering and useless toy. The Church that prides herself on her equipment and does not seek to use every agency at her command to recover a lost world, is as foolish as an army whose delight is the parade-ground and that steadily avoids engaging the enemy, or keeps up a picket-fire and calls it war. Any Church that stops short of obedience to the great commission is in danger of hav-

ing her candlestick removed out of its place. The mission of the Church is that of a light-bearer, such as we conceive to be the mission of the very archangels; but any Lucifer that is consumed by selfish desires and ends will soon find his place in the outer darkness, his light extinguished forever. The mission of Christ's Church is the mission of her Master, to seek and to save the lost.

The chief end of the individual soul and the chief end of the Church are one—to glorify God on the earth and to enjoy him forever. The two stand related, if not as cause and effect, at least as measure and content. Not to glorify him is not to enjoy him. The measure of our reward is our good works, while the ground of it is the atoning work of our Lord. But the very faith that appropriates the atonement is dead if it be without works. A tree that puts forth no leaves or branches is doomed to death. No hidden root can avail for these visible lungs, at once the sign and measure of life—for these wonderful looms which weave the mysterious web of life for the whole vegetable world. By what of foliage and fruit with which it blesses the world you may measure the life and growth of the tree itself. When these busy looms no longer ply the shuttle the tree has ceased to grow and has begun to die. "Herein is my Father glorified that ye bear much fruit." If the branch can not bear fruit except it abide in the vine, it is equally true that the vine bears no fruit aside from the branches. If the branches are wanting, or if being present they are fruitless, the vine stands discredited. The glory of the vine is its fruitful branches.

The Church of Christ has commanded the respect of the world and of God, not by her lofty spires and spacious temples, not by her elaborate worship and eloquent pulpits, but by what she has done to save the lost. The proofs of her Master's divinity are the proofs of her own. When by her ministry the blind see, the deaf hear, the lame walk, and the poor have the Gospel preached to them, men everywhere know that she is the anointed of God, the one upon whom the Holy Spirit was seen descending and abiding. Men for awhile may despise her as they did her Master, because she preaches to publicans and sinners, because she believes the Gospel to be the power of God unto salvation, even to savage and heathen nations, but the crown of thorns is the pledge of the royal diadem, whether for the Savior's brow or that of his faithful Bride.

The Church of Christ can not find a large enough range for her growing powers if she be limited to any field short of the world itself. Every thoughtful mind has noted the certain tendency of Christianity toward material prosperity until the purse of the world to-day belongs to Christian nations. The successors of the Galilean fishermen have become the capitalists of the world. The bonds of Pagan or Mohammedan nations are valueless, save as some Christian nation lends its aid in securing the needed capital. Is there no outlet for the rising tide of material prosperity that ever attends the progress of Christianity, as she increases the intellectual value and commercial importance of her converts, or must it engulf those whom she comes to save? No such disaster can ever befall the true Church of Christ, watchful of his example, attentive to his word. In her very material prosperity is found one of the necessary conditions for the evangelization of the world. "The silver and gold are mine," saith the Lord of hosts. It is his servants whom he has appointed to collect it in the day when it is most needed for his service. Every nation that is reached by the Gospel

soon enters into commercial relations with those Christian nations in whose hands is the commerce of the world. Commerce, like the Nile, leaves her rich deposits wherever her currents reach; and not simply does the newly evangelized land become prosperous as she finds a market for her products, but older Christian countries increase in wealth with every new mission field. Under the impulsion of the law of prosperity they must continue to pour out their accumulated treasure for the conversion of the world or be crushed beneath it. All people saved from paganism are soon able to contribute of their means, as the Lord more and more prospers them. The field of missionary operations, large as at first it seems to be, is constantly narrowing before these simultaneous efforts of the family of true believers throughout the world.

The whole field is needed for their labors of love. When the purse of the world is in Christian hands, and the brain of the world is a Christian brain, and the heart of the world is a Christian heart, nothing short of the world itself is a large enough field for such Christian forces. The Christian brain of the world to-day no more surely refuses to be denied the opportunity of studying the intellectual and social condition of all people of whatever name or clime than does the Christian heart of the world claim the privilege of showing sympathy and giving help to the sorrowing and needy of every nation. Therefore to such a brain and to such a heart God commits the purse of the world. A large brain, a large heart, and a large purse form a holy alliance, that the world, the flesh, and the devil can not resist.

An aggressive missionary spirit on the part of the Church of Christ is the best reply to the assaults of infidelity. A century and more ago infidelity showed the most defiant front in its history. It was no longer headed by a Julian, whose classic taste favored the old mythology of Greece and Rome above a new religion without either poetry or history. It was not a contest between a national faith and a faith that claimed for itself universality. It was not polytheism against the Only-begotten of the Father. It was a prolonged assault on the very principles of religion. Attacking the credibility of its evidence and of all evidence by which any religion may claim human belief, assailing the very character of our Lord, defaming his virgin mother, defying the Eternal Throne, all classes of infidels, from deists to atheists, made merry over the ruins of the Christian religion. The history of the race can not show another such den of vipers in the history of this planet as was to be found in the eighteenth century. It is a noteworthy fact that the greatest infidels of the world were contemporaries. Hume, Gibbon, Rousseau, Voltaire, Volney, and Tom Paine, all about the same time attacked the foundations of the Christian faith, with a bitterness unsurpassed in the history of man. The assault was as irreverent and defiant as if made by fallen angels for the overthrow of the throne of God, in the deluded hope of speedy success. They boasted that they had done their work so well that Christianity would not survive the century. Conscientious and pious men were despondent as they saw society becoming thoroughly corrupt—its literature impure, its manners loose, its worship distasteful, if not odious.

How were those infidel attacks answered? By counter-argument? Only in part. Able arguments from the analogy of nature created presumptions in favor of the truth of Christianity. These only served as breast-works behind which the soldiers of the cross might form in line of

battle, not to attack infidelity, but henceforth to assail even "Satan's Seat" in heathen lands and amid the semi-pagan classes of our large cities. Infidelity was answered at the Moorfields, among the Kingswood colliers, and in the East and West Indies. Religion is a life, not a theory. It is not a dogma to be defended, it is a life to be lived. The best reply to such as say the patient is moribund is to have him arise, take up his bed and walk. An inactive, non-missionary Christianity makes infidels. It is a noteworthy fact that the missionary era in any land always marks the decline and fall of the boasted empire of doubt. Infidelity and missions have nothing in common.

The three great missionary religions, Buddhism, Christianity, and Mohammedanism, all had their origin in Asia, and the Asiatic mind seems well adapted for the spread of a new faith. If India and Arabia furnished such marvelous missionaries for a false faith, what might and zeal could they not show for the extension of the true religion! With the intense mental life of either land charged with the message of truth, what could withstand the intrepid zeal of such heralds of the Cross! India, that gave a false faith to Japan and China, would then hasten thither with the story of the true Buddha or Teacher come from heaven. Then the great melas or religious festival, which the strong religious instincts of the Hindoos make the most wonderful gatherings in the world, would be marked by "strong cries and tears" for those peoples to whom their ancestors bore the images and legends of false gods.

Mohammedanism, that has the ear of Western Asia and of Africa, retains in every mosque the model of the great Christian Church of St. Sophia, where Chrysostom's golden periods charmed the true believers of Constantinople. The most wonderful structure in the Orient, is it being reproduced in every mosque from the Indus and Euphrates to the Nile and Congo, that where now the muezzin calls to prayer some future muezzin may call the true believer to sing the praises of their triumphant Lord? Will the False Prophet yet become only another John the Baptist, with his robe of camel's hair and a leather girdle about his loins, crying in the wilderness: Prepare ye the way of the Lord, and make ready in the desert a highway for our Lord?

"This is the victory that overcomes the world, even our faith." But it must be faith that expects to overcome the world and confidently works to accomplish it. It must be a faith that hesitates at no promise, even though it says, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Hers is the conquering faith, but only as the Church of Christ obeys his commands can she claim the abiding and triumphant leadership of our risen Lord.

Every two centuries God calls his Church to an advance movement of great importance. In the twelfth century the Waldenses began to preach a pure faith amid the corruptions of Rome. In the fourteenth Wickliffe gave the English the Holy Scriptures, and made every other man in Britain his disciple. In the sixteenth the Lutheran Reformation, while proclaiming a purer doctrine, enlisted the civil arm against the encroachments of the papacy. In the eighteenth the Wesleyan Reformation saved England from infidelity and a worse than a French Revolution, and quickened the missionary zeal of all Christendom. What great achievement will mark the twentieth century, on whose very threshold we stand to-night? For what

great contest has the Lord of hosts been collecting and provisioning the vast army of true believers? Is it not for the final struggle with the powers of darkness and the overthrow of the very kingdom of Satan, whether founded on the superstitions of idolatry or the gross sins and defiant rage of infidelity at home? The thundering legions are gathering for the conflict. The din of preparation will soon be hushed by the din of battle. If Christ's Church is ready we may at once go up and possess the promised land. "My people shall be willing in the day of my power." Spirit of Pentecost, descend upon thy people! Endue them once more with power from on high, that the very pillars of the twin temples of idolatry and infidelity may fall before them in this last great struggle, while the angels shall echo the cry of Christ's triumphant Church, "Hallelujah, for the Lord God Omnipotent reigneth!"

THE MISSION CHURCH.

J. B. GRAW, D. D.

THE Christian Church is a mission, and Jesus Christ, its founder, was the first missionary. He came from heaven to save the world. He first made the salvation of the world possible, and then provided agencies to carry the glad tidings to all the people. Having completed the atonement for sin, he established his mission, or Church, and constituted its members missionaries, whom he commissioned to "go into all the world and preach the Gospel to every creature." This commission fixed the missionary character of the Church, making the world its field, and every creature a possible trophy that might be won for its Savior.

The Apostolic Church obeyed the commission so faithfully that before the Great Apostle to the Gentiles had gone to his reward the Gospel had been preached to every creature in the known world. The missionary spirit that had burned in the heart of Christ kindled in the heart of every believer and flamed from the universal Church. This spirit was ever pressing the Church to "the regions beyond;" born of God it shouted, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles shall see thy righteousness and all kings thy glory."

The spirit of missions is Christian aggressiveness; it is the overcoming faith that can not rest while another soul remains to be saved. The Christian life is divinely sustained. Like the plant in nature which draws its supplies from sun, air, earth, and water, the Christian soul draws its supplies from the great storehouse of grace; and this divinely sustained life is ever subduing the sinful elements around it, so that every Christian is a home missionary for the propagation of Christian principles. But while the Christian begins his work at home, there is an inner consciousness that this work, begun in the heart, is to reach out as a saving agency to the world. The Spirit of Christ within the heart is ever following the great Captain whose battle-flag is seen along the skirmish line, leading the vanguard of the army as it marches to further conquests.

The field of missionary work as it lies before the Church is twofold.

First, the home field, that lies all around us where we live.

Second, the foreign field, which extends to earth's remotest bounds.

Physiologists tell us that life radiates or acts from the center outwards, and that on ceasing to expand it ceases to exist. Whether this statement be true or false in physiology, we know it to be true in spiritual things. It is true in the individual believer. It is true in each separate society or Church, and it is true in the general Church.

The great burden on the Christian heart must be the salvation of men, for this was the burden on the heart of Christ, who came to save the lost.

We can not help seeing that the world around us is wholly given up to sin. Like Paul, we are to reason with Jews and Greeks, persuading them Jesus is the Christ. Home missionary work includes the use of every agency that can be employed to save the sinners who are around us. The waste places at home are to be made beautiful by the transforming power of grace. The helping hand of the Church must go down into the slums as deep as sin has sunk the sinner. There are many souls in these awful depths that may be reached, drawn up, and washed in the blood of the Lamb. It is an awful thought that some of these will perish that might have been saved, and the measure of our guilt will be the measure of our ability to give them the Gospel. The soul-piercing inquiry of perishing hearts may be heard all around us, "Who will show us any good?" The despondent cry of many anguish-riven sinners may be heard at our church-doors, "No man careth for our souls."

If every Christian were animated by the Spirit of Christ, the radiation of that Spirit would surely reach many who are now unmoved by the Church. And we should not forget that there are forces now arrayed against the Church that through Christ might be brought over to the side of Christianity. Every sinful soul is a power for good. As in nature plants live on the elements around them, drawing from sun, earth, water, and even from poisonous vapors, the elements that give them strength and make them to become healthful food, so the Church is designed to appropriate all the forces that it now controls, to be used for the Master's work in saving the world.

There is an irrepressible conflict continually going on between holiness and sin. These forces antagonize each other; they can not dwell together in peace. Either the Church will conquer or be conquered in this struggle. A burning zeal for the salvation of men around us will create an earnest desire to send the glad tidings of the Gospel to every creature. The divine idea of the Church is missionary. Missionary in its home work, it must be missionary in its longings to bear the Gospel to every human soul.

Assuming the Gospel to be true, and that eighteen hundred years have passed since Christ commanded his Church to preach it to the world, it is a sad thought that so many millions live to-day who have never heard the glad tidings of great joy which Jesus intended that all men should hear. In sending the Gospel to the remotest portions of the earth, there is a sense in which all intervening portions are blessed. The blessing begins at the point from which the Gospel starts; the preacher, who gives and incites others to give, the givers, whether they are the rich who give their thousands or the widows who give their mites, all receive their portion, and the Churches from which these offerings come are also richly blessed.

The home Church stands related to the missionary outposts in heathen lands as the patriots at home stood related to the armies at the front during

the late war. The success of one is the success of the other; the failure of one is the failure of the other. When the Church clearly sees its responsibility and duty, it will quickly rise to the sublime idea of at once entering upon the great work of saving the world. We seldom accomplish more than we believe to be possible. We must believe that Jesus Christ is able to save the world. We can not doubt that he has declared this to be his purpose, for he said: "And I, if I be lifted up, will draw all men unto me." The world is to be drawn to Christ through the Church. To the extent that the Church is Christ-like, it will draw men to the Savior, but to draw them it must have the Master's spirit. If we were baptized with the fullness of the Spirit, we would give ten millions a year to save the world, and giving like that would hasten on the millennial glory. We need a faith that will take God's Word without discount or qualification. This was the faith of the apostolic Church, and this faith sent the missionaries of the Church into every land. This was the faith of Boniface, who led the missionaries of the cross into Germany, and who said: "Let the oaks sacred to Thor be cut down, that they may make churches for Christ." This was the spirit of Knox, who said: "Give me Scotland, or I die!" It was the spirit of John Wesley, who said: "The world is my parish!" It was the spirit of Christ, who began his first missionary journey at the throne, and ended at the cross.

The patriot is moved by love of country to defend her interests by argument, by the contribution of money, and, if need be, by the sacrifice of life. The Christian is a fellow-citizen with the saints; he belongs to the Israel of God. The kingdom to which he owes his allegiance extends from the rivers to the ends of the earth. The sun never sets on the territories belonging to Christ. As Christ loved the world and gave his life a ransom for it, the loyal Christian loves the world, and gives labor, money, and, if need be, his life to bring it to Christ. Christian graces are born of faith, and faith moves them all to work for Christ. Love for Christ and love for souls are the forces that move all Christian hearts to seek the perishing, whether they are near our doors or in far-away lands. These are the highest and most sacred motives that can stir human hearts to deeds of valor. Our love for Christ and souls moves us to give our money to prosecute the holy war that is being waged to save the world. If what we give to missions is our measure of love, ought we not to bow with shame before the Master and acknowledge our unfaithfulness? Jesus died to save the world, and, after making an atonement for sin, he says to his Church: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and in the uttermost parts of the earth."

We are to witness that Jesus died for our sins, that all the world may be saved, and the uttermost parts of the earth are to have an interest in his death. If we can not go, we can send some one else. The missionary at the front stands as a witness that Christ died and the Church is faithful. The Church will never touch its highest possibilities of power until it gives the Gospel to every creature. The spirit of faith and love alone can move us to zealous efforts in this great and good work. And with this spirit we press to the first line of battle.

But there is something more sacredly binding than motives to lead us to serve our divine Lord. We are under obligations to him that we can not meet by the rule of three. The obligations we owe can only be paid

by the rule of grace. The Lord has said, "Freely ye have received, freely give." By the rule of three, we never can give as freely as we have received, for we have really nothing. Our freedom was bought with a price, and all that we have is Christ's. But the rule of grace enriches us; as freely as grace flows into our hearts, grace takes up and sanctifies the moral force of these hearts, and sends them out to work for God. Every Gospel blessing comes freely because it comes abundantly, and it comes freely because it comes to us without price. Our salvation costs us nothing, but it cost the life of Christ; he paid the price. To pay our debt, the Master says, Take the Gospel to others as freely as it came to you, and keep on taking it until all have come to a knowledge of the truth.

A poor American went to Dr. Franklin, while in Paris, and asked the loan of ten pounds. The doctor gave the poor man the sum desired, and, when the man said, "Doctor, when I am ready to pay this debt, where will I find you?" the doctor replied, "When you find an American who needs it more than you do, give it to him, and that will discharge the debt."

Our debt to Christ is paid by taking the Gospel of Christ to those who are destitute of it. When the Church shall give as freely as it receives, the millennial morning will be near at hand. Christ gave himself for us. Can we do less than give ourselves for him? And this we do when we consecrate ourselves, our substance, and our lives to his service.

The Christian's reward begins with his work; he is blessed in his deed. It is more blessed to give than to receive. This is the experience of every liberal giver. Who that has given to the deserving poor, while seeing the tear of gratitude sparkling in the eye of the recipient, has not felt a thrill of joy that, if possible, was sweeter than the emotion that swelled in the bosom of the receiver? Giving to the poor is lending to the Lord, and he will repay it. But giving for missions is giving to the Lord for the benefit of those who are destitute of the Gospel. What a joyful thought that God will accept our hearts as an offering, and what a precious thought that he will accept any thing that we can give! It all belongs to him, but he gives to us the privilege of giving it. It is as when we give our children money to give to God; they have the pleasure of giving what we have given to them, and God gives us the pleasure of giving what he has bestowed on us. The man or woman who has never experienced a joyful emotion occasioned by giving has never given according to the Scriptural spirit or measure. Some of the most joyful days experienced by Christian Churches are the days when missionary offerings are made, especially when these offerings are large and liberal. The Church can never sing so sweetly,

"Jesus shall reign where'er the sun
Does his successive journeys run,"

as when it has done its whole duty in giving for missions.

In the truest sense, we only give to Jesus when we give for missions. Supporting the home Church is like supporting your own family, like paying taxes to support a government that protects you. Giving to missions is giving to Christ, and all such giving secures the approbation of Christ.

There is also the joy of success. We may rejoice in the success of others, but it is nothing like the joy arising from our own success. If we make the missionary cause our cause, its success will be our success, its joy will be our joy. We shall rejoice in the success of Christ's work in every land. We may follow the missionary work in Europe, Asia, and Africa.

The steady march of our armies in Europe and Asia, and the flying legions of Taylor in Africa, will cause our hearts to beat with glad emotions.

The joy of final victory will bring a rich reward. Joyful was the day when the late war was ended, and when the soldiers heard for the last time the joyful words, "break ranks." The soldier's return was everywhere greeted with joy, and eyes were dimmed with tears of gladness when the shout, "Home at last!" was heard all over our land. What a day of joy when all the armies of Christ shall meet on the peaceful shores of heaven! All the battle-fields of earth shall be behind them, while glittering crowns and glorious thrones are before them. We shall partake of the glory and joy of that day according to the part we have taken in the struggle to win the victory. If we could enter heaven without being instrumental in saving one soul, would we not be conscious that we had lost an immeasurable fullness of joy?

As the redeemed from all lands shout the praises of Christ, and sing the new song, "Saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." What a joy to know, that we were instrumental in bringing some of these immortal singers to Christ! Heaven is richer with every additional blood-washed soul that enters her portals. What an honor to be permitted to garnish heaven with souls washed in the blood of the Lamb! May the love of Christ constrain us to seek the wandering souls of men wherever they may be found. Then even eternity will be too short to tell the story of joy that shall thrill our souls because of the work we have done for the Master. And may the triumphs of our second centennial dissolve into the richer glory of the millennial morning.

PROBLEMS SOLVED BY METHODISM IN CHINA.

S. L. BALDWIN, D. D.

WHAT were the problems Methodism was called to meet in China? It was an impetuous form of Christianity, always impatient of delay and demanding immediate results. Could it "learn to labor and to wait?" This was the test to which it was to be put. It must encounter the most intense bigotry, a deep-seated and almost universal prejudice against foreigners, ancient superstitions which seemed ineradicable, and which were always thrusting themselves in the way of progress. Such bigotry was not to be overcome in a moment; such prejudices were not to yield in an hour; such superstitions were not to be banished in a day. Yet this work must be done in some considerable degree before Christianity could get a fair hearing. A difficult language must be learned. The seed-sowing must be protracted and patient. The harvest would be long delayed. Can this impetuous Methodism adapt itself to such an order of things? Such was the problem when the work began. All these difficulties were encountered. Sickness and death depleted the mission, and there was one period of eighteen months, six years after the opening of the mission, when but a single family was left upon the field. Had Dr. and Mrs. Maclay then been withdrawn it is quite possible that the subsequent history of our mission

might not have been written. Through these early years of sickness and disaster, of sad disappointments, of conflicts and trials, with no apparent results in actual conversions, Methodism proved its power to "hold on," to obey the divine command, and to wait for results. There was much impatience in some quarters at home, but no doubt or hesitation on the field. The workers believed the divine promise, "In due season ye shall reap, if ye faint not." When nearly a decade had passed, the first convert was received in 1857.

And now that converts began to be received the next problem to be solved was, Will the peculiarities of Methodism be adapted to the Chinese character? Methodism is emotional. How will it succeed in a nation whose people are noted for repressing the emotions, whose classics teach them to hide their feelings, whose character is stoical? Will it retire from the field in confusion? or will it demonstrate that the Chinaman, beneath his calm exterior, has a warm heart that may be touched by the love of Christ?

See the native preachers of the Foochow Mission, in their closing session with Bishop Harris, when Sia Sek Ong gave voice to the feelings of the brethren, and the fast-dropping tears from many eyes gave evidence of the depth and genuineness of their emotions. And after the annual meeting has adjourned, at a late hour of the night, what are those sounds which attract the attention of visiting American brethren? The voices of native preachers, pleading earnestly and with tears for clean hearts, and for a deeper consecration to their work. Look in upon the quarterly-meeting at Kia-sioh. At the invitation of the presiding elder the native preachers kneel in earnest prayer for the descent of the Holy Spirit and plead for purifying power. The presiding elder retires at ten o'clock, but is awakened at twelve by the earnest pleading of the brethren, dresses himself, and goes out to the chapel-room, and for an hour or more prays with them and tries to help them into the full light, retires again, and at three awakes and hears the voice of prayer still; and as the gray dawn appears there are still kneeling and pleading disciples, genuine sons of Wesley, who could say:

"With thee all night I mean to stay,
And wrestle till the break of day."

Methodism has vindicated its emotional character among the Chinese.

But, again, Methodism had always insisted on the preaching of the Gospel to bring sinners at once to Christ. Here was a country in regard to which men were saying: "You can not expect to do much with the adults of such a land. You must begin to train up the children under Christian teachings, and look to the next generation for results." How will Methodist theories work here? Well, the missionaries preached immediate salvation for all. The first convert was a man forty-seven years old, and of the first eight one was sixty-nine, two were over fifty, two between forty and fifty, and three between thirty and forty, and of the two thousand members now gathered the large majority are adults who have been brought to Christ through the preaching of the Gospel. Father Hu, the military mandarin, tells his two sons to go and listen to the preaching which he feels will help them to a true life, although he thinks it is too late for him, with all his sins, to find forgiveness. When the young men have found the Savior they persuade their venerable father to come and

seek him too; and the old man, yielding to their entreaties, finds that Jesus can save him as well as his sons. Ching Ting, a sorcerer, an opium smoker, a man of vile life, beyond middle age, hears from the pulpit, "Jesus can save you from all your sins;" the wonderful message attracts him; he becomes an earnest inquirer. By and by he comes to the missionary with a radiant face exclaiming: "I know it! I know it! Jesus can save me from all my sins, for he has done it already!" The opium pipe is banished; sorcery is abandoned; vile habits are forsaken; and Ching Ting goes forth to lead hundreds of his countrymen to Christ. And Methodism reports from China, as from every other field, "Yes, the Gospel saves men, and saves them now!" But Methodism has a way of taking converted men and making exhorters and local preachers of them and sending them out to save other men. How will this work in China? Will men just out of heathenism be able to preach? Let Kin-taik, the painter, answer as he sells out his tools and stock in trade, and goes out over hill and dale with the simple message of the Gospel. Let Po Mi, the young soldier, answer as he gives up his chance of military promotion and becomes a herald of salvation! Let Yu Mi answer, as he puts his Testament by the side of his anvil, studies it between his strokes, and then, when Sunday comes, goes out to proclaim its saving truths! Methodism has proved itself in China able and ready, as of old, to bring men from the farm, the anvil, the workshop, the teacher's desk, into the ministry. But Methodism has a peculiar system of ministerial supply—the itinerancy. How will this work in China, where attachment to home and kindred is very strong, and where the people are opposed to change? I well remember that I was thought to be unnecessarily radical when I said, "If Methodism can not work the itinerancy here it has no call to be here!" I recall now, with a feeling of amusement, the departure of Hu Yong Mi from Foochow, when he was appointed to a station twelve miles up the river. His friends gathered around him at the wharf and wept as they said goodbye. You might have supposed that he was going into some wilderness of savages. But he has since, as presiding elder, traveled over districts extending hundreds of miles, and objected to being continued the fourth year on the Kucheng District, because the Kucheng Circuit was attached to the district of which he was presiding elder before, and he had therefore been stationed over a considerable portion of the district for four years, and he thought that the *spirit* of the Discipline required that he should be moved. An example of fidelity to the spirit of the little book, on the part of a presiding elder, that may well be commended to the fraternity in the United States. With abundant experience we can now affirm that the itinerancy works well in China.

But Methodism has its peculiar meetings and ecclesiastical gatherings. How will class-meetings, and quarterly and annual conferences, work in China? Well; I remember that as soon as we had members enough to form a class, Dr. Gibson organized one, and led it himself until a leader could be found and trained among the natives. Nor did he neglect to train the members in that excellent Methodist means of grace, the taking of a collection! And as Methodism has grown, class-meetings have increased; quarterly-meetings have come in naturally; love-feasts are enthusiastic. The annual conferences are thoroughly Methodist. They open with, "And are we yet alive?" They close with, "And let our bodies part!"

The examination of character is rather more thorough than in our home conferences. A brother's character is under consideration. It is complained that he is hardly up to the mark as a preacher; but some one remarks that his wife is a very excellent and useful woman, and the preacher is allowed to keep his place on his wife's merits. Is there not a family likeness to our home conferences here? When Bishop Kingsley was with us, it was mentioned as against a certain brother, that coming to one of his appointments, the family with whom he was to stay having ducks' eggs for dinner, he demurred, and insisted upon having hens' eggs; whereupon Ching Ting proclaimed to the conference, with some vehemence, that 'a man who was not willing to eat ducks' eggs when they were set before him was not fit to be a Methodist preacher! Our first preachers were ordained by Bishop Kingsley in 1869, and others by Bishop Harris in 1873; but the Foochow Conference was not formally organized until 1877, when Bishop Wiley, who had been a missionary there a quarter of a century before, was permitted to organize the first conference of Chinese Methodism. The bishop wrote home: "If it had not been for the strange language and dress, I could hardly have noticed any difference, so well prepared were these native preachers for all the business of a conference. You would have been surprised to see with what accuracy and good order every thing went forward."

Methodism has proved that her ecclesiastical arrangements are adapted to China.

But another peculiarity of Methodism is the liberty it has always given to women in its services. How will this operate in a land where woman is repressed and held in low esteem? It found it difficult to get women to come to church; and it could only be done by having a partition to shut off the women from the men. It didn't like the partition; but it said, Better to have the women with the partition than not to have them at all. After all, this was only giving a little extra emphasis to the ancient Methodist rule, "Let the men and women sit apart." But as the Gospel was preached, a gradual emancipation was going on. When the first converted women were received into the Church, it was actually a question whether they should have names when baptized—the Chinese idea being that a woman needs no name. But Mother Hu settled the question by saying, "Of course we are to have names; in Christianity, if nowhere else, women have names!" Women are speaking in our class-meetings and love-feasts, and enjoying the same liberty that they enjoy here. The partition is already gone from many of our churches, and will speedily go from all.

Methodism has given woman ecclesiastical emancipation in China as well as in America.

So, Methodism comes up from China to this Centennial Conference in the birthplace of the Methodist Episcopal Church, and reports progress. It has to say, Hold on to your emotional character. The hearts of men need to be touched, and are susceptible of being touched, by the Gospel in China, as everywhere else. It has to say, Preach the Gospel for the immediate salvation of sinners. Stout-hearted, obdurate heathen have yielded to its saving power, and have been created anew in Christ Jesus. Schools have their places, and everywhere Methodism uses them for all they are worth. But the divine instrumentality for the salvation of men is the preaching of "Christ crucified, unto the Jews a stumbling-block, and unto

the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Chinese Methodism still insists upon this, and converting power waits upon its faith. It has to say, Keep on licensing converted men, who have "gifts, grace, and usefulness," to exhort and to preach. God honors such men on the other side of the world as on this in the salvation of souls and the advancement of his kingdom. It has to say, Keep up your class-meetings and your love-feasts. The weak Christian is helped and the strong Christian made stronger through these agencies in China as well as in America; and if you become cold and indifferent to class-meetings, if you come to have no religion to speak of, and therefore don't care to speak of it, it shall still be said of Chinese Methodists, "Then they that feared the Lord spake often one to another." It has to say, Quarterly and annual conferences and itinerancy work just as well in the Orient as in the Occident. It has to say, Woman needs and can appreciate her liberty in the Church of the East as well as in the Church of the West; and Christianity emancipates woman wherever it goes! It has to say, That the spirit of its Founder dwells in the breasts of his Chinese children, whose motto still is, "The world is my parish!" and who do not feel that Methodism has reached its last field of triumph as long as there is another field beyond.

Finally, Chinese Methodism is not bigoted. The present occasion is intensely Methodist, and naturally so. Our friends of other denominations do not expect us just now to be occupied in eulogizing Presbyterianism or glorifying Congregationalism. But Chinese Methodism hardly believes in the necessity of a *second* centennial of our Church; for it expects that before 1984 the other denominations will have adopted all our good features, and we will have abandoned all that prove useless, so that instead of celebrating the second centennial of Methodist Episcopalism, all Methodists and Presbyterians and Baptists and Congregationalists and Episcopalians, and all other Christians, no longer able to discern any differences among themselves, will join in celebrating the jubilee of universally triumphant Christianity!

ARE FOREIGN MISSIONS SUCCESSFUL?

R. A. YOUNG, D. D.

A GENTLEMAN wearing a military title once asked me if I thought foreign missions had been successful. I replied that the Christian Church, with its four hundred millions of members, is the outcome of foreign missions. That is to say, the preaching of foreign missionaries, accompanied by the Spirit of God, has planted the Church in all lands.

Simon Peter preached on the day of Pentecost. "Then they that gladly received his Word were baptized; and the same day there were added unto them about three thousand souls." Who was Peter? A missionary from distant Galilee. There he was found by the Captain of our salvation, and sent forth to preach the Word.

"Philip went down to the city of Samaria, and preached Christ unto them, and there was great joy in that city." Who were these Samaritans? A mongrel people—neither Jews nor Gentiles. Some worshiped

Jehovah; the others paid divine honors to the gods brought over with them from the kingdom of Shalmaneser. And who was Philip? A preaching deacon from the city of Jerusalem—a Jew. No one denies that he was a foreign missionary, and one of the most successful of his class.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.” What Gentiles were these? Cornelius and his company—Romans from far-off Italy, the representatives of a people who had a senate and a Cicero. This was the beginning of foreign missionary labor in the Gentile world.

Let us now, for a while, take leave of the continent of Asia. We stand at Troas. At this place “a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.” Immediately Paul started to the continent of Europe, and took an assistant missionary with him. They landed at Philippi, and entered upon the evangelization of Europe, holding an open-air meeting by the riverside. The result is well known. Two foreign missionaries, Paul and Silas, opened the baptismal registry of Europe with the names of a respectable shop-keeper and her family, and a jailer and his household.

Our ancestors were English—the best blood in the world. Was the Gospel brought to England by foreign missionaries? How could it get there, or anywhere else, by other means? The history is substantially this: The pope saw some fair and handsome people on the streets of Rome. “Who are these?” said his holiness. “Angles, from distant Angeland,” was the reply. “I would to God they were angels,” said his holiness, and forthwith dispatched Augustine and forty monks to introduce the work of Christianity among the English. This same Augustine became the first archbishop of Canterbury, A. D. 597. The Church has been gathering strength and glory in the famous island from that day to this. England has been a center whence have irradiated streams of Gospel light for all lands.

America is a Christian country. Who brought the Gospel here? “An heroic young missionary,” the Rev. Robert Hunt, of the Established Church of England. When the Jamestown colony landed, 1607, they went on shore, and he administered the holy communion to the entire company. A church was the first house built, which they decorated with the wild-flowers of the country. The young Englishman, Rolfe, was not allowed to marry the Indian princess, Pocahontas, until she had been instructed and baptized. This was the beginning of Protestant missionary labor for the conversion of the “infidel savages.” The good ship *Mayflower* brought over no minister, but when she landed at Plymouth Rock, 1620, there were already in Virginia eleven parishes and five hard-working clergymen.

So the history of all the past testifies that the entrance for Christianity in all the continents and kingdoms has been made by the foreign missionary. In the nineteenth century of our era we number four hundred millions. Even this progress is wondrous if we reflect on the difficulties that have been surmounted. Everywhere the Gospel of Christ had to encounter and overcome the faiths of the world. These systems of idolatry had

become sacred and solid by the long lapse of ages. They were rooted in the affections and customs of the people. To displace them and destroy them required the power of the Spirit of God. That power was given, and it abides. The advance of the Christian religion in every land has been met and resisted by the prejudices and worldly interests of the people and priesthood. Witness the opposition to Paul in the city of Ephesus. Demetrius, the silversmith, closed his remarks with these words: "So that not only this, our craft, is in danger to be set at nought, but also that the temple of the great goddess, Diana, should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth." The pagan priesthood kept themselves busy in stirring up the civil authorities to oppose the new faith; so that the proclamation of the Gospel was forbidden by the counter proclamations of persecuting kings and emperors. A learned English historian declares that the Christian Church has furnished fifty millions of martyrs. Yet the cause of Christ prevailed, and his subjects were multiplied. The hearing ear came close to the speaking tongue when the words were accompanied by the Spirit of God.

There are five great powers that have always moved and governed human society—eloquence, learning, wealth, rank, and arms. When Christianity was sent out as a teacher to all the world, it possessed none of these, except the first and second. But, by the faithful use of these two forces, it has dominated the fairest portions of the earth, in spite of the opposition of wealth, rank, and arms. I have not the slightest doubt of the ultimate and complete triumph of our religion. The Father says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The Son says, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The Spirit has charge of the executive department of Christ's kingdom, and under his direction the work will be accomplished.

One hundred years ago, about the time when Dr. Coke coaxed the old sea-captain out of two guineas for the conversion of the West Indies, there was not a board of missions, such as we have now, in the Protestant world.

For example: When I am abroad in the land I represent the Board of Missions of the Methodist Episcopal Church, South. It has a president, vice-presidents, a secretary, treasurer, board of managers, finance committee, etc. There is in each annual conference what may be called an auxiliary. There is from year to year perpetual correspondence—reporting. The machinery is in "never-ending, still beginning, motion," working directly to one end, the conversion of the world. Every evangelical Protestant Church has a board of missions similar to this of Southern Methodism. My brother, the Rev. Dr. Reid, represents a board even stronger than this. Now I say that one hundred years ago there existed not one board of missions of the sort I have described. When Dr. Coke began he was president, secretary, treasurer, manager, agent—a board of missions incarnated and walking about.

Since that time what has God wrought? I mention only a few countries where missionary labor has yielded the largest results. I begin with the sunrise kingdom, the land of Shintoism and Buddhism. The first

Church in Japan was organized in 1872 with eleven members. Twelve years have passed, and we see a conference organized, and read a letter from the presiding bishop, written while a presiding elder was on the floor giving an account of his district. Four other presiding elders were yet to speak. We read of Churches and parsonages, of Sunday-schools, day schools, high schools, and a theological seminary, of baptisms and ordinations, of hospitals, public collections, and a prayer-meeting where seven hundred persons were present. One writer expresses the hope that in ten years Japan will be known as a Christian kingdom.

Dr. Robert Morrison baptized his first Chinese convert in 1814. To-day there are twenty thousand Christians in China. The Christian Church has attacked this densest mass of paganism on the face of the earth with nearly one thousand missionaries. Of these over one hundred have been furnished by the various branches of Methodism. We now read the "proceedings" of a conference in China with no more surprise than if it had been held in Colorado. The regular questions and answers are nearly identical. Our great school, the Anglo-Chinese University, is finished, furnished, and filled. Two hundred Chinese youth attend. They are from every grade of intellect, and every class of society. The sons of the mandarin are there, clad in cerulean silk, along with the sons of the shop-keeper and the mechanic. They listen to the reading and exposition of Scripture, sing "I am so glad that Jesus loves me," and join in prayer.

Dr. William Carey, from England, entered India, the land of Brahminism, in 1793. Dr. Adoniram Judson, from the United States, landed in Burmah, the region of Buddhism, in 1814. At this time, deducting the native Christians in Burmah and Ceylon, those in India alone amount to nearly 450,000. The increase in each decade shows the progress which the Christian faith is making. In 1851 there were 91,092 native Christians in India. In 1861 there were 138,171. In 1871 there were 224,258. In 1881 there were 417,372. Since then the good work has gone on with unabated rapidity. Methodism has two annual conferences in that land, the North India and the South India. A late writer says: "We are on the eve of a mighty moral and social revolution in the pagan world. The great deep, especially in India and Japan, is breaking up. The Church should move forward with all wisdom and power at this supreme moment."

Wesleyan missionaries entered the Fiji Islands about forty years ago. The reports show nine hundred Methodist Churches. At every one of these the frequent services are crowded by devout congregations. The schools are well attended; and the first sound which greets your ear at dawn, and the last at night, is that of hymn singing and most fervent worship rising from every dwelling at the hour of family prayers. A Baptist writer says: "The Lord has given these islands to the Methodists, and this shows that the Lord loves them. Grandeur heroism was never displayed in this world than that of Methodist missionaries, by the instrumentality of whose labors these islands were subdued to Christ. We honor them, and those who sent them, for their sublime achievements."

In this brief mention of mission fields I have been following the apparent course of the sun from east to west. The fields on the north and south of the line I have taken are greater in number than those I have named. But my forty minutes would fail me should I speak of the mis-

sions of American Methodism in Liberia, Bulgaria, Brazil, Mexico, Italy, Switzerland, Germany, Norway, Sweden, Denmark, Indian Territories, and all the new States of the Union. I must sum up, and say that the returns last year from all the Protestant Christian missions of the world showed three hundred and eight thousand new converts.

THE RETROACTIVE INFLUENCE OF MISSIONS.

REV. W. F. TAYLOR.

METHODISM is itself an outgrowth of missions—a crowning illustration of their retroactive influence. When her founder was “thrust out to raise up a holy people,” the “world became his parish.” She is a missionary Church by virtue of her doctrines and polity. To this Isaac Taylor, of the Church of England, referred when he called the Wesleyan movement “the starting-point in modern religious history,” as did also Dr. Boardman when he spoke of the Methodist Church as the “Protestant Propaganda,” and of Methodists as the “Uhlans of the Church militant.” To the prophecy of President Stiles, of Yale College, that “in one hundred years the Wesleys would disappear and be no more heard of,” her response across the century is, ten new churches every week, more than five million communicants, and ten million souls saved through her instrumentality. To this the spirit of missions, evoked by the Spirit of God, in this her natal place, on this her natal American year, she acknowledges her indebtedness, and attributes her power.

The retroactive influence of missions is apparent in their monetary value. It is the civilization originating in them which has created a demand for our commerce, the products of our lands, the labors of our artisans, the trade of our merchants, and the employment of our ships. It has been demonstrated that nothing, save the moral earthquake produced by the Gospel, can arouse heathenism from the torpor which results from its superstition. Civilization has no existence where the missionary has not gone. No land that has not been pressed by his feet has had railroads, telegraphs, post-offices, public schools, nor civil and religious liberty. Indeed, civilization without the Gospel, if that can be imagined, is only an unmitigated curse. The Indians in our own country when they have become Christians have been elevated, but when introduced to the customs of civilization without this they have only been the more degraded, and have become the sooner extinct. Appetites are created with no corresponding restraint; wants are produced with no adequate means of supply; intellect and passion are stimulated beyond the power of conscience and will to control. Secular testimony is abundant showing the indebtedness of civilization to missions. In the “Parliamentary Blue Book” of England for 1873, Sir Bartle Frere declares that the teaching of Christianity in India is effecting changes, moral, social, and political, which for extent and rapidity of effect are far more extraordinary than any thing ever witnessed in modern Europe. Lord Lawrence, viceroy and governor-general of India, has said, “I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than

all other agencies combined." When the ruler of Tangore, a district of Madras, consented to treat with the English Government, he said, "Do not send to me any of your agents, for I trust neither their words nor their treaties; but send to me the missionary, of whose character I hear so much from every one; him will I receive and trust." "But for the English missionaries," declares the *Friend of India*, a secular paper, "the natives of India would have a very poor opinion of Englishmen. The missionary alone, of all Englishmen, is the representative of a disinterested desire to elevate and improve the people." The *Shanghai Courier* speaks of missionaries as pioneers of civilization. The *London Times* has but recently declared, in speaking of the fashion in some quarters to scoff at missionaries, "That we owe to them that the whole region of South Africa has been opened up. Apart from their special service as preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research; and it is certain that apart from the special stimulus they felt as proclaimers of the Gospel message they would never have thrown themselves as they did into the work to which they had consecrated their lives." Out of missions have grown the civilizations of the world, and they have paid in kind a rich percentage on the investment. "The commerce with heathen lands opened up by missionaries during the last century exceeds twenty millions of dollars per annum." "England's trade with China employs fifty or sixty millions of her capital, and her annual profit from this trade is ten or twelve millions, or nearly half what the world contributes for missions." "The United States receives in profits from her trade with the Sandwich Islands every two years more money than was expended in Christianizing the islands." "The Zulu mission orders every year in farming implements more than it cost to establish the mission."

To the individual Christian how many friends has it made "of the mammon of unrighteousness!" It is a well of water springing up into everlasting life, ever remaining pure because it is ever kept flowing. It is more blessed to give than to receive, because giving enriches more than receiving. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

But this influence is manifest in that it brings us into harmony with the divine conception of the necessities and possibilities of our race.

We hear much recently of "harmony with environment." Are not God, and his plans and purposes, a part of our environment? Have we no relation to duty and death, judgment and eternity? Is it less to be in accord with the spiritual than the physical world? If the absence of one brings pain and danger to the body, does not the absence of the other bring ruin and death to the soul? The law of our relation to the conversion of the world is as unmistakable as the law of gravitation, attraction, or repulsion. It is universally recognized by intelligent Christians. To disregard it is at the peril of the soul. It is as true as that fire burns that "if we have not the Spirit of Christ we are none of his."

To come into close relation with any great truth produces a mighty uplift of soul. Here we come into contact with God's greatest thought, and become factors in the execution of his most stupendous purpose. The design of Christ is a universal and an eternal kingdom. The very concep-

tion proves its divinity. The grandest earthly monarch has contemplated a kingdom circumscribed in territory, and limited in duration. Of all the historical religions except Christianity, only two, Buddhism and Mohammedanism, even dream of this world's conquest. With them it is only a dream, for they propose to conquer by force, and fail to recognize the kinship of the race. But Christ as the "Son of Man" is allied to all nations. God gave his Son to the world, and he has become the propitiation for the sins of the whole world. "He tasted death for every man." Nay, he comprehends all worlds, through all eternity. For in the "fullness of times things in heaven and things in earth shall be gathered together in Christ," and "unto principalities and powers in heavenly places shall be known the manifold wisdom of God." By the spirit of missions we are brought into harmony with this conception. God's thought becomes our thought, his purpose our purpose, and our natures are expanded as the one becomes an inwrought experience and the other is executed in our lives. Here it is that the Church realizes the magnitude of her work, and that her sufficiency is of God. Here she learns to appreciate the mission of Christ, and becomes his true representative to the world.

This influence is observed in the promotion of the spiritual life of the Church. The sun is not exhausted in giving light, nor is the Church in giving life. Nay, it is in giving life that she multiplies her spiritual possessions. The five loaves and two fishes not only feed the multitude, but twelve baskets of fragments are gathered up. The handful of meal and the oil in the cruse consecrated to God are increased to a supply for many days. The absence of growth is the sign of death. Vitality is manifested by a spirit of aggressiveness. To be without this spirit is to be destitute of all the motives and aims upon which true success depends. It is to be destitute of the genius of Christianity, the mind that was in Christ Jesus, the very purpose for which he established the Church, and the means ordained for its enlargement. It is to contract her views, dry up her sympathy, and produce that selfishness which is itself death. The Church that declines this duty may well say with the lepers from famine-stricken Samaria, who came upon the bounty in Syria's deserted camp, "This is a day of good tidings and we hold our peace; if we tarry till the morning light some mischief will come upon us," and she will surely hear the voice of God in the fearful curse of Meroz.

It inspires hope. The success achieved may not be what we have a right to expect, but surely it is sufficient to thrill every Christian heart. Whether we consider the opposition at the beginning of the century which caused the Church to denounce all missionary schemes as "illusory," "visionary," and "dangerous," the apathy which has characterized a large part of her membership to the present day, or the hoary superstitions and moral degradation with which she has had to contend, her success has been marvelous. In 1800 there were in the world but seven Protestant missionary societies, one hundred and seventy Protestant missionaries, and fifty thousand communicants and adherents. The Bible was translated into the languages of only one-fifth of the world's population and only \$250,000 were contributed by the whole Church for missions during that year. To-day there are more than eighty societies, the Bible is translated into the languages of nine-tenths of the inhabitants of the earth, there are seven thousand native and foreign ordained missionaries, and an entire working

force of forty-five thousand in the field, while the annual contributions for missions are now more than \$8,000,000.

It develops courage. By it we retain in the Church the very spirit of Christ's mission. In the lives of the missionaries we have Emmanuel, "God with us." Such consecration to Christ, such love for man, such zeal for souls, is that which above all keeps alive in us the virtue of a true heroism. The five missionaries who fell in China, when twelve millions of souls perished with famine, did not die in vain. The voice of Adoniram Judson, after seven years of failure in Burmah, pleading with the Church to be patient and declaring that if a ship were there he would not leave that field, will be martial music in the ears of the Church for centuries to come. The tears of Thomas Coke before the Wesleyan Conference and his plea for permission to go to India, still retain their eloquence, while his eighteen voyages in sailing ships have opened the ocean track of many missionaries to heathen lands. But time would fail us to tell of Carey and Moffatt and Livingstone, of Peter and Paul and Christ. Indeed, the whole missionary work puts the Church in an aggressive attitude to the world and on a war basis in its relation to the kingdom of darkness. It is this that keeps alive the heroic spirit of apostolic days and gives promise for the final victory of the Cross.

MISSIONS AMONG COLORED PEOPLE.

From the standpoint of the Colored Methodist Episcopal Church of America.

REV. J. H. BELL.

It is mostly in reference to my own race in these United States that I desire to discuss the cause of missions.

We are here, and here to stay, and it is for all together that I endeavor to present truthfully our condition in relation to the cause of Christ. As a race, we are known to be deeply emotional. We are easily aroused, and such is our nature that the excitement may be continued for an indefinite period. Protracted religious meetings have often been kept up at night and on the holy Sabbath among our people for years. This fact shows our great susceptibility to religious feeling. It is a source of mortification that with many religion is confined to the emotions, and is grossly neglected in practice. Its requirements are unheeded, and its holy commands violated. This result has followed preaching which lacked thought, which was wanting in a real knowledge of Christ, and which exhausted itself in simply trying to stir the feelings. Many of our preachers in all the denominations were uneducated. They were not to blame for this. The consequence is just what has been suggested, a religion of great power, but lacking in an intelligent appreciation of the mission of Christ, and of the teachings of the Bible. Some who professed a call to the ministry were unable to read at all, and of course their preaching was little else than outbursts of feeling. I do not wish to be understood as denouncing feeling in religion. The religion of Christ is a religion of love, and love in its

last analysis implies the deepest feeling. Nor do I wish to be understood as decrying my own race and people because they are known to be so deeply emotional. On the contrary, this very susceptibility may be properly addressed by intelligent preaching, and be wisely and efficiently wielded in the Master's cause.

It is for this great purpose that we need intelligent and educated missionaries among us. We number in the Southern States alone a population of more than seven millions. This number is increasing in a wonderful ratio. They must be educated. We need missionary teachers as well as preachers. We need good and faithful women as well as pious and intelligent men. We need constant and zealous effort to meet a want which nothing but the religion of the Lord Jesus Christ can supply.

The Colored Methodist Episcopal Church, which I represent, has done, and is doing, a great work, considering its poverty and its want of members. Many of our preachers are self-supporting missionaries. They travel extensively, and preach whenever and wherever they can get audiences. Many of them have no means of conveyance, and are compelled to travel as our Master traveled, on foot. But still they go. The smallness of our numbers is easily accounted for. We determined to exclude politics from the beginning. It was not to be preached from our pulpits, and was not recognized in our organization. To this great principle we have been held from the beginning. That the principle was sound we can not doubt. While we teach the duties of citizenship, and among them perfect loyalty to our great government, we eschew politics, and preach Christ and him crucified. By this great principle the Colored Methodist Church of America must stand or fall. We believe our organization to be conservative, and we think its influence is of the most healthful character. It is doing great good in promoting peace between the two races. It does much in elevating the standard of our holy religion as being a religion demanding the purest morals, as well as justifying the holiest raptures. At this great Centennial Conference you can not do better than to commend us to the united support and to the united confidence of our Methodism in all lands and among all people. We are doing what we can, and all we can, and in every way we can, for the cause of Christ, in which are included Gospel missions, especially among our own people. We believe that Christ himself was a great missionary, the greatest and best of all. We believe that the Methodist Church is the greatest of all missionary Churches, and that our branch is as full of missionary zeal and as ready for missionary effort as any other branch of our beloved Methodism. Our bishops are all of them, in truth, missionaries. They are itinerant almost after the type of Bishop William Taylor. Their support, though meager, is more than the apostles had, and with it they are satisfied, and we are happy in having such men as our chief pastors, who are earnestly looking after our spiritual interests. In proof of this statement, allow me to say that Bishop Miles has established and nurtured missions among the Indians in the Territory committed to them by the government of the United States. These missions are doing well, and are supported by our general missionary society at home. Thus is the Colored Church of America seeking to do a great work among the aborigines of this continent.

It will be remembered that a few years ago there was quite an exodus

of our people from the South to Kansas. These lost sheep have been hunted up, and our excellent Bishop Lane is working up missions among them. So that we think that, with our missions in the South, in the Indian Territory, and in Kansas, we may claim association with the great Methodist family in the great work of spreading Scriptural holiness over all lands. Be assured, dear brethren, we have the will, the earnestness, and the spirit of a missionary Church, and that all we need is the power, which God will be sure to give us.

We are looking with hope to Africa. Bishop Taylor is organizing his forces, and will soon invade our fatherland. Would that we could help him in his grand and sublime mission—in his work, the greatest since the days of the apostles! It is possible, if he were to come South, he might find one or more of our enthusiastic young men who would be willing to join this army of invasion for the conquest of Africa. The time seems to be hastening when Ethiopia shall stretch forth her hands to God, and the dark continent shall be made luminous by the light of our holy religion. To this end, we desire to see the young men in our Colored Methodist Episcopal Church of America well educated and thoroughly prepared for the great work committed to our hands. We shall hail the day as the brightest in our annals when, through some great missionary spirit, we shall feel that the means of Bible knowledge of the highest kind are to be offered to our young men.

To the missionary spirit in this great Centennial Conference we make this humble, earnest appeal. Help this young missionary Church in her great work of evangelizing her own people. We beseech all branches of the great Methodist family to help the Colored Methodist Episcopal Church of America in this great work. We are brethren in a great and common cause. Help your weak brethren who are struggling to offer the Word of Life to millions of the African race. Non-political, but evangelical and thoroughly missionary in spirit and in action, we offer these words for the consideration of the Conference, to which we look with the deepest interest, and with sincere trust.

May God guide you in all things.

METHODIST MISSIONS.

CLINTON B. FISK.

IN the great procession of events, in the mighty march of time, the centennial birth-year of Episcopal Methodism wheels into life. We, the people called Methodists, coming from every quarter of the continent, here strike glad hands of fellowship, and lift our voices with one accord to heaven in grateful benisons to the Great Disposer of events as we gather around the cradle in which was rocked our infant Church. The century plant of Wesleyan American Methodism is bursting into magnificent blossom, filling all the land with its light and fragrance in this Christmas tide of 1884.

Not only in this goodly city of Baltimore, rich in its possession of Lovely Lane, is this glad day remembered with devout thanksgiving and

joy, but in nearly every city, town, village, and hamlet on the continent our brethren are rejoicing with us; in the lonely and remote places where the woodman swings his ax in wintry forests; down where the miner rends the rocks that stand as sentinels over the precious veins; out on the boundless prairies, kissed by the golden sunset, where the herdsmen round up for the night; on the ocean wave, where the ships bear our people over the sea—this day will have recognition. London will rejoice with Baltimore as it remembers the precious dust at City Road and retrospects the century, under the shadow of St. Peter's and the Vatican, among the ruins which proclaim and prolong the majesty of ancient Rome, on the dark continent from which the pall of barbarism is lifting, in the land of the midnight sun, amid Alpine passes, on the banks of the Danube and the Rhine, on India's coral strand, in the empire whose high, thick walls could not keep out the itinerant, in the nation born in a day, in the halls of the Montezumas, and along the great rivers of our Southern continent there are devout and happy Methodists who have part and place with us in this jubilee of our history, and who, with us believing in Christ's all-embracing empire, take up the song, echoing the wide world round:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore
Till moons shall wax and wane no more."

It is indeed befitting that at the threshold of this feast of the century we devote an hour to the consideration of missions, the supreme cause of the Church.

It was a glad day for the world when American Methodism took its place in the system of universal evangelization as an independent Church. It was in its organization essentially a missionary scheme.

Francis Asbury and his four-score associate Methodist preachers were all missionaries, and all eager for the upbuilding of a Church through whose agency the Gospel of our Lord Jesus Christ should keep pace with the growth of the young republic. The last British sentry in the War of the Revolution had left his post and gone home. The stars and stripes of American Independence floated where had waved the imperial standard of England. National America had taken the place of Colonial America. Washington was the builder of the new republic. Asbury contemporaneously, under the blessing of God, laid broad and deep the foundations of the Methodist Episcopal Church in the United States.

Every man of them, from Bishop Asbury down, was an organized missionary society in himself and filled with the spirit of an intense evangelism. Under men of God thus equipped, armed with weapons not shaped by mortal skill, strong-souled, earnest men, knights of the true order of Jesus, leagued in solemn covenant, American Methodism grew mightily and prevailed.

The cause of missions was not new to the saintly men who sat in Lovely Lane Chapel. They had all been students of the sure Word of prophecy. They knew it was as old as the hour when the Master led the wandering disciples out as far as to Bethany. They had heard the Divine commission as it came thundering down the roll of the centuries, speaking into existence the first missionary society in the words, "Go ye into all the world and preach the Gospel to every creature." *That* command-

ment of our ascended Savior, says James Montgomery, is the Magna Charta of salvation to all the fallen race of man. It has never been restricted or repealed, and it never will be until all things are fulfilled which are written in the law of Moses and in the prophets and in the Psalms concerning Christ. The hopes of the world and the everlasting destinies of the human family are involved in the measure of the Church's obedience to the great commission.

Let us glance for a moment at the outcome of missionary work among the constituent Methodisms of this centennial commemoration.

The total sums of money gathered into our missionary treasuries for home and foreign work aggregate about \$30,000,000. This sum has been disbursed in nearly equal proportions in these two departments of Christian endeavor. Methodism on this continent has successful missions the wide world around. Its missionaries, male and female, and native helpers, supplemented by those serving on its medical and educational staff, rank among the first in aggressive, evangelistic force.

Its churches, hospitals, asylums, and schools are in every and all lands on the globe. The aggregate disbursements on account of missions under Methodist management, in the year 1884, will be about \$1,500,000. While with profound gratitude we study these statistics of Methodist missions, the first impulse is to say "Well done;" yet a review of the exhibit, and a glance outward upon the great world, with its imperative demands and inward upon the vast resources of the Church withheld from Him whose right it is to possess them, we are led to say, How do they appear as tests of Christian character? as illustrating the measure of our love for God and our fellow-men? as exhibits of the Church's loyalty to Christ? As we step over the threshold of the new century let us ask ourselves if we are quite ready to have this exhibit abide as our permanent record? Shall we not rather say this is but a beginning? In the ordering of Providence and of grace upon this meeting-place of the ages as upon no other era since John fell asleep under the purple skies of Ephesus is placed the sublime duty of the world's evangelization. The permanent kingdom of our Lord Jesus Christ is waiting to be brought in. It waits the completeness of the Church's consecration, consecrated men and consecrated money, humanly speaking, are all that is needed to give the Gospel to all mankind in the near future. The world has opened every door to the coming of the Christian missionary, and the voice of Providence, like the trumpet of destiny, summons us to the great duty of entering in and, in the name of the Master setting up our banners. The conquest of the world for Christ need not be a far off divine event, if the great host of Christian believers in this and other lands would believe with greater faith and rally the forces that wait their command for the final march and fight and victory. Christian America's corps in that grand army falls into line where "Messiah's hosts are marshaling." American Methodism, with its flying troops, always on the skirmish line, makes hot the hand to hand conflict with the forces of evil always in battle array, and to our feeble sense a phalanx never to be broken.

Our Methodism must eagerly take the front and lead on to victory. "Forward!" rings along the line, and

"With lifted sword and waving crest
Our Captain leads to conquering."

Not to a possible triumph—possible is not the word. The Father hath said to the Son, “He *shall have* the heathen for his inheritance, and the uttermost parts of the earth for his possessions.”

The evangelization of the heathen is the great work devolving upon the Church of Christ. Eight hundred millions of our race are this hour bowing down to idols and dishonoring the Most High by rites and ceremonies which are a smoke in his nostrils. Our lamented Bishop Pierce, upon whose new-made grave under the sunshine of Georgia the earth is yet fresh, the music of whose voice we had fondly hoped to hear this day speaking to us the words of life, and who was welcomed on the shining shore by our Bishop Simpson, the loved and honored and trusted—these two great bishops, leaders of God’s sacramental hosts for whom there is the ceaseless longing:

. “O for the touch of a vanished hand,
And the sound of a voice that is still!”

we enthrone them in our hearts with double honor; they sowed the seed of which the harvest waveth now;

“They taught us how to live, and O too high
A price for knowledge, taught us how to die!”

from the glory-illumined battlements of immortality do they look down and enjoy the feast of wine—Bishop Pierce, in one of his masterly appeals in behalf of missions, said, with burning eloquence: “The question is not whether the heathen can be saved without our help, but whether we will be saved unless we help the heathen to a knowledge of the true God.”

O for a missionary revival, beginning from this centennial conference, that shall sweep throughout our continental Methodism, leading to thorough missionary consecration that will subsoil our ability to work and to give! O for a divine spiritual anointing in measure abundant and overflowing, descending upon bishops and pastors and Churches, upon the missionaries who stand in the regions beyond, preaching Jesus and the resurrection—upon all who teach, upon the noble Christian women of Methodism, who labor so efficiently in the Gospel of the kingdom—upon our Sunday-schools, that they may give us a generation of loyal, hearty, generous, and cheerful givers to the supreme cause!

Not less than five millions of dollars per annum should be cheerfully cast into the treasury of the Lord for disbursement through our Methodist missionary societies—a paltry sum for four millions of Methodists whose are the abundance of the seas, the forces of the Gentiles, the flocks of Kedar, the glory of Lebanon, and the gold of Sheba, and in our hands to be blent in one tribute and cast at the feet of the Master.

Brightly breaks the morning of the new century. Already we hear “the sound of a going in the tops of the mulberry-trees,” and we must bestir ourselves. That glad crisis in the world’s history when its kingdoms shall become the kingdom of our Lord and his Christ is not far off—if the resources of the Church, rich in men and means, in brain-power, heart-power, hand-power, and money-power, quickened by the life force from Heaven, shall be consecrated to God.

The new century is before us with its grander work, with its nobler heroism, and its assured conquests. The chaste, sweet singer of Cambridge,

whose "psalm of life" made him immortal, with prophetic sweep of vision as the morning eternal was dawning upon him, discerned the coming glory, when, seizing his pen for the last time, he wrote as his final words of inspiration :

"Out of the shadows of night
The world rolls into light;
It is daybreak everywhere."

We may not be among those who on earth shall be permitted to shout, "Hallelujah, the Lord God Omnipotent reigneth," in that rejoicing-day when he who for the salvation of a lost world stooped to the unutterable sacrifice of Bethlehem and Calvary, and who will not fail nor be discouraged until he have set judgment in the midst of the earth—and the thronging isles of this world are waiting in submission for his laws—but by the word of our testimony, in consecrated lives and gifts, and by the blood of the Lamb, we may be numbered with those who helped to overcome the dragon and the accuser of our brethren, and our successors will send up from earth that glad acclaim. It is for us and our children to work and believe and pray and give until every coast shall be peopled by sincere worshipers and lovers of our Lord Jesus Christ, until every mountain barrier shall be overcome, until every abyss shall be spanned for the uninterrupted progress of the King's highway of holiness, and the people of the earth shall flow together as in the prophetic vision to the mountain of the Lord's house until the fires of sin are everywhere extinguished, and the pure light of holiness shall be everywhere enkindled; until every idol is abolished; until every father becomes a high-priest in his own household, offering the daily sacrifice of prayer and praise, and every mother shall teach her infant charge to lisp the name of Jesus; until religion, pure and undefiled, shall conserve all people as virtue conserves the soul; until the infinite power of the Holy Spirit to renew and sanctify the soul shall be verified by the experience of every dweller on this earth; until the world shall be full of the knowledge of the glory of the Lord as the waters cover the sea—until there shall be but one story that every child shall lisp, one memory that every nation shall cherish, *one Name that shall be above every name*. Let it be the covenant work of our Methodism to hasten that glad day—and may the living Church in all its revolving cycles of time unceasingly have for its inspiration that blessed assurance which gave our dying founder such consolation when the everlasting sunrise burst in upon failing heart and flesh: "*The best of all is, God is with us!*"

MISSION WORK IN INDIA.

REV. J. E. SCOTT.

RELIGIONS begin to decline the moment they cease to be missionary. There are to-day but two religions which can be properly called missionary, viz.: Mohammedanism, which is spreading in Africa, and Christianity. Christian missions, in order to be successful, must be practical and aggressive. As such agencies, they have girdled the globe, and are to be found in all lands.

There are now fifty-two Protestant evangelical missionary societies engaged in giving the Gospel to the unevangelized nations, with an aggregate yearly expenditure of over \$5,500,000. Our own country has five hundred and seventy-four Protestant missionaries in various fields, supported in their work at an expense of \$1,704,000. The missions of Methodism are to be found in all prominent fields, and those of the Methodist Episcopal Church alone, eleven in number, though late in the field, are achieving encouraging success in such vast empires as India, China, Africa, Europe, Mexico, Japan, and South America.

In no land are Christian missions more aggressive than in India. Seven hundred missionaries, working under fifty different societies, are pushing the battle to the gates. Founded in the blood of a mighty rebellion, our own mission rises, with her history of twenty-eight successful years, to show her list of ten thousand converts and twenty thousand Sunday-school scholars, and push on to still harder work. In no land has Methodism found so peculiar a people, both with respect to their social and to their religious system. In all non-Christian lands there are some helps and many hindrances to the spread of the Gospel, but none so marked as in the land of the Veda. It is the purpose of this address to name briefly some of those things which are of the nature of helps to mission work in India, and a few of the great hindrances which obstruct and retard.

I. And first, the *Helps*. 1. There is a great encouragement in the *character of the field itself*. India is not a small, barren country, only inviting the missionary because the inhabitants have souls. There are three things especially to be noted concerning the field. (1.) First, its *size*. It is a great triangle, two thousand miles long and nineteen hundred miles wide at its widest part. It is as large as all the United States east of the Mississippi, or all Europe except Russia. (2.) Second, its *population*. India, including the native states, has a population of near three hundred million souls. British India has two hundred and sixty-three million people, or five times as many as all the United States, or quite as many as Turkey proper, Great Britain, France, Germany, United States, and Russia combined. In many places there are five hundred, and some places eight hundred, souls to the square mile. (3.) Third, *the people*. The vast majority are of the Aryan race, and are of an intelligent, intellectual cast of mind. India is the home of philosophy and mathematics. These are great encouragements and helps to the missionary, and he feels that to make a Christian land of India is to accomplish a great work. 2. There is a great help in the fact that the people are pre-eminently a *religious people*. That can not be said so emphatically of any other people. Neither the Japanese nor the Chinese display such a profound religious sentiment as the Hindoos. (1.) First, they are *meditative*. It is one of the tenets of their philosophy to secure absorption by meditation and deep thought. Hence the temples and monasteries are full of men seeking to gain the highest good by a course of deep and prolonged meditation upon God and spiritual things. (2.) Second, they are *devout*. I have never seen a prayerless Hindoo. They are taught to pray from their earliest infancy, and end their life in prayer. They take time to worship. Thousands give up their lives to worship, and no Hindoo will ever eat until he has performed his most devout duty to his god, usually consuming an hour each time.

(3.) Third, they are *zealous*. Their zeal is seen in the manner in which they flock to the festivals in honor of their gods, in the long and painful pilgrimages to distant shrines, which they gladly undertake, in the faithfulness with which they observe the rites of their religion, and in the voluntary support of a large retinue of priests and teachers. If the Christian Church had half the zeal of Hindooism, she would soon overspread the world. In this religiousness of the people the missionary finds a great help. They are interested in what he says, and can comprehend more easily what he teaches than could painted savages or indifferent stoics. 3. And not only are they a numerous people and a religious people, but they are, as a rule, a *docile race*. The Hindoo villagers, who compose the larger share of the population, are simple-hearted, well disposed, kind, and polite, who respectfully listen to the missionaries' words, and ask many questions which give opportunity for practical teaching. The masses of the people are mild in their disposition, and the missionary, if he is at all qualified for his work, has no difficulty in becoming interested in them. This is certainly a great advantage in trying to teach such a race. 4. The system of *village communities* also helps in the work of evangelization of India. We do not find there, as here and in other lands, that the people live in isolated farm-houses, but all reside in villages of five hundred or a thousand souls each. Often five or six such villages can be seen in a radius of as many miles, which can be reached in a morning's walk. 5. Lastly, the frequent *bazars*, fairs, anniversaries, and festivals in honor of their gods afford grand preaching opportunities not known anywhere else on earth. Often half a million people from all parts of the land will be assembled for a week or more, at which place the Christian missionary, with his helpers, can preach, teach, sell books, etc., with great success. These are some of the things which are a great help to the work in India.

II. But, while there are these helps peculiar to India, there are also peculiar difficulties and hindrances in the way, and much more numerous than the helps. These are so great and numerous that at the beginning of this century the devout Henry Martyn said: "If ever I see a Hindoo converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than any thing I have ever yet seen." Bishop Taylor, fresh from his successes in Africa, acknowledged that he had never seen any thing like the peculiar difficulties in India. Among these hindrances might be mentioned, first, the *massive force of Hindooism*. Up and down that great peninsula throng millions upon millions of human beings devoted to a religion old before Christianity was born. Among these millions are but a handful of missionaries but imperfectly acquainted with either the people or their religion. The very ponderousness of the system seems to overshadow and overpower every effort. Second, the gigantic *system of caste*. The leading castes had a natural origin in the occupations of the people, but soon, by selfish priests, were made of divine origin, as one of their own poets has said:

"From him called Purusha was born Viraj,
And from Viraj was Purusha produced,
Whom gods and holy men made their oblation.
With Purusha as victim, they performed
A sacrifice. When they divided him,
How did they cut him up? What was his mouth?"

What were his arms? And what his thighs? His feet?
 The Brahmin was his mouth, the kingly soldier
 Was made his arms, the husbandman his thighs,
 The servile *Sudra* issued from his feet."

And so to-day there are more than three thousand different castes, and eighteen hundred and sixty-six separate classes of Brahmins alone. Behind this stronghold is Hindooism fortified, and there can be no progress or individuality while it remains. 2. Second, there are peculiar *customs* which are a great hindrance. Widow-burning and infanticide have been made illegal by a Christian government. But other customs almost as bad prevail. (1.) First, *child marriage* is a custom which hinders the Gospel everywhere. Girls *must* be married before they are nine years of age. In the North-west Province alone, at the last census, were two hundred and eighty thousand seven hundred and ninety married girls under nine, and more than a million between ten and fourteen years of age. These early marriages break up our schools and leave the mothers of India, not only physically unfit for these duties, but weak and ignorant. (2.) Second, the *condition of widows*. Though girls become widows, they are never permitted to remarry or become any thing in life but slaves and drudges. They are degraded in every way, and thousands of them enter a life of shame. There are seventy-seven thousand three hundred and sixty-five widows under ten years of age in India, and millions of all ages. Such customs as these hinder the work of God. 4. Fourth, *climate*, too, comes to the aid of the others in hindering the missionary in his work. (1.) First, India is a *hot country*. No missionary on the plains can live through the hot weather from April to October without artificial means, such as fans pulled by natives, to keep down the temperature. Day and night these must swing. The sun is the great enemy. (2.) Second, it is a *malarious country*. Fevers prevail everywhere; thousands of natives die of them annually, and but few missionaries escape an attack, and many suffer for years. (3.) Third, the rains, and *poisonous reptiles*, such as the *Cobra de Capello* and *Karaita*, snakes which will kill in half an hour, and for whose bite there is no known antidote, abound. They come into the house, are sometimes found in beds, and are to be dreaded. The missionary is hindered greatly by climate, and is under the necessity of great caution in consequence of its subtle influences. (5.) Fifth, there are *difficult languages* to be learned. The leading language within the boundaries of the North India Conference is Hindustani. The Hindustani language is composite, like English, and in order to know it well the student must know something of Persian, Arabic, and Hindee, all of which are cognate and difficult to acquire. Learning this or any other language of India so as to be able to preach in it intelligibly and impressively is no easy matter. There are too many dental, nasal, guttural, hard and soft letters and sounds, and strange and difficult phrases and idioms and peculiarities of orthoepy and orthography to ignore the language as something which can be picked up in an hour. It is the work of years, and but few excel. Take it altogether, then, there are hindrances enough to the work in India. What with the paucity of workers, the thronging millions, caste, custom, climate, the languages to be learned, the poverty and ignorance of the people, the lack of funds, and other things which might be mentioned did time permit, the missionary has need to pray for "grace to

help in time of need," and all devout Christians should pray for him that his "faith fail not." Let us thank God for the natural helps there are, and press on in spite of the hindrances,

"Until this land, so dear, so sorrowed o'er,
With all its load of misery and sin,
After long ages of transgression, turn,
And, pierced in heart with love-shafts of the King,
Fall down and bathe his blessed feet with tears;
Then rise, and to the listening world tell out
Her deep repentance and her new-found joy!"

THE CONQUEST OF THE WORLD FOR CHRIST DEPENDENT ON THE WITNESSING POWER OF THE CHURCH.

O. H. TIFFANY, D. D.

THE object of missions is the conquest of the world for Christ. The divine plan declared by Christ includes human agency. Victory, "overcoming," is to be achieved by divine atonement; "the blood of the Lamb," and by human testimony and self-sacrifice; "the word of their testimony," who "loved not their lives unto the death."

Human testimony is thus a factor in the world's conquest. "Ye are my witnesses," "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth;" and Christ, proposing to build his Church on the testimony of his disciples, has organized no other plan for the spread of his kingdom than preaching, that is, testifying.

Christ proposes to save the world by the *proclamation* of a universal religion by *authorized agents*, to whom he has promised *divine companionship*. This preaching or testifying is attended *uniformly* with like results. The Church has had many days of pentecostal blessing in its history. This method is found to be efficient just as it makes plain the simplicity of the plan of salvation. Preachers have been learned and eloquent, but the regeneration of their hearers has not resulted from their learning nor their eloquence, but from the fact that they testified of Christ. The personal testimony of those who have experienced the saving power of Christ has brought men to him as an agency of redemption.

The results of such testifying have been wonderful. The explanation of the power is in the fact that it is God's plan. Just as he made the paths of the mountain-sides tracks for the rills and streams to reach the sea, so he made the testimonies of believers the channel of communicating grace and power.

Starting where prejudice was most bitter and bigotry was most unpromising, the testimony of believers disarmed prejudice and overmastered bigotry. Sanguinary persecutors became loving adherents; humble disciples bore their testimony in the camps of mailed warriors and before the courts of crowned kings until they ascended the throne of the Cæsars, and gave laws to the then known world.

With the acquisition of empire came engrossment with the world and

the self-seeking of ambitious political strife. The luxuriance of exalted position engendered pride and ostentation, and the seeking to be rich, and consequently the testimony became less and less confident, until it largely ceased to be uttered, and ceremony usurped its place, and, as a necessary result, the power of Christ waned, and the Dark Ages covered the earth, while silence brooded over the people. Times of illumination were periods of testifying; the reformations have been periods when men became conscious of salvation and boldly spoke forth their conscious convictions.

There is no power that can prevail against the voiceful testimony of the renewed soul. Christ, the Master, has himself declared that the gates of hell shall not prevail against it—though the gates be hinged on the philosophy of Hegel or of Comte; though they be barred with the historic arguments of Hume or of Rénan; though they be locked with all the scientific skill of Darwin or of Huxley, and written all over with the arithmetical computations of Colenso, and the materialism of the Evolutionists; for the testimony of believers is to bring every thought into subjection to the dominion of Christ, and thought is the master power of the universe.

Of course, we may not tell the precise channels through which this testimony-bearing is to reach the world's great heart. We can not tell how God may work it out, but there is wonderful power in the telling of salvation. And the results of this preaching and testifying have exceeded all human expectation. In the first century it secured five hundred thousand converts, and since then its adherents have multiplied until they now number nearly four hundred and eleven millions. Statistics show that while it required fifteen hundred years to secure one hundred millions, the last eighty years have added two hundred and ten millions. Now nearly seven times as many people are under the control of Christian nations as were at the opening of the sixteenth century.

These very remarkable results show plainly that the increase of Christianity has been more rapid since the year 1500 than it was before, and most rapid since the year 1800, and these dates are significant of *Protestantism and Methodism*.

As all forms of Christian life and organizations are modes of testimony-bearing, Protestantism may be called on to compare its method with Romanism and the Greek Church which divided the Christian world before their day.

And I surely do no injustice to Romanism and the Greek Communion when I say the testimony they bear is ecclesiastical or governmental, as compared with the individual and personal testimony of other Christians.

The Romish and Greek Churches say to their members that they are forgiven—members of Protestant communions say to their Churches, we are conscious of forgiveness. "The Spirit beareth witness with our spirit that we are born of God." The Roman and Greek Churches speak the word of absolution, while to Protestant and Methodists the Gospel comes "not in word only, but also in power and in the Holy Ghost, and in much assurance."

Romanism in Europe started on a basis of about eighty millions in the year 1500, and has gained sixty-nine millions, while Protestantism, starting soon after from unity, has gained five millions more of adherents in the same territory.

Europe trebled, but Romanism did not double her population, while Protestantism had all of hers to gain.

The population under Roman Catholic governments, in the year 1700, was ninety million. This has simply doubled. The population under the Greek Church governments, in 1700, was thirty-three million. This has nearly trebled. The population under Protestant governments, in 1700, was thirty-two million. This has increased to four hundred and eight and a half million in 1876, a more than twelvefold increase.

Thus Protestantism, with its witness of personal assurance, has gained more than the Greek and Roman Churches, with their ecclesiastical authoritative announcements; with the result that the gain of these latter ecclesiasticisms since 1500 has been not quite one hundred and seventy-seven million, and the growth of Protestantism more than four hundred and eight million, and these two amounts make up the present Christian population of the globe.

The Roman Catholic and Greek Churches increased in three hundred and seventy-six years (from 1500 to 1876) as much as the whole growth of Christianity in the first fifteen centuries; while Protestantism has increased in the last eighty years (1800 to 1880) to an extent equal to the entire growth of the whole Church in the first eighteen centuries.

These statements are not made in a spirit of boasting or denominational pride, but as indicating the success of the distinctive methods of testifying. We see that the Churches which teach the conscious witness of Christ to the personal believer, outstrip in converts the Church which teaches its own authority of pardon, indicating the method of individual testimony of the member as superior to that of organized authority of the Church.

Methodism is a conspicuous illustration of this truth. It began in its realization of the conscious efficacy of atonement. Mr. Wesley's heart was "strangely warmed" by it, and by this experience he was qualified to witness, *i. e.*, declare personal knowledge of it.

Methodism has been a witnessing Church, conscious salvation has been proclaimed in its classes and its love-feasts, and this fact explains its growth alone. Testimony is not confined to verbal utterance. Actions may speak louder than words. If another, by an act, can do for Christ what I attempt by speech, he preaches as surely as do I. And thus, if our contributions can be made the affirmation of our confidence in Bible verities, the dollars of the pews so given may preach Christ as truly as the sermons of our pulpits. So that the money which goes into the missionary treasury may represent not merely so much work or so much wages, so much saving or so much sacrifice, but also so much personal testimony for Christ. If this can be done, then our contributions will not only do somewhat for the heathen, but something for ourselves as well, and have that "quality of mercy twice blessed," "by blessing him that gives and him that takes."

Nor may we overestimate the value of the testimony thus borne.

Looking at our gifts as possible testimony, we find that underlying all giving there *must be confidence in certain Bible facts, doctrines, and methods*; for without conviction of their truth there would be no missionary enterprise.

Witnessing power has developed contributions to missions in the

world from two hundred and fifty thousand dollars a year prior to 1800, to more than eight million dollars in 1884.

In the United States the contributions to home and foreign missions in seventy years amount to \$121,000,000. Of this large amount, one branch of Methodism (Methodist Episcopal) gave over \$17,500,000. At the first conference, in 1784, the new Church entered upon its foreign mission work—took a collection, and sent out Garrettsen and Cromwell to Nova Scotia.

These large amounts, however, do not indicate that Christians are testifying to the extent of self-sacrifice. They do not show the attaining of a faith that "loves not the life unto the death." But they indicate growth in that direction; they show that the day is dawning, the fetters of avarice are weakening, the accumulations of wealth are being unlocked. These treasures are already building churches, endowing schools, and sending out missionaries to an extent never before known. Men feel the power of conviction, purse strings are unloosed, and the contents are being emptied on God's altars; and when all the tithes are in the store-house, then we shall not have room to contain the blessing.

It must ever be remembered that the nations are to be captured man by man. This is taught by Christ's own method of personal work. He captured Nicodemus, Andrew, Philip, the woman of Samaria, each singly—they in turn brought others. There are to be no magical processes introduced into God's plans. The bearer of testimony is to lighten the whole, and the hordes of Asia and Africa are to be captured by individuals. This is the lesson taught by the statistics of Church history, the liberation of the individual, and the power of personal conviction.

And when men and women with the "much assurance" arising from the witness of the Holy Ghost enter the fields, the victory will be near. The day of millennium will dawn; swords will be beat into plowshares, spears into pruning hooks; there will be universal peace, because there is universal purity. The world will draw nigh to God. Then the heavens are to be jubilant, and they "that dwell in them" are to "rejoice."

From all the distant star shores they watch the rising earth—they challenge, as wardens, our approach, and to our answering shout that "the kingdoms of this world are become the kingdoms of our Lord and of his Christ,"—they, with "the sound of many waters and of mighty thunders," cry, "they overcame by the blood of the Lamb, and the word of their testimony."

OUR MISSIONS IN MEXICO.

YGNACIO SANCHEZ RIVERA.

WHEN the Methodist Church entered Mexico it had slumbered for three centuries beneath the tyranny of religious oppression. She now experiences two blessings—political independence and the preaching of the Gospel. You may ask how this came about? God raised up the illustrious Juarez, who gave us liberty. The liberal movement undertaken by him met with systematic opposition on the part of the priesthood and the ignorance of the people; but a great change is apparent among the con-

verted Mexicans, a change as great as the difference between night and day.

To-day the Mexican is a happy and proud being, who lifts up his hands to God and thanks him for the Gospel. Mexicans pray when they eat. They have domestic worship and public prayer-meetings, experience-meetings and class-meetings. The class-meetings were at first looked upon with indifference, but they have been the means of a great awakening when personal experience is narrated.

A man who is now a minister, ten years ago sought to assassinate the missionary; but the Spirit of God arrested him and made him a new creature in Christ Jesus. Alejo Hernandez, in prison found a book written against Romanism. He read it and became, like Paul, an apostle to the Mexicans. To-day his daughter is in our seminary at Laredo. I do not overstate what has been done in Mexico. There are more than one hundred preachers and four thousand members in the two Churches—the Methodist Episcopal and Methodist Episcopal Church, South. That which gives us the most hope is the doctrines and constitution of the Methodist Church according to the Holy Scriptures; but of these, above all, the sublime and divine doctrine of sanctification. Glory to God. How many preachers in Mexico have felt this dew of heaven, this light of God!

I can only ask that this Centennial Conference turn its attention to Mexico. The superintendents of the missions have accomplished much, notwithstanding the opposition of all classes, and we are grateful. Hope is springing up for that country. In fifteen years there will be a great transformation in Mexico. Look also at the condition of the Spanish republics and evangelize them. May their people be brought to a knowledge of the truth and wash their souls in the blood of the Lamb! That God may bless the labors of this conference is my prayer.

Friday Evening, December 12, 1884.

EDUCATION.

THE EDUCATIONAL WORK AND SPIRIT OF METHODISM.

BISHOP J. C. GRANBERY, D. D.

THE birth-year of Methodism was 1739; of the Methodist Episcopal Church, 1784. In 1739 was laid the corner-stone of Kingswood School. The Christmas Conference of 1784 resolved to establish Cokesbury College, and its foundations were laid the next year. Church and School started together.

For above half a century Kingswood School was the only college of Methodism. After ten years Cokesbury College was destroyed by fire; little was attempted, and less accomplished, in founding schools by the Methodist Episcopal Church during the first forty years of her history. She grew rapidly, but there was an arrest of her educational activity.

To-day, Methodism across the Atlantic is well supplied with literary and theological institutions. The General Conference of 1820 recommended that all the annual conferences should establish seminaries within their boundaries. In this new world Methodism surpasses every other branch of the Christian Church in number of colleges and pupils, and in value of collegiate property and endowments.

These are the facts. What is their explanation?

To save souls, to spread Scriptural holiness, was, is, and we truly trust ever shall be, the prime end of Methodism. Education is not co-ordinate, but subordinate; it is highly prized as a blessing, and as an auxiliary to the great work of the Church. "Getting knowledge is good, saving souls better." Methodist schools must be established as fast as the direct work of evangelization will not be hindered, but helped, by this use of our energies and resources. At the sad news that Cokesbury lay in ashes, a sacrifice of ten thousand pounds in about ten years, Asbury wrote in his journal: "The Lord called not Mr. Whitefield nor the Methodists to build colleges. I wished only for schools—Dr. Coke wanted a college." The time was not ripe for colleges, nor even on an extensive scale for the schools which Asbury desired and planned.

I. Methodism prized learning and high mental culture in the pulpit, but would not delay her evangelical mission by waiting for an educated ministry.

Learning is desirable, but not essential, to the preacher. His office is not to teach letters and science, but to declare the testimony of God: "That your faith should not stand in the wisdom of men, but in the power of God." He does, indeed, speak wisdom, yet not the wisdom of this world, but the wisdom, long hidden, which God ordained before the world for our glory. If he knew the Scriptures, and men are perishing for lack of this knowledge, why should his ignorance of other things keep him silent?

Shall a surgeon refuse his skill to wounded soldiers, or a pilot to imperiled seamen, because he can not read Greek?

It may be replied that the minister should, at least, be thoroughly acquainted with the Word of God which he is sent to preach. Undoubtedly he should possess both knowledge and aptness to teach. Before a man is licensed among us to preach, the quarterly conference must be satisfied that his gifts, grace, and usefulness warrant it. "Have they gifts (as well as grace) for the work? Have they (in some tolerable degree) a clear, sound understanding, a right judgment in things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly?" The question turns on the phrase "in some tolerable degree." Ministers differ in extent, accuracy, and depth of Scriptural knowledge. Able and learned divines go on through life in the study and apprehension of the Bible. The fullest possible understanding of divine truth is not a fixed quantity; there is always room for progress. No man is fit to preach who does not understand and is not able to communicate the fundamental, essential, vital truths of the Gospel. It is highly important that he should go far beyond this indispensable *minimum* of knowledge. But the multitudes were scattered abroad as sheep having no shepherd; there was no man to care for their souls. They needed to be called to repentance, to hear the good tidings of great joy, to be shown the path of life, to be taught the substance of evangelical truth. Here were men who loved and diligently searched the Scriptures, who possessed even in an eminent degree the spiritual mind which is the great condition of discerning spiritual things, who, like their Master, had a consuming zeal for saving souls, and whom the Holy Ghost moved to preach. Should they, in their own penury, in the poverty of their Church, wait for a collegiate education before going forth to seek and save the lost? The demand was pressing, the field large, the means of education out of reach; to delay was to deny the Gospel to that generation. The Methodists followed the example of the Apostolic Church, and proved their faith in the simple Word of God and in the accompanying power of the Holy Ghost, by sending forth holy, zealous men, who were not graduates, many of whom had little learning, but who did know Christ as their own Savior, and who could preach Christ crucified, the power of God, and the wisdom of God unto salvation. The man is willfully and hopelessly blind who does not see the vindication of this policy in the boldness and power with which those "unlearned and ignorant men" published abroad the truth as it is in Jesus, and in the conversion and uplifting of millions that followed.

But our fathers were not content with the meager knowledge and untrained enthusiasm of these licentiates. They were put and urged to study in the midst of their arduous itinerant labors. It is absurd to think that men can not acquire learning outside of schools, or that a definite *curriculum* is necessary in order to their intellectual development. The first Discipline contains these stirring words of Wesley: "Why is it that the people under our care are no better? Other reasons may concur; but the chief is, because we are not more knowing and more holy. But why are we not more knowing? Because we are idle. We forget our very first rule, 'Be diligent. Never be unemployed. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.' Which of you spend as many hours a day in God's

work as you did formerly in man's work? We talk, or read history, or what comes next to hand. We must, absolutely must, cure this evil or betray the cause of God. But how? Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in four and twenty. 'But I have no taste for reading.' Contract a taste for it by use, or return to your trade." Under the inspiration and guidance of these rules, some of our ministers whose early education was slight became eminent scholars; many excelled in mental discipline and vigor, general culture, eloquence in the pulpit and on the platform, and powers with the pen; and the majority compared favorably with the ministry of other Churches, if not in learning, yet in adaptation and efficiency for their proper office as "pastors and teachers."

At the close of the first half century of organic Methodism in America, our people were rich enough to furnish opportunities of regular education to ministerial candidates; the wider diffusion of knowledge required it; and there was no longer such disproportion between the demand for preachers and the supply as to compel them to hasten forth untrained. Theological institutions were slower of establishment, and encountered much opposition, which has not altogether ceased. Let it be borne in mind that the main reason of this opposition, in reality most potent, though other reasons were more clamorously presented, was the urgent call for more laborers in the wide harvest; the ever-opening fields could not await the tardy process of both general and special preliminary training. But other objections were pressed: 1. The ministry, it was feared, would become a mere profession, not a divine vocation; and reliance be placed on human culture, not on the Word and Spirit of God. 2. Too much time would be spent at school; the best years for work would be lost, and especially the years of flexibility and of the formation of habits; graduates would go forth from the seminary full of book-lore, but unfit for practical life. 3. They would be educated not into, but out of, sympathy and influence with the poorer and ruder classes. 4. Individuality would be suppressed, and the stamp of a few favorite professors be fixed, in thought, character, and manner, on the whole ministry.

On the other hand, there are weighty arguments: 1. Scholars are needed for the sound exposition and the defense of the Scriptures; and many congregations are prepared for instruction, not only in the essential points of Christian faith, but more fully, exactly, and profoundly, both in the system of truth and in the several books which compose God's Word. We still find gross ignorance and need of elementary religious teaching; but our more intelligent and thoughtful laymen should be encouraged and led to a deeper study of the Scriptures by thoroughly trained pastors. 2. The highest intellectual discipline and the largest treasures of knowledge may be employed by the ministry in the service of the Church and to the glory of God. God gives the increase, but through the labors of consecrated men; and he honors intelligence by using it as an agency in his own grand work of the world's salvation. Fruitful as have been the labors of unlearned ministers, the greatest leaders of Christianity have been men of early training. Paul, Luther, and Wesley are witnesses. 3. Special studies under a competent faculty are important in order to a critical knowledge of the Holy Scriptures. 4. While learning and talents tempt ministers to depend on these advantages,

the remedy should be sought, not in denying them education, but in the culture of faith, humility, and consecration. 5. Many young preachers have been so well taught in liberal studies that they can complete in addition a theological course at an early age. 6. As a matter of fact, theological graduates offer themselves readily to pioneer and missionary labors.

Our present Methodist policy furnishes the happiest solution of the problem, how to provide at once for the wide extension of the Gospel among the masses with their various conditions, and for the higher culture required of a portion of the ministry: first, that there be not demanded for admission to the itinerancy a higher standard of education than is easily attainable by the large majority of candidates; secondly, that colleges and theological seminaries be built, equipped, and endowed for the benefit of those whose age and other circumstances enable them to avail themselves of these helps.

II. It was the glory of Methodism to preach the Gospel to the poor; to enlighten and elevate them by education was a more complex, costly, and gradual work.

Learning and mental acuteness are not prerequisite to sound piety. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." The heathen jailer of Philippi was sufficiently instructed between midnight and dawn to become a baptized, rejoicing believer. But Christianity lifts its converts out of poverty and ignorance. Temperance, industry, and economy change the severe struggle for existence into competence, comfort, and wealth. Restrained from crime, vice, and frivolity, which waste time and stupefy the mind; learning the surpassing worth of their immaterial and immortal nature; inquiring into the teachings of the Scriptures; accustomed to the exercise of faith in unseen realities, and to meditation on the sublimest themes of human thought, the soul, eternity, and God; stimulated to become more knowing that they may be more useful—they advance in knowledge and mental power. By preaching, Sunday-schools, and cheap publications, Methodism poured light upon the darkened masses, and quickened sluggish minds. Gradually a taste and craving for higher education were fostered, and material prosperity furnished money and leisure to found and fill colleges and universities.

Many motives concur to urge liberality and enterprise in the educational work of the Church. There is the motive of philanthropy. Perfect wisdom is an attribute of God. The power of thought is a grand endowment of man, thirst after knowledge one of his noblest impulses, and its acquisition one of his richest satisfactions. Many and close ties bind together religion and education. Each believer is a disciple, and should be led on to maturity of knowledge and judgment. The Bible is an exhaustless mine of wisdom, in which he should be taught to work diligently and ever. Intelligence sustains an important relation to character. A man of dull and untutored intellect may have a saintly spirit. But the range of sensibility enlarges with the range of thought. Religious experience is affected by narrowness or breadth, shallowness or depth, of mental development. Paul had profounder, vaster, loftier views of the plan of redemption and of the glory of God in Christ than were possible to an uneducated disciple; corresponding to those wide and exalted conceptions was the adoring love of the apostle. If there are

thrones, dominions, principalities, powers in heaven, so in the household of faith there are ranks of intelligence and power; and we should help every man to attain unto the fullest measure of spiritual life. Besides, mind is might, knowledge is power, and should be cultivated in consecrated men, that they may be thoroughly furnished unto every good work, skilled as well as zealous in doing good, and especially in extending the kingdom of our Lord. The truth that sanctifies and saves must be taught along with secular knowledge, or else students will be carnal, worldly, skeptical. It is not enough to guard them against the poison of error; they need abundance of wholesome, spiritual food. He who is engrossed with manual toil, and has little mental activity, may preserve the fear of the Lord without much religious reading or reflection; but the educated classes will wax more and more earthy, and lose spirituality and zeal for God, unless with their other reading and thinking their minds shall be habitually exercised in devout studies. As Methodists, we can not hope to retain our own sons and daughters, and to extend our influence over all social classes, if we do not offer the best and amplest facilities for education.

Methodists have felt the force of these considerations, and responded to this claim on their energy and liberality. Schools, colleges, universities, and Biblical institutes have been established. The education of women has not been neglected; and already has the Church been richly rewarded for a large outlay in this direction by the readiness of her well-trained daughters to labor in every good cause, at home and in foreign fields. Grateful acknowledgment should be made of the tuition which is generally given, not only to ministers, but also to their children, a timely help, in view of the moderate salaries they receive, and for which they depend on the voluntary contributions of those they serve.

Collections year after year from Churches of moderate means started these costly enterprises, and have sustained them, though often in distress and under disability from insufficiency of endowments. In recent years men whom God prospered in business have heeded the apostolic charge that those rich in this world be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. They have given thousands and hundreds of thousands to Christian education. Not only are there large endowments in the more populous and wealthier States, but money is freely sent to build and maintain institutions of learning under Methodist control in less favored sections of our country, and in the wide and needy mission-fields of foreign lands.

Devotion, clasping to her heart the cross, holding in her hand the open Bible, looking upward in faith and love to the most holy God, her white robe unspotted from the world, and face radiant with celestial glory; Charity, with girt loins and swift feet and bountiful hands and tender eyes, distributing alms to the poor, ministering at the bed of sickness, and wiping away the tears of sorrow; Education, serene, yet earnest, majestic, yet lowly, with piercing vision and voice of authority, yet modest, reverent, and kindly, holding forth the three great, but not equal, lamps of Literature, Science, and Revelation—this is the trinity of graces that, through the Church, shall bless and exalt the human family.

THE EDUCATIONAL WORK AND SPIRIT OF METHODISM.

ALEXANDER MARTIN, D. D., LL., D.

IN proposing to review the educational work and spirit of Methodism, I desire to inquire, as fully as the brief time allotted will allow, what is meant by education, what warrant the Church has to engage in it, the part of Methodism in this work, and the spirit in which it has been accomplished.

1. If I apprehend education correctly, it seeks to develop, rightly to direct, and to strengthen, in full symmetrical proportion, every faculty of mind and body which man possesses—the senses to perceive exactly and fully, the memory to record carefully and recall readily, the imagination to weave its flowers so beautiful and bright around earth's daily toil, the intuitions in healthy exercise to recognize whatever is lovely, good, and true, the reasoning powers to reach right results from data submitted to them, the feelings to respond with a strong tide of emotion, to the enlightened conclusions of the judgment, and the will to choose the right and direct and govern all in sweet accord with the will of God—all this enshrined in a casket nobly planned and built, and worthy of a spirit thus endowed. Leaving details of professional and industrial education, as well as methods of instruction, of discipline, and of study to be considered in places more appropriate for their discussion, it may be said that whatever in our ideal of Christian culture falls short of the above results falls so far short of that purity, power, and knowledge which constitute education, and which aims to secure the best habits, the purest tastes, the most varied efficiency and the highest type of character in a perfected manhood.

2. If this be granted, it lifts our subject quite above the low materialistic view in which it is too often held, and which has done and is doing the Church and the world such infinite harm. It also makes it evident that the Church of Christ necessarily sustains a vital, and very intimate relation to such education; connected, as it is, with the highest usefulness and happiness in every department of human activity. The history of the Church in every land and in all its dispensations proves that this has been the case.

Ages and centuries before Homer sang, or Herodotus wrote, we find the Church in its earliest organic form had careful and express provision for teaching, from the child in the family up to the king on the throne; had its schools for the training and instruction of its youth, and the youth of the nation, as well as for the enlightenment of the surrounding world. Next to the altars of God these schools of the prophets were cherished and continued until the coming of the great Teacher himself. Our ascended Lord had scarce resumed his throne in glory until, in the very days of the apostles, the foundations of Christian schools and colleges were laid in Jerusalem, in Cæsarea, in Antioch, in Rome, in Alexandria, and wherever the Church planted her stakes there she established her schools. I scarce need remind you that in the halls of these institutions, thus founded and nurtured by the Church, the lights of learning were kept burning and

transmitted through the night of the Dark Ages that brooded with raven wing, so long and sadly over the destinies of our world; that the great Reformation of doctrinal truth and personal freedom under Martin Luther began in their halls; and the more recent equally great awakening in the interest of personal religious experience and Evangelistic effort under John Wesley in like manner, began in the halls of a Church school; and that every great historical revival of religion, as well as every other product of our modern Christian civilization, is more or less directly associated with these institutions.

It might be said also that the history of modern Christian effort, both at home and in heathen lands, clearly shows that those branches of the Church that neglect their duty in regard to the education of both their preachers and their people, that trust to other agencies to do this work for them, manifest not only deplorable ignorance of or indifference to duty, but pursue the readiest and most certain way to write "Ichabod" upon their walls and secure their own extinction. Vital godliness and sound learning are alike the glory of the Church. Her own welfare and her power for good in the world absolutely require that education should be inwrought as a part of her very life. As Greece conquered the world by her intellectual superiority, and as Germany owed as much to the scholar as to the soldier in her triumph over France, so the Church, in the stupendous work of recovering the world to God, finds her best and nearest handmaid to be the sacred cause of education.

3. This being so, it is not strange that a man of such fine instincts and lofty purposes as John Wesley should recognize, and in his great work avail himself of the inestimable advantages of education. So in 1739, the very date commemorated by British Wesleyans, as the year of their organic birth, Methodism, true to her origin, laid the foundation of the famous Kingswood School. From this beginning British Methodism has developed a system of primary, intermediate, normal, and theological instruction unsurpassed by that of any other Church in the world.

In like manner, at the conference whose centennial we now celebrate, and from which we date the epoch of organic Methodism upon this continent, Thomas Coke, Francis Asbury, and the fathers of the Church made wise, and for the time liberal, provision for academic and collegiate training and instruction. From that time until now, among the chief glories of the Church and the most powerful means of her advancement, must be reckoned the attention she has given to, and the success she has had in the work of education. While neither in the parent stem nor in any of the branches has she hesitated, notwithstanding hostile criticism, to send men into the field whom God called, whether learned or unlearned, provided always they had graduated in the school of Christ, she has at the same time never lost sight of her duty as to Christian culture. In proof of this, look at her superior courses of ministerial study; her vast publishing interests; her various and valuable aids for family, social, and Sunday-school instruction; and her seminaries, colleges, universities, and theological schools.

I spurn with indignation the stale slander that Methodism is, or ever has been, hostile, or even indifferent, to education. Here and there an individual, seeing the base use made of what too often passed under that name, may have pretty freely spoken of such education as of questionable

value, but in regard to the work as at the outset I defined it, those especially responsible for her share of the same have ever felt that if the altars of the Church lay nearest their hearts, the halls of her schools were only second in their regard. Francis Asbury, than whom a more apostolic man has not been given to the world since St. Paul was glorified, and in commemoration of whose worth and services our Indiana Methodism has, in Greencastle, built a fitting monument which still bears his name, affirms: "A most important part of our great commission is to form the minds of youth to holiness and wisdom;" a sentence worthy to be engraved in letters of gold over the doors of all our schools. His biographer says, in substance, that while he believed his primal duty was to save men's souls, he also believed wherever the Gospel entered the heart it would give freedom and stimulus to the mental powers, and these again, developed and trained by Christian influence, would secure the more immediate, more wide-spread and enduring accomplishment of good. He regarded education as the gift of a new power, and was anxious that power should be inspired and guided by Christian principle, and a sense of responsibility to God. And so, with liberal aid from scanty means, and earnest solicitations from all who could be induced to give, he led the way in college-work as well as in that of the Sunday-school. It is estimated that he gave full one-third of his time to this work, and for this purpose raised, in a few years, not less than fifty thousand dollars—a large sum in those days, and for those to whom he had access.

I shall not attempt in this address to go into any descriptive or historical statement of the foundation and growth of Methodist schools and colleges. To do this with any degree of satisfaction would require volumes instead of paragraphs and months instead of minutes. Suffice it to say that, beginning with the Christmas Conference of one hundred years ago, held in this city of Baltimore, and following down the line of effort, of discouragement and final success, we find, omitting schools in mission fields, the aggregate now under the control and patronage of the Methodist Episcopal Church, but one of the Churches here represented, is forty-five universities and colleges, fifty-nine classical seminaries, eight female colleges and seminaries, and eleven theological schools. These present an aggregate of one hundred and twenty-three institutions with grounds and buildings valued at seven and one-half millions of dollars, endowments of about seven millions additional, and over one thousand three hundred teachers. In these there were last year twenty-seven thousand students. From the beginning there have been nearly half a million graduates, besides multiplied thousands who have been more or less partakers of their benefits. All of which is supplemented by a special board of education, and the untiring labors of its efficient secretary.

It is not entirely fair to say some of these institutions make claims to regard which close inspection would hardly justify. It is easy to point out deficiencies in any college in the country, easy to say it should do more or better work. The wonder is, in view of all circumstances, that so much and such good work has been and is being done. The oldest and best American colleges, through a probation of trial and weakness, have reached their present ascendancy and power. Aye, in some cases they required a century to make the advance in character, work, and means reached by some of our Methodist schools in one or two decades. What

we claim is, that in what they undertake to do some of them rival, and, in some respects, surpass, those of any land. Even of those more recently established not a few are rapidly accumulating means and appliances which promise to make them of the greatest usefulness. Satisfied with and heartily supporting state provision for rudimentary instruction, while the influence of the family, the Sunday-school, and the Church can correct the too often secular influence of state schools, Methodism has thus wisely provided for her precious youth and the youth of her friends schools of positive Christian character when they leave home to pursue their studies in the higher departments of learning. In not a few of even the smaller schools are to be found the best appliances, the best teaching ability, and the best results, while there are Methodist colleges and universities that in range and thoroughness of work are not excelled. That some Methodists fail to recognize this fact, and dazed by the enchantment distance lends, prefer to send their children elsewhere, is sometimes their fault, and very often their misfortune.

4. As to the spirit in which all this has been done, it may be well more fully to observe that it has been restricted to no narrow nor one-sided line of teaching, but contemplates a broad as well as generous culture. Established in times of limited means and patronage, in common with all the older and larger schools of our country, they had to conform to their surroundings. But while careful to adjust sail and ballast they have never been inclined to rest-satisfied with any thing short of the very best those surroundings could possibly supply. No one can examine the *curricula* of studies adopted in our colleges, even those of earliest date, without seeing that their proud ambition was to stand side by side with the very best courses of study and instruction to be found anywhere in the country. Not what Harvard, Yale, and Princeton once were did they emulate, but the provisions of their latest year books furnished the data according to which these new schools sought to start and shape their destiny. Could we call the roll of their graduates from all the pursuits and professions of life, we would find the result fully justifies the claim of broad and liberal work made for them. It goes without saying that in them moral and spiritual life and growth is and has ever been regarded as the acme of true culture, and that to which all else should be subordinated.

It should also be remarked that these schools are not more distinguished for fullness in their several lines of study and instruction, than by thoroughness and faithfulness in what they undertake to teach. This statement may be heard by some with a degree of incredulity. Yet, after more than thirty years' experience as a teacher, and large observation of work done elsewhere, I do not hesitate to affirm that the labors of such men as Fisk, Durbin, Barker, Thomson, Smith, Duncan, Dempster, and others, and their colleagues and successors, have an educational value unsurpassed by those of any other class of men devoted to this work.

The objection sometimes made that their patronage was limited and their classes consequently small is unworthy of regard. Indeed, this was in some respects a great advantage. It enabled them to do far more for each pupil than could possibly have been done in larger schools. It brought the individual student into direct and intimate contact with all that was best in an accomplished scholar and experienced teacher. It enabled the professor to know and thoroughly understand each one before him, to

sympathize in his difficulties, to rejoice in his success, to direct his readings, and to help him variously by suggesting warning, stimulating until the ofttimes terrible inertia of hard brain-work was overcome, the love of learning induced, and the habit of study established. Not so well can this be done by youthful tutors or in overcrowded classes.

Nor have they failed in that most important element of all successful educational work—adaptation to the state of the country and to the demands of the times. Not the old world, mediæval type of school which some Americans affect to prize so highly, nor the new world plans of late so boastfully obtruded and so productive of conceit and superficiality, but fully up to the measure of ability and resources, they have sought to keep abreast of the onward movement of the ages. Not of them can it be said that they lie moored by heavy anchors and strong cables, while the tide of human sympathy and progress sweeps onward past them. The advancement in science and the improvements in art which favor a rapid and widespread dissemination of practical and reliable knowledge have had fair attention. Education of the whole man and for all his future, and co-education, the latest and best growth of Christian culture; education for the industrial pursuits as well as for the liberal professions; education as a means, not as an end; education of the moral sense as well as of the mental faculties, of the conscience and of the will alike—at all this they have aimed, and in much of it excelled. While ready to prove all things in the new, they have not failed to abide in that which long experience and the consent of those best competent to judge has approved good in the old.

Is it needful to remark that our Methodist educational work has called for and manifested a spirit of devotion and sacrifice in the cause? I doubt if the proverbial heroism of Methodism has in any other direction been more fully manifested. The large attention given by Asbury to education, and the amount raised and contributed by him for its promotion, have been already considered. And so with his coadjutors, and those who followed in the founding and development of our institutions of learning. That among our fathers while yet engaged in the stern conflict of subduing the wilderness from its savage wildness to the purposes of a Christian civilization—scattered and few and poor, with scanty crops and limited resources, and everywhere opposed and spoken against—there should have been found those who so highly esteemed liberal culture as to work and give and suffer for its promotion in the degree which they did, is one of the brightest chapters in the history of the Church and of the country. Other Churches had possession of the field. In their earlier endeavors they often sought for teachers, and secured large pecuniary aid from the land of their forefathers. In this they did well, and we rejoice in their success. But the altar-fires in our temples of learning, as well as in those of religion, were kindled and kept alive by the free-will offerings of men and women on the ground, and mainly in moderate circumstances. Preachers talked and prayed and gave. The people saved and helped and sent their sons and daughters. Professors, at the call of the Church, turned aside from fields more attractive, judged by earthly standards, and with patient persevering self-denial, and, so far as this world is concerned, with ill-required toil, labored to lay broad and deep the foundation of superstructures where the inestimable blessings of Christian culture might be within reach of coming generations. To these men, who under circumstances so unpropitious, ac-

complicated such results, the nation and the world, as well as the Church, owe a debt beyond the power of earthly honor or reward to pay. They stood like sentinels in times of peril and exposure at their post, with little sympathy or support even from some who should have been co-laborers. They held aloft the banner for his truth which God placed in their hands. Of all who toiled to build up Methodism no class of men worked harder or made greater sacrifices or should have their memory in more kind remembrance than our pioneer educators. It is only very lately that institutions founded and developed by them have commenced to reap large donations which, it is hoped, far-seeing men of liberal hearts and ample means will more and more extend to them. May God multiply the number of those, in the Church and out of it, who, like Mrs. Garrett, Daniel Drew, Claflin, Vanderbilt, DePauw, and others of recent times, can rise to a conception of what is needed, and thus honor him and bless the Church and the world with their substance!

May we not claim for Methodist education, not only catholicity in the range of its studies, but that in the highest and best religious acceptation of the word it has been and is catholic. No doubt the Church was somewhat led to this by finding that in early days, and before she had fully entered on this work, her sons who went to schools controlled by other denominations, too often found their lines in places not altogether pleasant. But aside from this, it is no violation of truth or modesty to say that the entire work and spirit of Methodism is pre-eminently catholic. Holding fast to fundamental truth, intolerance and bigotry are as far from her as darkness is from light. While her theology is Arminian, her discipline does not exclude the Calvinist from her communion. And there have been times when men of views less evangelical have been found within her pale, provided they were men of prayer and holy living, and did not offensively obtrude their peculiarities. Her polity also admits of a wide range of evangelistic effort aside from that generally approved and specially provided. So men come to the sacraments with hearts duly prepared, it is little to her whether these are administered in grand cathedrals or in tented groves, whether the one is partaken of sitting or standing or kneeling, or whether in the other there is entire immersion into the water or only a handful of it sprinkled or a cupful of it poured. In like manner in her halls of learning the earnest student has never found a Procrustean bed to which, by stretching or shortening, he must conform. And so from lordly halls and lowly cottages, the Jew and Gentile, the Papist and the Protestant, alike find hearty welcome and equal privilege. That men and women, white and black, each, as is desired and merited, do not as yet and in all cases fully share these benefits is a misfortune not confined to Methodist schools. It is one out of which our growth in culture and religion and our triumph over foolish prejudices will, it is hoped, before long deliver us.

5. For when all is said we have not yet reached the *ultima Thule* in theory or practice of our educational effort. Too often education has been thought of as mere culture of the intellect; too often as a substitute for the converting and sanctifying grace of God; too often outward varnish, show, and worldly craft to be its end. Alas, in far too many instances its value is not appreciated; and there is not enough of effort made to secure its inestimable blessings. The Church is not yet half awake to the great thought that God intends it to redeem the world from ignorance as well

as from sin—that he intends through the Church to renew the world in knowledge and in holiness alike. Let us be grateful for what has been done, and humbled also in that God has honored us in accomplishing so much. As others have labored and we have entered into their labors, let us, standing on the vantage ground of all the ages, so build that those who come after may rise higher, and with clearer, wider visions scan the works and read the thoughts of God, and thus secure to him the greater glory, and to themselves the higher joy.

We have thus spoken of what has been done because this is one of the great agencies with which the Church of God has been intrusted, and one which is to be more largely than ever employed by her, in more firmly establishing, and more widely extending, the reign of Christ on earth. To be intrusted with such responsibilities at such a time, and in this new world, is to come under the weight of obligations such as never rested before on any branch of the Church. To say nothing of other sections of our land, a vast tide of immigration is sweeping over our great Western States and Territories, increasing their population from one hundred to over eight hundred per cent in the last ten years. Their growth in the last decade equals that made by all New England in two and a half centuries. Irreligion and falsehood, intense and bitter, and in all their Protean forms, are seeking to destroy them. They must have placed within their reach the very highest and most thorough Christian education. Methodism must do its share of this work, or lose the grand vantage ground God in his providence and grace has given it. And not there alone, nor within these United States only, but all over the world our temples of piety, of learning, and of charity must go up in vaster, greater number and better equipment than ever before.

With such advancement in the short period of the past, and such a field before her in the present, with such resources and agencies as her ministers and members now possess, with the uttermost of God's salvation in their hearts and lives, and with the divine favor resting on all, the future of the Church in this department of her work ought to be, and we trust will be, pre-eminently glorious. Too often has her advancement been delayed by the ignorance and selfishness of those who should have been most forward in assisting her. May the day greatly hasten when the secret of her power and progress, on the divine and on the human side alike, will be better understood by all, and when all shall recognize the fullness of truth, as well as of grace, which in all its manifold and wonderful manifestations she embodies and holds in trust for the salvation of the world.

EDUCATIONAL WORK AND SPIRIT OF METHODISM

PRESIDENT JOSEPH CUMMINGS, D. D., LL. D.

THE founder of Methodism was trained in a university, and enjoyed the highest advantages association with learned men can give. He was a man of great and varied learning, and did more than any other man of the age to diffuse useful knowledge among the people. He made himself familiar with the learned, massive works of his day. He selected from

them the most important truths, and presented them in plain language, and in a pleasing form. He thus prepared for the people every variety of useful and entertaining knowledge.

He originated a periodical, one of the first four religious magazines established for the defense of the Protestant faith; and the magazine he founded is the oldest religious periodical in the world.

Wesley was deeply interested in educational institutions.

American Methodism entered into the educational spirit and work of Wesley, and its success in this work is not inferior to the results of its spiritual power, to which it has greatly contributed.

In the first interview between Bishops Coke and Asbury the subject and plan of a college were discussed and matured, and at the Christmas Conference, when the Church was organized, the plans and measures were sanctioned, and arrangements made to secure the erection of the institution. At that time the Methodists were a people poor, scorned, and persecuted, and we can but wonder at their boldness and faith in determining, under such circumstances, to found and maintain a college.

One great characteristic of the educational work of Methodism has been its practical and popular character. One class of institutions is designed for the few who, by the very nature of their training, are separated from the multitude, and have little sympathy with them. The other class is designed for the people, and the training they give is directly connected with spiritual life. In the schools of Methodism multitudes have been prepared to be good citizens and useful members of society. These institutions rarely had an endowment, yet they brought the advantages of education within the reach of all, and in various ways furnished opportunities for self-help.

The Church has also established a large number of colleges, which, in most cases, have been dependent on it for support. The effort to sustain them has continually kept the subject of education before the minds of the people, and exerted an influence over many who were never connected with them.

It may well be claimed that the graduates of Methodist colleges, in sturdy independence of thought, in self-reliance, in practical power over men, in usefulness and influence, and in the amount of work accomplished, have surpassed the same number of graduates, not specially selected, who have gone forth from any other colleges in the country.

It is said Methodism has not contributed to the scholarship of the country, has not produced men who, as authors, stand in the first rank as leaders of thought. Candid investigation would show that this assertion is unjust; nevertheless, its strong men have been so directly engaged in practical work, in efforts to elevate society and render the multitude wiser and better, that they have found little time or inducement to pursue literature as a profession. The Methodist Church is only a century old, and so rapid has been its increase in membership that a large part of the people over whom its influence has extended have been but a short time under its training. In other Churches there have been generations of scholars, and their culture is the result of three centuries, and the students in their colleges are the descendants of scholars. In such circumstances there is encouragement to make the advance of literature or science the object of life. Many sympathize with those thus engaged,

and render all needed support. Methodist scholars have not received the sympathy, support, or honor freely accorded to others of no greater ability or attainments. Taking into account the time of their existence, our institutions, while they have accomplished a far more important work, have produced as great a proportion of influential thinkers as any other Church.

It has often been alleged that the leaders of Methodism have been uneducated men. The reverse is true. While many of its ministers have had the attainments and the sympathy with the people that have enabled them to win multitudes to the truth, and gather them into the Church, strong men, well disciplined and educated, have directed the forces of the Church, have formed her plans, and founded her institutions. In no other Church has there been wiser management, greater sagacity, or more practical wisdom.

An important illustration of the practical educational work of Methodism is seen in its arrangements for publishing and diffusing useful knowledge.

The founder of Methodism availed himself of the press to a remarkable extent. His publications were more numerous, more useful, better adapted to the people, and of greater variety than those of any other religious teacher, and he formed a most effective and wise plan for their continuous and extensive circulation. Next to a holy life and earnest efforts for the conversion of men, Methodist ministers were pledged to circulate books and tracts. The burden of Wesley's ever recurring exhortation was, "Feed the people with helpful reading; take care that every Society is supplied with books."

Another illustration of the practical work of Methodism in education is seen in its mode of training its ministers. In former times, when few could attend schools, and the urgency of the work demanded the immediate attention of all called to the ministry, the young minister was placed under the direction of one of age and experience, who superintended his studies, corrected his errors, and gave needed instruction in all things pertaining to the office and work of the ministry. A regular course of study was early prescribed, and is still continued, that requires continuous careful attention for several years. Continuance in the ministry depends on successful study, as well as power to preach and enforce the truth. Nowhere is there a wiser, a more practical and effective, mode of ministerial training, combining as it does practice and study, than has been adopted by our Church.

The second great characteristic of the educational work and spirit of Methodism is found in the co-education of the sexes. The moral influence of the association of the sexes is most excellent, and the character of students is purer and better when trained in the same institutions than in separate ones. It is natural that Methodism should be the agent of securing to them in the established institutions the highest advantages of education.

The third and most important characteristic of this educational work of Methodism is found in its efforts to unite secular with moral and religious education. Here its influence has been pre-eminent. In its institutions there have been oft-recurring revivals, very many conversions, and thousands have gone forth from them as earnest Christian laborers to be a blessing to society. It does not appear that in the course pursued by

these institutions there is any reasonable ground for objection. There is no interference with the sectarian opinions and Church relations of the pupils. They are required to abstain from vice and to live moral lives. A religious atmosphere is created around them, and personal kindness and persuasion are used to lead them to a right estimate of truth, and to religious lives.

In the announcement relative to Cokesbury College, after the statement relative to the object of the course of study and the branches embraced therein, it is said: "We trust that our college will in time send forth men that will be a blessing to their country in every laudable office and employment in life, thereby uniting the two greatest ornaments of intelligent beings which are too often separated, deep learning and genuine religion."

However opinions may differ with respect to the methods of securing the object proposed, yet it is an accepted doctrine that the educator should not bestow his care exclusively on the cultivation of the intellect, but should train the physical powers, and with earnestness devote himself to the education of the heart. The most eminent ancient and modern philosophers have emphasized the need of a complete, harmonious education. Knowledge alone, however far-reaching, is not a preparation for the duties of life. "There is something above the tread-mill drudgery of the struggle for existence; something which really makes this life worth living, and without which our stay here upon earth is at best a farce with a tragic ending."

Moral education and principles of ethics can not be imparted by verbal statements, like the principles and rules of science. The heart must be trained by exercise, as the hand, the muscles, and the eye.

We hear much about secular education, the importance of intellectual training, and the superiority of institutions established by the State, in which only general principles of morality can be taught, while distinctive religious instruction must be excluded. But we are persuaded the system of training under Church institutions is far superior as a preparation for the purposes of life to any education merely secular institutions can give. If religious truths are of the importance claimed, if the great doctrines of the Bible are to be believed, the religious training of the young should never be separated from intellectual culture. Youth, with its strong impulses, reckless passions, impatience of restraint, its pride, vanity, and undue conceit, is ever prone to infidelity. It is important there should be teachers with kindness that shall win, and force that shall command respect.

The period in which youth are in the higher institutions of learning is the most important of life. If this shall be passed without gaining faith in Christ, and a consecration to a holy life, there is very little probability that a religious character will ever be formed.

The influence of many eminent scholars is unfavorable to piety. Science has often been presented as contradicting the truths of Scripture. There is a superciliousness with which the manifest errors of good people of limited acquirements and mistaken views of the meaning of God's Word are treated that tends to inspire contempt for all religious truth. Some contend that the recognition of religion in the higher institutions of learning must be unfriendly to culture, and must hinder freedom of inves-

tigation and of teaching, required by the spirit of the age. Surely those familiar with the history of colleges founded by the Church can not accept such conclusions. If religion can do any thing in any community, if it can do any thing to elevate any class, it is required in colleges, composed as they are of susceptible, intelligent, impetuous youth, whose judgment is immature, whose experience is limited. Character can only be rightly formed when subject to Christ. "Christian faith is the perfection of human reason," and Christianity, rightly interpreted, is not only friendly to the highest forms of culture, but is an essential condition.

In Methodist institutions right moral training has been considered of the highest importance, and right moral motives and a holy life required as more desirable than philosophical acumen and great attainments in scientific truths.

Encouraged by her wonderful success in the past, Methodism should increase the resources of her colleges and universities, in order to meet her increased responsibilities.

Just in proportion as the Church shall control the highest institutions of learning will it control public opinion. By this influence, the Jesuits, renowned as educators and conquerors, recovered the larger part of Europe to Romanism when it seemed lost to it forever. They gained control over the highest departments of education, both public and private. At one period they had under their control nearly six hundred colleges. From these fountains of power their influence flowed naturally and necessarily down through inferior schools, till it pervaded all the channels of thought, feeling, and action.

With broad Christian charity and readiness to unite with all earnest workers, let Methodism use this wondrous power of education. Let there be no jealousy of earnest seekers after truth, but a ready welcome given to all established results. There should ever be abiding faith in the harmony of all truth, and a determination that truth, spiritual and divine, shall ever be proclaimed as of the first importance, and its results diligently sought.

THE EDUCATIONAL WORK OF METHODISM.

PROF. WILLIAM NORTH RICE.

THE Christian Church is bound to regard with profoundest interest the work of educational institutions. The question whether, during the susceptible period of their school instruction, our young people should be surrounded by influences favorable or unfavorable to healthy moral and religious life, is a question whose importance can not be overrated. It is true, indeed, that many of the subjects treated in an educational course have no direct bearing upon Christian faith. But it is immensely important that those who are to teach even these subjects should be men and women of pure character. And many of the studies included in an educational course (particularly in the higher grades) do have most intimate relations with the substance of Christian faith.

But the interest of the Christian Church in educational institutions depends not alone on the direct influence which those institutions exert

upon their own students. An educational institution of high grade affects a wider constituency than the body of students. A great university is a place of investigation, as well as a place of instruction. By means of books, articles in periodicals, and public lectures and addresses, the work of a university makes itself felt in a community far wider than that whose members are named in the university catalogue. It may well be a matter of deepest solicitude to the Christian Church that this wider influence of educational institutions—this influence which belongs to them as places of investigation and centers for the diffusion of knowledge and thought through the community at large—should be a Christian influence.

Practically, in this country, the direct educational work of the Churches may be limited, for the most part, to institutions of secondary and higher grade—to academies and colleges or universities. The work of primary education is, at least in most parts of our country, sufficiently well accomplished by our system of public schools. We need only demand that the teachers of those schools be men and women of high moral tone; and, for more direct religious instruction and influence, we may trust to the Church and the home. But the case is different in the higher grades of education. As a rule, we must send our children away from home when they enter the academy or college; and, when the influences of home are withdrawn, we must regard with deep solicitude the question what influences are to take their place.

Methodism has never forgotten or ignored this part of its duty as a Christian Church. The first Methodist college in this country was founded one hundred years ago. At that time, only twelve of the colleges now in existence had been founded. Had Cokesbury College survived, it would rank now as one of the pioneer institutions of the country. The last report of the United States commissioner of education catalogues sixty-one Methodist colleges and universities, and one hundred and seventy-five academies and other institutions below the collegiate grade. Let us record our gratitude to the men whose labors, gifts, and prayers have achieved such glorious results, and our devout thanksgiving to Almighty God for his blessing upon their work.

But, while we gratefully appreciate the progress already made, we are bound to ask whether our present educational establishment is adequate to the demands of the time. Some light may be thrown upon that question by a comparison of the educational work of our Church with that of other Churches. I shall confine the comparison to colleges, omitting all consideration of academies and other institutions of secondary grade, and of theological and other professional schools.

The statistics which I will present are taken from the last report of the commissioner of education, and taken without alteration. Such statistics are necessarily somewhat arbitrary. It is not easy to define what constitutes a college. Some of the institutions catalogued in that report as academies, are certainly of higher grade than others which are catalogued as colleges. Nor is it easy to define exactly what constitutes a denominational college. In the report of the commissioner, Yale, Williams, University of New York, Rutgers, Brown, and Columbia, are catalogued as undenominational, though the first two might perhaps more justly be reckoned as Congregational, and the others, respectively, as Presbyterian, Dutch Reformed, Baptist, and Episcopal. I have not recognized in the list any college cat-

alogued as undenominational which could be claimed as Methodist, though such there may be. On both these points I have preferred to follow an official document, rather than to attempt any corrections based on personal knowledge or opinion. As a basis of comparison to show the proportion of the educational establishments of the respective denominations to the numerical strength of those denominations, I have taken not the numbers of communicants, but the numbers of sittings in churches, as given in the United States census for 1870, considering these statistics, from their uniformity of method, as affording perhaps as good an indication as can be obtained of the relative strength of the respective denominations.

I have compared the educational establishment of our Church with those of three other denominations or groups of denominations—first, the group of Churches which may in a historical sense be called the Calvinistic Churches—the Congregational, Presbyterian, Dutch Reformed, and German Reformed—Churches which are one in doctrine, and whose interchange of members and ministers is so unrestricted that they may be reckoned for most practical purposes a single denomination; second, the Protestant Episcopal Church; third, the various Baptist Churches.

The educational establishments of these Churches are summarized in the following table:

CHURCHES.	Number of Colleges.	Colleges with more than 10 Members in the Faculty.	Colleges with more than 20 Members in the Faculty.	Aggregate Number in Faculty.	Aggregate Number of Students.	Aggregate Number of Volumes in Libraries.	Aggregate of College Property.
Methodist,	61	13	0	484	4,760	256,000	\$9,982,000
Calvinist,	59	18	3	547	5,490	465,000	14,352,000
Episcopal,	10	3	0	84	538	96,000	3,798,000
Baptist,	41	3	0	263	2,740	187,000	6,010,000

But the numbers of sittings in the respective Churches are as follows:

Methodist,	6,722,000	Episcopal,	991,000
Calvinist,	4,474,000	Baptist,	4,360,000

The solution of a series of simple proportions will exhibit more clearly the ratio of the educational establishments of the respective Churches to their numerical strength. The following table shows the result, if we suppose the numbers of the other Churches increased so as to equal the Methodist Churches, and their educational establishments increased in the same ratio:

CHURCHES.	Number of Colleges.	Colleges with more than 10 Members in the Faculty.	Colleges with more than 20 Members in the Faculty.	Aggregate Number in Faculty.	Aggregate Number of Students.	Aggregate Number of Volumes in Libraries.	Aggregate of College Property.
Methodist,	61	13	0	484	4,760	256,000	\$9,982,000
Calvinist,	89	27	5	822	8,248	699,000	21,562,000
Episcopal,	68	20	0	570	3,649	651,000	25,765,000
Baptist,	63	5	0	406	4,225	288,000	9,266,000

These tables show that the educational establishment of the Calvinistic Churches is, in proportion to their numbers, vastly superior to ours. The same is true, in most points of comparison, as regards the Episcopal Church. In point of number of students, the Episcopal Church is apparently inferior. This, however, is only apparent; for, in three colleges catalogued as undenominational—Columbia, Harvard, and Yale—there are probably almost as many Episcopal students as in all the Episcopal colleges together. The tables show that the educational establishment of the Baptist Churches is slightly inferior to ours. This inferiority is especially marked in the South and West. In the region east of the Mississippi and north of the Ohio and the Potomac the same mode of comparison would show the Baptists slightly superior to us.

These facts find a partial explanation in two obvious considerations. The Calvinistic Churches and the Episcopal Church were formerly, in particular parts of the country, quasi-established Churches, having the field in undisturbed possession. The Methodists and Baptists have been intruders or invaders everywhere. Again, the Calvinistic Churches and the Episcopal Church are wealthy, the latter especially so. The Methodist and Baptist Churches are poor. But let us remember that, though poverty may impose a limit upon our ability, it does not diminish our need. It is not dollars, but brains, that we propose to educate. Our young men would not have more need of education, nor would our Church have more need of the power of educated minds, if we were the richest of all Churches.

For two reasons I would especially emphasize the comparison with the Calvinistic Churches. First, because their educational record is the best of all the Churches. To compare ourselves with the best is the impulse of an honorable ambition. Secondly, the Calvinistic Churches are our nearest neighbors. Since the sterner features of their Calvinism have become merely a historic reminiscence, they are more like ourselves in doctrines and modes of worship, and in the general tone and spirit of their religious life, than any other Churches. They are at once our best friends and our closest rivals. Their place and ours are side by side in the embattled line of the Church universal. It becomes us to see that our weapons and equipments are as good as theirs.

It remains that I should indicate, in a word, the duties which the situation suggests.

First, we must educate liberally more of our young people. It will not do for us to educate only half as many men, in proportion to our numbers, as some of our sister Churches. And, since our people are not adequately awake to the importance of education, our ministers must awaken the people.

But, if we need education in the pews, we need it yet more in the pulpit. There was a time when the forcing of uneducated men into the ministry was a necessity. We shall be false to our responsibilities as a Christian Church if choice shall continue the policy which necessity began. Much progress, indeed, has been made, but I think there is no conference in our Churches in which the men of college education are not in the minority, or (at most) very slightly in the majority. Surely this state of things ought not to continue. In the north-eastern section of our country, at least, the admission to conference of any preacher with less than a

collegiate education ought to be henceforth a rare and exceptional action. I leave to others better acquainted with the field to say how far this proposition must be modified by exigencies of the work in the South and West.

Another duty of the hour is the increased endowment of our educational institutions. They need larger libraries, more abundant apparatus, more numerous instructors. There may be need, in some parts of our country, for the founding of new institutions. But I believe that few, if any, new institutions should be established until those already in existence shall have been vastly strengthened. A college can not do its proper work with the endowment which would suffice for a primary school, or for an academy; and one good college is worth more than ten poor ones. Yes, strengthen all our colleges. But, above all, strengthen those that are strongest. Increase the endowment of those that are best endowed. Fulfill the divine law, "To him that hath shall be given." It is time that the sanctified ambition of our Church should look toward a goal which as yet seems very far distant, the building up of at least one institution which shall rank with Harvard and Johns Hopkins, with Oxford and Cambridge, with Leipsic and Berlin, among the world's great centers of intellectual light and power. The Church which was born in Oxford should deem one part of its mission unaccomplished till it has an Oxford of its own.

THE EDUCATIONAL SPIRIT AND WORK OF METHODISM.

CHANCELLOR C. N. SIMS, D. D., LL. D.

WE are to consider at this hour the spirit of Methodism in relation to the great subject of education, and what it has done and is doing in this department of Christian activity. How does it regard higher education? Has it great desires for its promotion? Does it see clearly and feel strongly its necessity? Does it recognize a vital relation between it and the success and permanency of the Church? Is it zealous to plant schools and properly equip them? Does it appreciate their value as an adjunct to the work of saving souls? If it feels all this, how wise and efficient has it been in its educational movements and methods? These are some of the questions which come before us to-night, and which ought to be carefully considered in this great Methodist council.

I. The Methodist Church is distinctly a Church of the people, probably more so than any other Christian denomination. Its spirit is distinctly democratic in that broad sense which brings it into closest sympathy with the masses, while, at the same time, it does not hold itself aloof from persons of the highest rank and station. It feels the burdens of the common people, shares their interests, knows their heart-life and aspirations, and ministers to their wants. It is the greatest of revivalists and street preachers. Its spirit impels it to participate in all movements which promote human welfare. It preaches a full salvation to the entire man—salvation from sin, poverty, ignorance, and suffering. It is concerned for all moral, spiritual, and intellectual enterprises. It enters every avenue of activity

which promises the relief and elevation of humanity. It has caught the spirit of the Savior's motto, "I am come that they might have life, and that they might have it more abundantly," and is everywhere endeavoring to contribute to the fullness and purity of human happiness. It seeks with unceasing diligence and unutterable longing for the conversion of souls. It is not content to stop here; it understands that all which lies beyond conversion in the development of symmetry, breadth, and force of character must be the result of wise education. Nay, more; it realizes that even the possibility of continuous growth depends upon education crystallized into habits of thought and action. It is, then, according to the genius of Methodism that it should have a spirit of intense concern and willing helpfulness toward higher education under Christian direction; and such, indeed, is the spirit it manifests.

1. It recognizes the value of Christian education as an aid in building symmetrical character. It desires to make as much of every man, in the symmetry and beauty of his own life, as his fullest and completest development can yield. It recognizes the correlation of the religious and the intellectual faculties; that spiritual awakening and religious growth stimulate and increase intellectual power. Yet, while this is so, it is also strangely, but emphatically, true that mental culture, carried forward in the absence of religious training, dwarfs and enfeebles the spiritual faculties almost beyond recovery. Therefore, intellectual training alone can never satisfy the Church, for it can not regard with indifference any education that omits the recognition of God and fails to enforce the soul's obligation to him. It does not ask or desire religious instruction at the hands of the state, but it does propose, at its own expense and under its own direction, to furnish an education that shall be both intellectual and religious. To do this, it establishes institutions where the faith and spirit of the Gospel so permeate all instruction that conversion and religious life are as logically anticipated as mental acquisitions and honorable graduation.

2. It believes in education as a means of increasing aggressive Christian power. There are two values in manhood. One is the enlargement and perfection of its own personality, which, as it approximates the perfect man, is of greater worth, both to God and the world; the other is in efficiency as a moral force for the improvement of others. In the latter, as well as in the former, the Church has a vital interest. It needs men who will go in its aggressive work, and help win the world to Christ—trained men, who, by their intellectual superiority, their social influence, their moral worth, and their force of character, are leaders of men and molders of public sentiment. No mere amiability, not even the most fervent personal piety, can do this if wanting in mental and social strength. Therefore, because it must train *leaders of men*, the Church takes active interest in the cause of education. It understands full well that a single thoroughly furnished spirit, endowed with a genius for leadership, as Luther or Wesley, is sometimes worth more in shaping the thought and faith of the world than thousands of the untrained rank and file of its members. In this training, therefore, and the schools where it can be done, the Church has an abiding interest.

3. It recognizes Christian education as an efficient ally in its efforts to gain control over society as a whole. The Church expects to take the

whole world for Christ. It would bring into the fellowship of its faith, and into harmonious co-operation with itself, the most intelligent and refined classes of community. It would furnish them with society and surroundings in keeping with their own high ideas. It would find for wealth its largest field for usefulness; for intelligence, its highest delight; and for refined taste, its most perfect exercise and enjoyment. In all this the necessity of thorough education is, of course, evident.

But, while it is thus holding the more favored classes of society in closest fellowship, it does not for an instant forget its obligations to the ignorant, sinful, and wretched. It seeks the regeneration of those whom sin has most degraded, and, having turned their steps into the better way of life, it begins the work of building them into nobler and purer character. It shows them how much life may be elevated and enlarged, and the possibilities of better social relations. It teaches them a higher style of thought, feeling, and purpose. And here again Christian education is its efficient co-laborer. Could we see, as in a vision, the steady procession of youths who are passing through our schools from narrow and limited social environments behind them to broader and more refined society before them, we could better understand the value of these institutions as means of lifting men in the social scale.

4. It depends upon Christian education as an antidote to the skeptical tendencies of the times. Christianity has new and peculiar battles to fight in every generation. Whoever has closely observed the condition of our homes now and a generation ago has been impressed with the marked change in their religious features. Then the Christian newspaper was the principal weekly visitor, and a few religious books constituted the bulk of the family library. No printed matter opposed or unfriendly to the doctrine of Christ was permitted to enter the home. All the literature and influences of the household nurtured faith and encouraged religious purpose. The direct statements of the Bible were received with unquestioning assent, and recognized as the most authoritative standard of faith and conduct. It followed, logically, that the simple preaching of the Word carried overwhelming power, and earnest exhortation was effective in bringing the children to the cross. Revival seasons impressed whole communities and saw multitudes gathered in the Church. To-day circumstances are in many respects wholly different. Much of our magazine literature is of a character either to antagonize or weaken the foundation of Christian faith. Scientific instruction—unintentionally, doubtless, but silently and effectually—suggests inexorable and efficient law as the only knowable authority in nature, and remands to the background Providence, miracles, and a personal God. The Church, therefore, instead of having its youth already predisposed to the acceptance of Christ, finds them full of questionings, doubts, and sometimes of strong opposition to its instructions. The only effectual way to counteract this peculiar social condition is to carry education, saturated with Christian teaching, into these homes.

But this tendency is not confined to these narrow limits. The scientific mind of the age is, in no small degree, divorcing itself from revelation and piety, and is exerting an immense influence in this direction upon public opinion. The public mind holds spiritual things in too dreamy a fashion. A glamour of uncertainty is over the declarations of God's Word and religious truths are only half believed. Early Christian training, in-

incorporated into the whole system of education, is the effective cure for this great evil. When the Church conducts liberal education as thoroughly as it is done outside, making its answers to skepticisms with the scientific text-book in one hand and the Bible in the other, harmonizing their teachings and giving to each its rightful authority, this tendency will be effectually overcome.

5. It educates because it would maintain leadership. The increase of general intelligence is one of the wonders of our time. The wide extent of commerce; the wonderful accuracy and efficiency of machinery, the newspaper dissemination of knowledge, the rapidity and breadth of communication, the competition of trade, the canvass of the world's market, make all professions learned, and lift the common man to the position of a thinker and critic.

The Church, as a great world teacher, can only maintain the supremacy of its influence by a knowledge wider and more accurate than the most intelligent of those who receive its ministrations. It must possess and use the means for securing the highest mental discipline. Therefore the spirit of Methodism is, on all accounts, wholly in sympathy with the higher education—nay, more, it is intensely concerned that education of every character shall be filled with the spirit of its faith and doctrines. Because it desires symmetrical manhood and an aggressive constituency, and because it would touch all classes of society, antagonize all forms of skepticism and maintain its leadership in the world, its feeling, desires, hopes, plans, and its entire spirit are in liveliest sympathy with general education given under its own direction.

Methodist plans for education are, theoretically, well-nigh perfect. The seminary for each conference, the college or university for groups of conferences, the theological seminaries and the educational funds, leave little more to be desired, needing only to be wisely and thoroughly worked.

II. As we pass from theory to practice we leave a realm of unclouded brightness for one of mingled lights and shadows. We are now to speak of

1. What we have. Representing what Methodism is doing by aggregates, the showing seems great: 225 institutions, 36,000 students, \$18,000,000 of educational property and endowment, are large figures. But when we remember that this represents a present constituency of nearly 5,000,000 of members and the building of our fathers for a hundred years, our boasting ceases, and we question if confession be not more appropriate. When we remember that a half-dozen institutions may be named which aggregate a larger accumulation of wealth than all the two hundred and twenty-five Methodist schools together, our liberality to education is not flattered. And this, for a people who have wealth, social position, and the traditions of a hundred years of glorious history!

2. The boldness of its enterprises. The promptness and energy with which Methodism inaugurates educational movements is worthy of all praise, which, alas! must too often be modified when we see how soon it tires in the work of patient and continuous building. Every new conference and every young territory witnesses the beginning of a seminary, college, or university. Nor is the Church unwise in laying these foundations; not in the work, but in the delays it is to be criticized.

3. Consider the cheapness of its advantages. Crippled everywhere for

want of means, reaching for large things which it does not yet grasp, the Church is still the friend of the poor student, the hope of indigent aspiration. It is no seeker after money. What it has is most freely given to all who come. Always at less than cost it is furnishing such opportunities as it has almost without money and without price. Freely it gives, though but scantily has it received.

III. Much remains to be done before Methodism can look with unalloyed satisfaction upon its educational achievements.

1. Its people as a body are not greatly enlisted in its cause. It does, indeed, call for a trifling collection to help poor students, but it has perfected no plan by which its membership, generally, contribute regularly to the building and endowment of its schools. Is it not true that a large part of its people hardly know any thing about even those of its institutions which are most contiguous to them? Have even one-half of our Methodists of twenty years' standing made any contribution to educational buildings and endowment? Is this vital interest introduced into our pulpits once in five years, on an average? If we must plead dereliction on this great matter, do we not find an explanation of much that is lamentable, and a plain and evident remedy at hand? Is it a compliment to our educational wisdom that, of our two hundred and twenty-five institutions scarcely more than a half dozen are thoroughly equipped and endowed or in possession of sufficient incomes to meet their annual expenses? And that those which *are* have not been made so by any general movement of the Church, but by the gifts of single, wealthy, philanthropic donors?

Is it not strange that Methodism, which is usually so wise in its means and appliances, has left the building of its colleges to rich men's benefactions? that no systematic provision is made for these institutions to which we must look for ministers, missionaries, teachers, and leaders of social influence? No wonder we bemoan the fewness of our adequately endowed institutions and the number of our young people who seek superior advantages in outside colleges.

One of the great duties of the hour for Methodism is an *educational revival*—the instruction of our people as to the duty of every one to help build our schools, and the establishment of annual collections in all our Churches for building, equipping, and endowing colleges, which shall be as zealously pressed and as generously supported as are our missionary collections.

2. There is need of organic connection between every Church and some specified institution of learning. Nothing is more nebulous than the constituency of a Methodist college. The largest glass can not resolve it into distinguishable fixed stars. This ought not to be. Each institution worth having ought to know to whom it can look with a recognized right of help, and each charge should know what institution and to what students it owes benefaction and allegiance.

3. Education is not yet cheap enough. There is essential propriety in making the instruction of the college as free as that of the pulpit. The time ought to be near when the youth without means shall be admitted without tuition fees to all our schools; when each one shall have perfected plans to aid the poor student in his effort at economy; when every needed help shall be given the worthy, and all who desire it may be educated in the institutions of the Church. There is a vast multitude of the young

people of the land, equal in talent and character to the best, who look longingly but hopelessly toward our colleges, only to say in bitterness, "Not for me!" What would these be, both to the Church and to the world, if thoroughly trained in Christian institutions?

When the number of our students shall be ten-fold greater than now, and the religious tone of our schools shall assure us of the maintenance of their Christian character and experience; when the whole Church shall be their interested supporters and they shall reach a thoroughness of equipment equal to the best, then shall the educational spirit of Methodism be realized in its practical work.

THE EDUCATIONAL WORK AND SPIRIT OF METHODISM.

WM. D. JOHNSON, D. D.

It is significant of the spirit of Methodism that the place of first importance in our great centennial effort has been given to the subject of education.

Work of some kind is a necessary quality in every spiritual existence, and from the characteristics of the work we are to judge the character of the worker.

The acorn contains the oak. The root, the trunk, the branches, the leaves are all within the acorn; and whoever studies the varied and wide success of Methodism will find all the essential elements of its greatness embodied in the life and character of its founder, the Rev. John Wesley, of England.

It is related of Napoleon Bonaparte that, coming to a river, he asked his engineer how wide it was. He replied: "I have not my instruments at hand, and can not say." "But," said Napoleon, "I must know the width of it." The engineer, remembering that all the radii of a circle are equal to one another, fixed his eye upon the opposite bank, and, turning upon his heel, stepped off a corresponding distance upon the land, and at once told the width of the river. So, if one wants to know the spirit of Methodism as applied to its educational work, he must also ask, What spirit has it manifested upon all other questions of vital interest to the Gospel and the good of mankind? What is its record upon the great doctrines of justification by faith alone, the witness of the Spirit, and holiness of heart? What has been its position upon slavery, temperance, and cleanliness in every aspect of life?

But, if any thing shall distinguish the Methodists among the true ministers of the Lord Jesus Christ, it will be their heroic efforts to obey the great command when he said: "Go ye into all the world, and preach the Gospel to every creature."

It is related by a certain general of old Virginia that one time he went to hear the Rev. Jesse Lee preach. In the great crowd he could only get near the door. Being young and frolicsome, he indulged in some indiscretion, and was mildly rebuked by the preacher. For this he resolved to

whip him on sight. But, when the people were gone, he could not find Mr. Lee. Thirteen years later he met an old man upon the road, jogging along in his gig, and, recognizing the likeness, his old feeling returned. On approaching, he said: "Are you not a Methodist preacher?" "I pass for one," was the reply. "Ain't your name Jesse Lee?" "Yes, that's my name." "Do you recollect preaching at such a time, at such a meeting-house?" "Yes, very well." "Well, do you recollect reproving a young man for some misbehavior?" After a short pause, he replied: "I do." "Well," said the other, "I am that young man, and I determined to whip you for it the first time I saw you. I have never seen you since, and now I intend to carry out my purpose." The old man stopped his horse, and, looking him full in the face, said: "You are a younger man than I am; you are strong and active; I am old and feeble. I have no doubt but, if I were disposed to fight, you could whip me very easily, but, as a man of God, I must not strive. So, as you are determined to whip me, if you will just wait, I will get out of my gig, and go down on my knees, and you may whip me as long as you please." "Never," said the old general, "was I so suddenly and powerfully affected. I was completely overcome. I trembled from head to foot. I would have given my estate if I had never mentioned the subject. A strange weakness came over my frame. I felt sick at heart. Ashamed, mortified, and degraded, I put spurs to my horse, and dashed along the road with the speed of a madman." And the last heard of him was that he had made his peace with God, and was striving to meet that good man in heaven. And such is an illustration of the spirit of Methodism.

But another. Away back in Alabama there was a blacksmith who used to whip every Methodist preacher who was sent upon that circuit. So at last it became difficult to find a preacher willing to travel it. The conference, however, sent there a large, double-fisted man who did not take stock in the general terror inspired at the name of the blacksmith. It was not long until, in order to fulfill an appointment, he was obliged to pass the shop of the pugnacious blacksmith. As he approached the shop, he was singing in a loud voice:

"I'm on my way to Canaan."

Out came the blacksmith. He said: "I suppose you are the new preacher on this circuit?" "Yes; the conference has sent me here to preach this year." "Well, I have been in the habit of whipping every preacher upon this circuit, and I suppose I must whip you, too." "Why, my friend, you had better not do it. This fighting is very bad business. Come, let me go along." "No, sir; you must first get from your horse, and let me whip you." "Well, if you insist upon it, I suppose I shall have to do it." He got from his horse, took off his coat, rolled up his sleeves, and at it they went. It was not long before the blacksmith found he had got his match. The preacher soon knocked him down, and, mounting upon him, began to sing:

"I'm on my way to Canaan."

After beating him most effectually, he said: "Now, my friend, I am going to preach to-morrow four miles from here, and you must promise to come to meeting." The blacksmith refused to promise, and the preacher continued his tune:

"I'm on my way to Canaan."

At last, by dint of hard knocks, he obtained the promise from his foe to attend the meeting. "Now," said the preacher, "when you have said the Lord's Prayer, you can get up." The blacksmith protested that he could not and would not do it, as he did not know a word of it. "Well," said the preacher, "I will teach it to you. Repeat it after me." "Our Father which art in heaven" (thump), "hallowed be thy name" (thump); "thy kingdom come" (thump). Finally the prayer was repeated, and the blacksmith was allowed to rise; and from that time the Methodist preachers traveled the circuit in peace. And this is another illustration of the spirit of Methodism.

The Rev. John Wesley was among the foremost scholars of his own or any other times. As early as 1740 he had founded the great Kingswood School in England, which has continued to flourish until the present day; and, had it done nothing else, it would richly have paid Methodism and the world in the graduation of such a man as the Rev. Dr. Adam Clarke. Mr. Wesley wrote grammars of the English, French, Hebrew, Greek, and Latin languages, a "Short Roman History," a "Concise History of England," a "Compendium of Logic," a "Treatise on Electricity," a "Compendium of Natural Philosophy," and he was also the first to publish a "Complete Dictionary of the English Language." He also published selections from Sallust, Ovid, Phædrus, Cornelius Nepos, Juvenal, Persius, Martial, and many other classical authors, with his own original notes.

Five hours of study every day was the rule which Mr. Wesley enforced among the preachers. It may, indeed, be said that the printing-press was idle until the days of Wesley. His place as the founder of the cheap literature of our times has never been disputed. In writing to Dr. Benson, his co-laborer, he said: "Simplify religion and every part of learning;" and to his preachers he said: "See that every Society is supplied with books." They were required to circulate all his books, and those recommended by him; and, "in a catalogue of Wesley's works, about 1756, containing no less than one hundred and eighty-one publications, two-thirds of them were for sale at less than one shilling each, and more than one-fourth of them at a penny."

The very economy of Methodism is educating in its operations. But, aside from its graded workers and conference curriculum, it originated the Sabbath-school, the Tract Society, the Church periodical, the book house, and many other agencies by which the Protestantism of to-day is conquering and revolutionizing the world.

A political economist once said: "Allow me to write the songs of a nation, and I care not who makes its laws." No one has ever approached the dignity and power of the Rev. Charles Wesley as a writer of Christian hymns. What must have been the educating influence of this uninterrupted flow of sacred harmony, when more than a half century ago Methodist hymns were sold at the rate of sixty thousand volumes annually in England, with an immensely larger rate in America! Considering that in some form or another, in every congregation of Protestant worshippers, they are making melody in the hearts of believers, it may be said of them: "There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

In the very first conference under Mr. Wesley, in 1744, the question

of a theological seminary occupied a large share of attention, notwithstanding the Kingswood School was already in successful operation.

At the famous Christmas Conference in this very city, one hundred years ago, when the Methodist Episcopal Church was organized, the cause of education was so thoroughly appreciated that, just five months from its adjournment, Bishop Asbury, at Abington, Md., laid the corner-stone of the first Methodist college upon the American Continent; and at that time Bishop Coke had collected \$5,000 toward the necessary expenses.

The Methodist Episcopal Church now has 9 theological schools, 43 colleges and universities, with 92 classical seminaries and female colleges. These have a property of \$12,920,931. They employ 1,319 teachers, and have 26,483 students.

Other Methodist Churches have schools of a similar grade as follows: The Wesleyan Methodists of England, 31; Primitive Methodists, 5; New Connection, 1; Irish Methodists, 2; Australian Methodists, 11; Methodist Episcopal Church, South, 73; African Methodist Episcopal Church, 11; African Methodist Episcopal Zion Church, 3; Colored Methodist Episcopal Church, 1; Methodist Churches of Canada, 11; United Brethren, 18; Methodist Protestant Church, 7;—a total of 318 schools of the highest grade, not counting those of several great Methodist bodies, the facts concerning them not being at hand, viz.: The Bible Christian Church, the United Methodist Free Churches, the Wesleyan Reform Union, and the United Free Gospel Churches, of England; the French Methodist Church, with the following in the United States, viz.: The American Wesleyan Church, the Independent Methodist Church, the Primitive Methodist Church in the United States, the Evangelical Association, the American Free Methodist Church, and the Congregational Methodists.

Who can calculate the force to be exerted by the vast number of distinguished professors and students in those Methodist educational centers already established? What millions of wealth will be poured into the lap of the Thanksgiving-fund, the Children's-day, the Endowment-day, and other annual and extra efforts of universal Methodism for the advancement of its educational work!

With 111,320 ministers preaching 222,640 sermons every Sabbath; with 5,000,000 Sabbath-school teachers and scholars, 6,000,000 members and a Methodist population of more than 25,000,000, supplied with 200,000,000 Methodist books per annum, with innumerable tracts and 300,000* weekly newspapers in the interest of Methodism published upon the Western Continent alone, the work is simply incalculable.

If the educational work and spirit of Methodism were the only agencies employed, the nations might yet look forward to the day when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

* Ecumenical Conference Proceedings, p. 380.

THE EDUCATIONAL WORK AND SPIRIT OF METHODISM.

REV. J. K. DANIELS.

IF it be true, as Emerson says, "An institution is the lengthened shadow of one man," then it becomes us, in the consideration of this subject, to glance at the educational work and spirit of John Wesley. From the age of ten to thirty-three the founder of Methodism was directly connected with educational work—as a pupil for seven years in the Charter House School, London; as a student for seven more years in Christ's Church College, Oxford; as a fellow for nine years of Lincoln College, where at times he was vice-rector. During the time of his fellowship he systematically and earnestly pursued the study of German, French, Italian, Spanish, and Hebrew, and Arabic, together with further researches into mathematics, embracing Euclid, and Sir Isaac Newton's writings. He was able to converse readily in Latin and German, and conduct Church-services in French and Italian. He was an original observer, a close student, a general reader, and a ready speaker.

Such a training must have developed strong convictions about education. We are not surprised then in finding Wesley early establishing a school in the midst of Georgia's heterogenous population, and placing in charge of it a competent teacher, and himself giving religious instruction to the pupils weekly. Here, too, this fellow of Lincoln College established the Sunday-school, when Robert Raikes was a babe in his mother's arms. When he gave up this lowly parish of Christ Church in Savannah, Georgia, he returned to England—not to the university, though retaining his fellowship—not to take charge of the limited duties of a parish, but with a religious experience that more fully satisfied him, and concentrated more thoroughly his energies to assume the arduous labors of a parish as wide as the world.

Here we find him at the age of thirty-five, with a long scholastic and religious preliminary preparation, entering into the work whose visible effects were to be as boundless as his parish, and as lasting as time. Now it was that this university fellow began manifesting his strong interest in education, making it not only second to, but actually one with and inseparable from, religion. "Had he undervalued education," says Bishop Haven, "or had he not by example and precept earnestly encouraged it among his people, it is certain that the Methodist Societies would not long have held together, and the great revival which he introduced would have rapidly subsided, and probably had no historian." In 1740 he secured a school at Kingswood, which, with certain changes for the better, has existed to this day. In 1748, when the school was enlarged, and systematic arrangements were made for the instruction of the itinerant children, Wesley entered upon his work as an educational author. He lays down for his own school as a course of study English, French, Latin, Greek, Hebrew, geography, history, rhetoric, logic, ethics, mathematics, and music; while to meet the wants of this school he prepared several text-books, such as "A Short Latin Grammar," "A Short English Grammar," "A Short Roman History," "A Concise History of England," and "A Compendium of Logic."

John Wesley also made provision for the education of preachers, even after they were entered into their ministerial labors, which is still utilized in Great Britain, America, and wherever Methodism is found. Wesley's interest in education never abated or grew less, but rather increased as the years advanced. He deserves a high place among educators. He opened the way for others solely or principally devoted to education to supply the demand which he first felt and largely supplied for thousands of pupils the eighteenth century's revival had created. Thus this remarkable man stands before us in accomplishing the chief work God intrusted to him—directing “the great revival of primitive Christianity in modern times,” more of a scholar than a divine, no less of a pioneer in education than in ecclesiastical organization.

Such is the educational spirit of the man whose lengthened shadow is Methodism. His work and his spirit have been perpetuated in Methodism throughout these lands. Kingswood School has multiplied itself into educational centers of every grade in Great Britain and her colonies, in the United States, and in the missionary fields of Methodism. It was well, aye, providential, for Methodism in her original and radical convictions and modes of operation, in her disposition to throw away all that appeared useless or impeding in her movements, in her eagerness after immediate results, that John Wesley was a thoroughly cultured man, with the power “to discriminate between the substantial and accidental in education as in religion;” that her educational work is almost, if not quite, commensurate with her spirit, and is partaking so largely of the spirit and entering into and carrying on the work of her founder. Methodism has shown a highly commendable spirit towards all educational efforts. There is a mass of illiteracy whose fatal darkness rests like a pall on these States of ours.

For the training of teachers and preachers, Methodism has established schools of the highest grade, and most thoroughly furnished for their noble work. Radiating from them, as centers of light, shall go forth the rays destined to dissipate that darkness. In denominational colleges and universities, she is training mind and heart for usefulness in God's work. Right nobly, too, is she aiding in carrying out a thorough common school system. Edward Everett is represented as saying in his day that “there was no Church in the United States so successfully engaged in the cause of education as the Methodist Church.” So the Methodist Church of to-day is faithfully imitating the Methodist Church of his day in this work of enlightening the masses. It is eminently proper that I should say something more definite of the educational work done by Methodism among my own race. Rust University, in Mississippi, is at work right in the midst of a mass of ignorance. There are at work consecrated persons, who count not their reputation dear unto themselves, so they may accomplish the Herculean task assigned them. In my own State, Clark University is working marvels. Here is arising the most thoroughly equipped, as well as up to this time the solely theological school for colored preachers. This school is becoming a power in developing men of trained minds and hearts, men so much needed among a growing people. Also the Central Tennessee College, at Nashville, Tennessee, is playing well her part in this great educational drama. Lane Institute, located at Jackson, Tennessee, which as a subject was brought before the members of the Tennessee Conference in form of a resolution of my own submission, is now in her fourth year, and

is doing good work. Wilberforce University, near Xenia, Ohio, is in the educational line of march, filled with purest invigoration of spiritual Methodism.

These are only a few of the leading institutions of my race that have sprung up as co-workers, and with our noble Vanderbilt, Fisk, and Wesleyan and Drew Theological Seminaries, and others who are struggling to blight ignorance and illumine the mind of humanity with educational light. More recently established in Augusta, Georgia, under the auspices of the southern branch of Methodism, is the Paine Institute, which is preparing teachers and preachers to go out among the homes and churches of these millions of souls in this country of freedom. Yes, Methodism in her thoroughly educational spirit is at work in these and other equally noted schools amidst the ignorance so long resting upon my people, and Methodist work is work in earnest, "and in the fullness of the time" she will crown the dark race with a halo of educational enlightenment. May God speed the day. Then will the educational work of Methodism pour her spirit in efficacious power upon the dark continent, making it luminous with the light of God's Word.

"Show me thy faith without thy works, and I will show thee my faith by my works," is the language of the spirit of Methodism towards educational work of all kind. Her spirit is nobly manifest in the high endeavor she is putting forth in her educational work. Her spirit, we trust, is not merely that of her founder, but "the spirit of Christ, indomitable in the face of odds." Yea, even Methodism in the face of a prejudice slow in abating its rancor, early commenced her educational work among the freedmen. Sustained by her wealth and influence some of her noblest sons and daughters have been quietly doing a work that challenges the admiration of men and is winning the manifest approval of God. Gradually has this noble enterprise developed, until those who endured the opposition, despising not the day of small things, look with deep gratitude and just pride on institutions of learning that do credit to the noble spirit of Methodism. The hour and power of darkness are past. A spirit that puts the study of the Bible foremost and brings all learning to the ennobling of life, makes science and Christianity, sisters and friends. A revival of religion, at the same time a revival of education, is the one that actuates this great Methodist polity, the life of her great educational movements. In her educational work, actuated by an ennobling spirit, she would adopt the words of her own God as her motto, "Let there be light."

Monday Evening, December 15, 1884.

SUNDAY-SCHOOLS.

THE SUNDAY-SCHOOL THE CONTROLLING FORCE OF THE COMING CENTURY OF THE CHURCH.

ALBERT D. VAIL, D. D.

THE Sunday-school of to-day is one of the best results of the first century of Methodism. It has grown up like the child of our homes, so quietly that before we know it the sturdy, vigorous man has become ready for greatest work. To us he is still our child, and but a child. To the world and in the purpose of God he has come to the front of many of the greatest interests of the age. It is of great importance to study the Sunday-school as the fruit of our first century, but it is more important to consider the influence it is likely to have in the coming century of our Church history.

Whatever may have been the dangers of the past, there is no danger to-day of any separation between the Church and the Sunday-school. Our theory is right, and the Sunday-school is the Church working in a distinct part of the great world-vineyard; it is the Church as really as when the servants of the Master work together in certain definite ways for the salvation of adults through revival machinery and methods that are peculiar to the denomination. It is not a part of the Church in one case any more than in the other. It is the Church doing one of the most important parts of its work, and the older and stronger members are more and more taking part in this promising field of labor.

If we might be allowed the use of the Bible figure we should say that in our Sunday-schools at their best, we have the Eden of childhood religion. We have the reality of the conversion and Christian experience of the young under the most favorable conditions for their future usefulness. Under "the second Adam" there need be no second fall and no being driven out of Paradise. The conversion and Church membership of children may be as genuine and thorough as of adults. And it will be found to-day that a very large proportion of the leading ministers and members of our Churches, those who bear the burdens and support the charities of the Church were converted while in the Sunday-school, and that they there received the best part of their training for their life-work. And this power is but in its infancy.

All the future social, political, intellectual and moral progress of the people must have its roots in the right training of childhood. How wonderful the ways of God that have brought the childhood of the nation to sit at the feet of the Church of God. Had it been brought about by the power of the law, it would have been a cause for revolution and anarchy; as it is, the children of the infidel and the socialist, of the worst as well as the best, are found in our Sunday-schools receiving the Word of life. What procession, what army like that which marches every Sabbath to

our Churches, what mighty streams of influence like those which flow from this Eden of God.

We are told in the Book of Genesis that the river that watered the Garden of Eden was "parted and became into four heads," and these four streams flowed in different directions to water and make fruitful the surrounding lands. We find in our Sunday-school work four great rivers of influence that are sure to bless the coming century: I. The stream of a *simple, soul-saving creed*. In an age so full of materialism, so devoted to science, so worshipful of mere success, it is a grand thing to have our children thoroughly educated to believe in the soul, in its need of pardon and regeneration, and in the abundant provisions of God for its renewal and everlasting happiness. They may or may not be able to formulate these truths as does the catechism, but they may so believe them that they shall act as a bulwark against all advances of skeptical thought. We do a great thing for the child when we make the name of Jesus "high over all," when we mark out for him the great channels into which his religious thought shall flow.

II. The stream of a host of young people *trained to organized Church work*. It has always been our glory to be "the Church at work," and we do a great thing when we familiarize our children with our own peculiar methods of Church work. Our unwritten practical creed is that every member should be a fellow-laborer with Christ in the salvation of souls, and that every one who has an experience ought to be able in some way to tell it to some one else. We believe that every sinner is a subject of grace, and that he ought to be and may be saved now. Around this creed have grown up our organized methods of work that give practical expression to our beliefs. "The altar," "the experience," "the exhortation," "the class-meeting," are vital to Methodism. We are training our young people to these things, and through them we shall be able to perpetuate everywhere that which is so important to the preservation of Methodism. But while we cling to the old, we may never forget that mere methods are not divine, and that many Churches have lost their glory and power by clinging to their old forms and usages as though they were as much inspired as the fundamental doctrines. We ought to hail the coming of new methods that are effective, and welcome "Children's Hour," "Societies of Endeavor," "Christian Bands," and all forms of organized work that seek to build up the religious life and usefulness of the young. Many of these new methods of work are full of promise that by their aid we shall see even better ways of training to organized work than in the past.

III. The stream of youth *trained to Bible ideas of benevolence*. The Church has never had half the money it needed to carry on its grand plans. Yet "the earth is the Lord's and the fullness thereof." The habit of giving a penny a week to missions while a child will make it easy to give the larger sums when adult years are reached. We ought to make it easy and pleasant for the children to give. This is a part of our work, and with this grand stream of trained childhood it will be easy to double our charities. We may have given too little attention to this in the past, but the large sums raised in our Sunday-schools for the cause of missions show grand things for the future. The Sunday-school was but lately a child of charity, and is even now grudgingly supported by the Church, but all this will be changed when the child becomes a man.

IV. The stream of *active sympathy with the cause of reform*. The Bible is the greatest agitator and reformatory agent in the world. We can not study its teachings, but we are made to feel our duty to be workers for our fellow-men. Every great reform starts from the truth of God. We are coming to an age when the greatest moral and social problems will press on us for recognition and settlement. The true solution of every such problem is in the Word of God rightly understood. Many of these difficulties can only be reached by a better trained class of children. We must enforce the relations of religious obligation in a broader way than in the past. It becomes the duty of the Christian to deal more conscientiously with his own body, that God has made a temple. The question of Christian temperance is sure to be a far broader and deeper question than in the past. The obligations also of care for our neighbor are of increasing importance, and the Sunday-school has very much to do in giving right ideas and directing wise efforts for reform. Children may not understand or discuss the deep philosophy that underlies these great social and moral questions, yet they can be put into sympathy with the right. We may, for instance, most wisely organize temperance and anti-tobacco societies among the children, and soon secure a generation in sympathy with cleanliness and godliness. We may train a race of young people familiar with the facts and arguments for reform, and accustomed to these methods of work.

What we need to-day, more than any thing else in the Church, is a new journal devoted to the interests of our youth; not another paper for the Sunday-school lessons, but one that shall give direction and discussion to all these important questions that pertain to the future power and success of the Sunday-school as it seeks to train up stalwart Christian men and women for the coming century of Methodism.

THE SUNDAY-SCHOOL.

F. B. CARROLL, D. D.

At the Christmas Conference, which met in Baltimore a century ago, the question was asked, "What shall we do for the rising generation?" The answer to this question is the Sunday-school of American Methodism. As we now look back upon a hundred years of our history, it is natural for us to inquire:

(1.) What treatment has the Sunday-school received from Methodism? We answer, the names of the great Methodist leaders, both in England and America, are connected with the beginning and progress of the Sunday-school. John Wesley urged his people to adopt it. John Fletcher's last work was laying the foundation of Sunday-schools in his parish. Thomas Coke, the great missionary bishop, was one of the first preachers in its behalf, and Francis Asbury, the "apostle of American Methodism," was president of the conference in Charleston, South Carolina, in 1790, when the preachers resolved "heart and soul as one man to establish Sunday-schools in or near the places of public worship."

(2.) Three things would incline these great evangelists to the Sunday-

school: (a.) The relation which they understood the children to hold to the Christian system. They have been redeemed by Christ, and are a part of his Church. They are the lambs of his fold, and properly belong within its visible inclosure. They are entitled to baptism, the sign of their redemption by Christ, and to careful Christian nurture. The Sunday school would feed these lambs. (b.) The high estimate they set upon a distinctively religious education. With Wesley, Coke, and Asbury, who led in the work of founding institutions of learning in England and America, education was to be essentially religious. With them nothing deserved the name of education which did not give the first place to religion. The Sunday-school would be a great aid to this. (c.) The practical philosophy of the Methodist movement, viz.: The great purpose of Jesus Christ to save the world is not subordinate to fixed forms and methods, but is free to seize upon and use new measures and methods, as the Spirit of God may direct, according to the need of the times. Out of this philosophy the great features of Methodist economy were born—field-preaching, lay-preaching, the itinerancy, the annual conference. A simple result of this philosophy was the organization of the American Methodist Episcopal Church in 1784. Methodism used both old and new things; it was not afraid of the new. It had set the old Gospel in new forms and methods, and it stood ready with strong faith and a glowing experience to welcome any means approved of God to hasten the world's conversion. Of course, such a philosophy and spirit as this would take up the Sunday-school at once. John Wesley and Francis Asbury, who had called laymen to their aid in the pulpit, would be quick to make room for the large, unused lay force of the Church as religious teachers of the young.

(3.) From the first Methodism looked upon the Sunday-school from its own standpoint of evangelism. Every measure, new and old, was subjected to this test. So the Sunday-school. It was not a mere philanthropic agency; it was spiritual; it was evangelical. "It seems," says Wesley, "these schools *will be one great means of reviving religion* throughout the nation." John Fletcher saw in the Sunday-school a power to stop two great sources of national corruption, ignorance and the profanation of the Lord's day, a power which would speedily affect the whole country for good. "Let God arise," says Mr. Wesley, as he looked upon the Sunday-schools at Bolton, in which the children were being converted to God; "Let God arise and maintain his own cause out of the mouths of babes and sucklings." At the South Carolina Conference in 1790 the true missionary, evangelical idea of the Sunday-school was set forth. So from the first Methodism viewed the Sunday-school from its highest point of usefulness, and welcomed it into its providential, practical system for evangelizing the world. Protestantism owes much to the overflow of spiritual influence and power from Methodism. Does it not owe much to the spirit of evangelism which Methodism gave to the Sunday-school movement in the early years of its history?

(4.) Furthermore, the hand of Methodism is visible upon all the great progressive measures of Sunday-school work. Francis Asbury in America and John Wesley in England were more instrumental in diffusing the system of gratuitous teaching than any other men of the times. Gratuitous teaching by teachers appointed for the purpose was the plan recommended by the South Carolina Conference above referred to in 1790. And this step

from hired to unpaid teachers was the first great advance in the spirit and method of Sunday-school work. John Fletcher had conceived the idea of a Sunday-school literature, and was about to begin work on it when death ended his labors. The Uniform and International System of Lessons we trace back to Dr. Vincent. The Sunday-school Institute was first suggested by Dr. Kidder. The names of Haygood, Cunyningham, Carlisle, and Lyons—secretaries, authors, earnest workers—are now signs of power in the Sunday-school work. (a) Methodism, naturally, has shared largely in results. At present the Methodism of the United States and Canada—the Methodism organized into a Church a century ago, and then without one Sunday-school—numbers something more than 36,239 schools, with 2,453,331 teachers and scholars. In 1882 the two leading branches of Methodism in the United States reported 31,801 Sunday-schools, 291,900 officers and teachers, and 2,122,321 scholars. At the Methodist Ecumenical Conference, which met in London, England, in 1881, for the entire Methodism represented there were then 59,260 Sunday-schools, with 5,387,908 teachers and scholars. Great publishing houses supply these schools with instructive and wholesome literature and aids to study, and for their accommodation millions of dollars are invested in church buildings and furniture. Note among the signs of the future rapid growth of Christianity, (1) The children of these schools are willing givers to the cause of education. (2) They have become a great aid in missionary work. During this centenary year the children of the Methodist Episcopal Church, South, have begun a permanent fund to be used in pushing forward Sunday-school work in needy places—a noble and beautiful idea—children carrying forward missionary work for the children. Juvenile societies organized among the Sunday-school scholars are a prominent feature of woman's missionary work. Thus the Sunday-school is co-operative with the great aggressive and benevolent agencies of the Church.

(5.) The Sunday-school has clearly set forth the Savior's idea of *childhood* religion. It has interpreted to the faith and heart of the Church the words of Christ: "Suffer the little children to come unto me," and "Feed my lambs." At the highest point of Sunday-school work the results are glorious. "The great majority," says Dr. Kidder, "of all ministers, missionaries, and communicants of all Protestant Churches in the world at this time are *alumni* of Sunday-schools." During the year 1880 more than 125,000 members were graduated from the Sunday-schools in the evangelical Churches of America. In 1882, of Sunday-school scholars in the Wesleyan Methodism of Great Britain 177,965 were over fifteen years of age, and 93,127 were members of society or on trial as members. Since 1846 over a million converts have been reported in the Sunday-schools of the Methodist Episcopal Church alone. At a fair estimate the schools of other branches of Methodism will add a million more. This is at the rate of 52,684 conversions annually for the past thirty-eight years. The conversions in our Sunday-schools more than equal the loss by death to the entire membership of Methodism. The figures show that the Sunday-school largely contains the Church of the future.

(6.) The Sunday-school is a sign and bond of Christian unity. It has powerfully concentrated the forces of Protestantism upon Christ's one great purpose to save the world. In the family the little child is the bond of unity; in it all hearts blend into one. So it is in the Church. The great,

diverse family looks into the face of childhood and feels itself one. Where will you find another such token and bond of Christian unity as millions of children studying the same lesson on the same day, and thus forming an unbroken electric circle around the open pages of God's Word? The Sunday-school thus refutes the charge of Romanism, that there is no spirit of unity underlying the various forms and names of Protestantism.

(7.) The Sunday-school has become a wall of defense to sacred Scripture. For it has brought the whole Church to the systematic study of the Bible, and the Bible *understood* is its own best proof. The intellect, the heart, the scholarship of the Church are now given to the elucidation of the Bible in the interest of the children, and its truth shines out with its own peculiar glory as never before. The Sunday-school is a standing proof that there is, amid the blaze of scientific light in this nineteenth century, *no decay of faith and no loss of interest in the Word of God.*

(8.) Glance at the ground for numerical advance. In the United States and British American provinces there are 9,146,028 teachers and scholars in the Sunday-school. The population of these countries is 53,951,175. More than one-sixth, then, of this entire population is in the Sunday-school. This is a fair showing for these countries. But the entire population of America is over one hundred million. Less than one-tenth of the population of this continent is now numbered in the Sunday-school. The vast countries of South America are almost an unknown land to this mighty agency for bringing the world to Christ; 153,000 teachers and scholars all told. In the United States, where we have 8,712,551 teachers and scholars, there are between eleven and twelve million more of suitable age to enter our Sunday-schools. Upon a wider view we find that less than one-sixth of the Protestant population of the globe is in the Sunday-school, and less than one-twentieth of the entire nominal Christian population of the world. And if we divide the entire estimated population of the globe into eighty-one equal parts, then the Sunday-school of to-day is but a fraction more than one of these parts. *A little leaven leaveneth the whole lump.* The true ideal aim is to bring all this vast population to Christ. How one's heart thrills as he thinks of a system of Sunday-schools and Sunday-school lessons which shall embrace the children of the entire globe. America is now a great center of missionary operations. Christianity is going to the East by way of the West. From Methodism, which has won its grandest results in the pulpit and Sunday-school on American soil, must go forth much of the evangelical Sunday-school work which is to be a great factor in bringing the world to Christ.

THE SUNDAY-SCHOOL IN ITS RELATION TO THE CENTURY OF METHODISM.

GEORGE L. CURTISS, D. D.

THE founders of Methodism in England, and the organizers of Methodism in America saw with a clearness of mental vision almost prophetic that if she would make grand triumphs for the kingdom of Christ it must be from the ranks of the poor, and from among children. Methodism was wise in looking after the children. In so doing she now cares for the adults.

1. Methodism in her first epoch taught God's Word and religious truth to poor children exclusively.

2. Methodism's second epoch was the gathering of all children and youth into her Sunday-schools, and then teaching them not only the elements of religion, but advanced notions of pure and holy religion in personal experience, together with some of the history, manners, and customs of Bible countries and people.

3. Methodism's third epoch I may be permitted to call the Vincentian period. In it has been the gathering of all children, youth and adults, into the school. In this epoch has been systematic teaching of the Bible in carefully arranged and well digested lessons, the work of home study, the carrying of the lessons of the Sunday-school into the family circle by home readings at family worship, the awakening in the minds of the whole Church a thirst for more knowledge of that wonderful Book all divine which came down from heaven, and in the souls of all that "hunger and thirst after righteousness," which "shall be filled."

In this epoch the Sunday-school has become more the Church school and less the children's school. It has caught the idea of the public schools, and inaugurated somewhat of a graded system. It has solved the question so perplexing to the lovers of youth, "What shall we do to retain the older boys and young men in the Sunday-school."

In this period of advance, conversion of soul and the knowledge of pardon of sin are insisted upon with an intensity worthy of the apostolic days. Personal experience of the highest character in religious life is insisted upon. Broad and liberal views of the plan of salvation are kept before the minds of the students of God's Word.

The teaching in the Sunday-schools of Methodism from the first has been adapted to the needs of the pupils.

1. There were primary lessons—the alphabet of our present advanced system.

2. The second period demanded a large amount of memorizing of passages of the Bible. The Sunday-school clung to the text.

3. The present period of teaching depends not so much on the memorising of the text as upon a correct interpretation and understanding of the Word. The teacher needs religious knowledge, and then must impart the same. The battle cry of the teacher of this period is, "The new birth." The teacher must be converted. The spirit he would have the pupil feel must first be felt by the teacher. He that would feed hungry souls must first be fed himself. He that would bring thirsting children and youth to the fountain opened in David's house must first come to this fountain and slake his own thirst.

One noticeable fact is that in all the history of Methodist Sunday-schools there has never been a change of text-books, but the text-book, God's written Word, the Holy Bible, has been in use always. In our public schools the text-books are frequently changed. Authors are ambitious to appear in print or have some pet notion to give the world, or suppose they have brought to light some new principle in science, and publishers desire to issue a taking text-book bearing their imprint, and so frequent changes occur, not always for the best. But in the Sunday-schools of Methodism the text-book never changes. It continues the same throughout the generations.

1. At first Sunday-schools existed only during the Summer and early Autumn months. The cold winds and frosts of approaching Winter checked their ardor and soon hurried them into Winter quarters.

2. In a few places brave hearts willingly made the sacrifice of time, and braved the storms and held the Sunday-school all the year round.

3. At the present day full one-half, if not more, of the Sunday-schools are continued all the year. The lessons thus learned in Summer are not forgotten in Winter.

It is profitable to speak of the merits of the Sunday-school of the present epoch.

I. The Sunday-school of Methodism attacks all sin and all forms of vice in a strong manner.

II. The Sunday-school of Methodism teaches Christianity and patriotism of the highest type. It says, Live under your government as though it were the gift of God. Be obedient to governors as unto the Lord. Obedience to law is its watchword. There is no safety for the nation but in regard for the law. If there are laws offensive in character and detrimental to private interests seek by legal measures to alter and amend.

Our Sunday-schools have taught morals and wrought reformation. They have done what armed and clubbed policemen have never been able to do. Were it not for the existence of Churches and Sunday-schools in the United States to such a remarkable extent, the government would require an armed police force a third of a million strong to maintain any thing bearing the semblance of the present order.

III. The Sunday-school of Methodism antagonizes the most popular sins of the day, attacking them in their strongholds in a manner so vigorous as to cause them to feel the full force of the law of righteousness.

The wine-cup has carried its thousands down the broad way to ignoble graves and sent immortal souls to eternal destruction. Families have been pauperized, children orphaned, wives brought into a state worse than widowhood, morals debauched, property squandered, and sorrow spread everywhere.

The card-table, with its spotted pasteboards, by means of which gamblers ply their trade, has fastened upon many in youth and held to them through strong manhood's years. It has squandered fortunes, stolen time, broken hearts, driven away serious thoughts, engendered strife, and often wrought self-murder.

Dancing and the ball-room, twin sisters, have wound their seductive folds around youth, giddy and gay, and led them into sin and folly, until it is a difficult task to dislodge the evil possession. Dancing in its appeal to the heart for its possession touches a cord of passion which vibrates in the whole of the unregenerate heart and continues its vibrations until either death carries the victim into an eternity of pain, or grace by faith changes the heart from the lion to the lamb in a sound conversion.

The theater, that professes to be the school of the passions wherein all the subtle powers of the human heart may be delineated on the stage, is the inveterate foe to the Church, and persistently seeks to crush out all religious tendencies.

Impure literature that silently comes into the home under the garb of an angel of light and the apostle of culture, steals away the mind from solid thought, the heart from sober reflections, and fills the whole being

with fancies to the exclusion of religion. These five popular forms of sin are antagonized by Methodist Sunday-schools with determination, and their bad tendencies are exposed, seductive influences blunted, power for evil broken, and brotherhood with the darker kinds of sin brought to light.

IV. The Sunday-school of Methodism teaches profound reverence for the great commands of God. It says with emphasis, "All must be observed, the least as well as the greatest." Obedience to parents, the reverent worship of God alone, the strict observance of the Sabbath-day, the scrupulous observance of the rights of others are matters of constant teaching. They are the central thoughts of all our lessons. They form the golden texts for every Sabbath of the year. They are becoming interwoven with the web and woof of our every-day life.

V. The Sunday-school of Methodism has always taught and is now teaching the necessity for conversion of the soul. "Ye must be born again." It teaches that "the wages of sin is death," that "we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world," and that "the blood of Jesus Christ cleanses from all sin."

The Sunday-school of Methodism does not teach that the little child, when converted, must become a stilted, old-age Christian, banishing sunshine from the heart, life from the soul, and buoyancy from the nature, but it must have the "religion of childhood," a soul changed, a nature refined, a taste elevated, a hearty enjoyment for all those things in which a Christian child may rejoice. Conversion does not destroy the relish a child has for pleasant things and delightful associations, but it whets the appetite for all of these after the highest kind. Conversion opens the spiritual eyes to the enjoyment of nature's God in ways the unconverted child can not know.

The uniform lesson system was a happy thought, quickly employed to its fullest measure in the Methodist Sunday-schools. With this came better teaching, more thorough preparation of the lessons for the school hour, a "lesson-center, about which all the exercises revolve," and an opportunity to unite the pulpit more nearly with the Sunday-school by the preacher being able to discuss those topics about which all are studying. It was a short step to the international uniform lesson system. Enthusiasm was kindled in this work. Leading minds of the Churches said, Here is a something which is destined to unify and develop the forces of God's children.

The international uniform lesson system presents a grand thought. In the fold of Methodism at least four million scholars are now studying the same lessons each Sabbath. On these hosts of Methodist Sunday-school workers and students of God's Word the sun never sets. While the sun belts the earth in its rays of light, the Sunday-schools of Methodism belt the earth with a light that shall yet outshine the sun and rival the noon-day in its glory. While the light of the sun stimulates the growth of old earth's covering, painting her carpet green, her roses red, her daffodils yellow, and violets blue, the light of the Sunday-school is touching human hearts, warming them into joy, refining into love, cultivating into sympathy, purifying to perfectness, and leading a host of redeemed souls up the shining way, and into the kingdom where there is no need of the light of the sun or moon, for the Lamb is the light thereof.

What will be the school of the future in Methodism? Can it be made more than now? Will Methodism utilize this force and add to it? I may not be able to indicate how the school of the Church will be made to excel the present, for the necessities of the times will develop these, but I do know that what has been done by men can be improved by men. Men must not stand still. Great ideas are born to live. The accumulated wisdom and experience in good ways of work of the past century dawns upon the incoming century of Methodism to enable her to start on a plane far above that from which our fathers started. Shall Methodism keep on the plane of the present, and only maintain a dead level? Rather, shall not our loved Methodism be on a continuously ascending grade in methods, skill, work, and success? If now Methodist Sunday-schools enroll four million scholars, at the end of the second century she may enroll forty millions. If the converts of Methodist Sunday-schools during the century closing have been two millions, during the incoming century they ought to reach twenty millions.

When the cycles of time shall end, and the uncycled eternity begins, and God's host of redeemed souls shall be gathered into his fold, and they shall strike their harps of praise, and sing hallelujah to the Lamb slain from the foundation of the world, it will not be the smallest number who shall have washed their robes and made them white in the blood of the Lamb through the earnest teaching of the Sunday-schools of Methodism.

METHODISM AND MODERN SUNDAY-SCHOOLS.

CHAS. B. GALLOWAY, D. D.

THE Sunday-school has passed its apologetic period. Its right to live has been demonstrated by the spiritual achievements it has wrought, by the marvelous history it has written. We have no longer to plead for its existence, but rather to restrain the unwisdom and guide the zeal of its friends. It is no more considered an accident in the annals of the Church, or an expedient to meet an emergency, but a vigorous and essential member of the body of Christ. Though slow of recognition and adoption by the Churches as a divinely authorized agency for the spread of the Gospel, it now commands a foremost place, and is crowned with the sovereignty of success.

I do not mean to intimate that an ideal has been attained; that there is not yet much crudeness of conception and administration; that dangers are not to be feared and important modifications made; but this must be admitted: Its value is so universally and thoroughly appreciated that no Church can neglect it without large and lamented loss. Such indifference is a sure prophecy of failure, and the slothful Church "must neither wonder nor complain if heaven leaves her nothing to nurse but her own desolation."

But my purpose this evening is rather to bring former things to remembrance than to philosophize and prophesy, to see what the Church-school *has done*, and not to discuss its methods and needs, its dangers and duties.

As early as 1736 Mr. Wesley organized a school in his parish at Savannah, Georgia, in which children were taught "to read, write, and cast accounts," and to receive a rather excessive amount of catechising. Upon this enterprise divine blessing rested, and many of the pupils "were, at their earnest and repeated desire, admitted to the Lord's table." Mr. Wesley thus characterizes the success of the movement in his journal: "Indeed, about this time we observed the Spirit of God to move upon the minds of many of the children. They began more carefully to attend to the things that were spoken, both at home and at church, and a remarkable seriousness appeared in their whole behavior and conversation." This has been aptly termed "a prototype of the modern Sunday-school," and deserves a more conspicuous place in its history. The school was crude and short-lived, but it was a prophecy of things to come. I would not pluck one flower from the crown that adorns the brow of Robert Raikes, the reputed father of modern Sunday-schools—all honor to his name—but it is history, known and read of all intelligent Methodists, that Hannah Ball, a young Methodist at High Wycombe, organized a school in 1767, fourteen years before Robert Raikes began his at Gloucester. And, further, that the idea of a Sunday-school was first suggested to Raikes by a Methodist lady of England, who afterward became the wife of Samuel Bradburn, one of Mr. Wesley's most efficient and distinguished ministers. She urged the immediate establishment of a school, aided in its organization, became one of the teachers, and marched with Raikes in the first and famous procession of ragged children from the school-room to the parish church. So, as it has been truly said, Raikes's "Sunday-school scheme had a Methodist origin, and received a Methodist baptism at its birth." Mr. Wesley was the first man in England to give these schools public approval, and predicted that they would become "nurseries for Christians," and "one great means for reviving religion throughout the nation." Indeed, our great founder became so enthusiastic over the mighty spiritual possibilities locked up in the movement that he wrote to a friend in 1788: "I verily believe these Sunday-schools are the noblest specimens of charity which have been set on foot in England since the time of William the Conqueror."

After this warm commendation and repeated exhortations to his preachers, we are not surprised that Sunday-schools multiplied so rapidly among the "Societies." In 1786 there were five hundred children in the school of his Society at Bolton, and the number increased the following year to eight hundred, taught by eighty "masters." And it was at Bolton, and in Methodist schools, that the important change from paid to volunteer teachers was first made. In the same year, at Chestershire, were nearly seven hundred children under regular masters. Into all denominations of the United Kingdom swept this "mighty wave of light," and in only three years after Wesley's published account in the *Arminian Magazine* "there were more than two hundred thousand children already in them."

"Not to one Church alone
The voice prophetic came,"

but each caught an inspiration, and urged forward the grand movement. Now, after a hundred years, from 1780 to 1880, it has been estimated that Protestant Christendom contained not less than one and a half-million of

teachers and twelve and a half millions of pupils, an aggregate of at least fourteen millions.

But for the purpose of this centennial occasion we are more concerned about the history of Sunday-schools in *America*. And that leads me to say that we are this evening commemorating the centenary of an institution that had no existence in this New World one hundred years ago in the old Christmas Conference. In that historic assembly of heroic, apostolic men there was no discussion of the Sunday-school, and no advocate of it as a possible evangelical agency. Other methods and forces of spiritual conquest were considered and employed, but the modern Sunday-school, which has attained such magnitude, had there no advocate or apologist. It was nearly two years after that conference adjourned before the first Sunday-school in America (after the experiment of Wesley in Savannah) was organized. And, like many other epochal facts in the history of American Methodism, the honor of its origination belongs to Francis Asbury. It was in the year 1786, and at the house of Thomas Crenshaw, in Hanover County, Virginia, and God set his seal of approval on it by anointing one of its little company to be an honored and useful minister of the Gospel. Nearly five years thereafter, in 1790, the institution was formally incorporated into the Church, and an ordinance passed by the conferences establishing Sunday-schools for the instruction of "poor children, white and black." The action had on that occasion is thus recorded in the minutes: "Let us labor as the heart and soul of one man to establish Sunday-schools in or near the place of worship. Let persons be appointed by the bishops, elders, deacons, or preachers to teach (*gratis*) all that will attend and have capacity to learn, from six o'clock in the morning to ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship. The council shall compile a proper school-book to teach them learning and piety." And this, we are told, is the first official recognition of Sunday-schools as a distinct department of labor by any American Church. From that small beginning the movement spread rapidly in every direction until the little company became a great army. On April 2, 1827, in the city of New York, the "Sunday-school Union of the Methodist Episcopal Church" was organized, and at its first anniversary "10,290 teachers, 63,240 scholars, besides 2,000 managers and visitors," were reported. This society flourished until 1833, when it was merged into the "Bible, Sunday-school, and Tract Society of the Methodist Episcopal Church." In 1836 this cumbersome, three-fold organization was dissolved, and in 1840, in the goodly city of Baltimore, connected with so much thrilling Methodist history, an association was formed with the old title, which has continued with wonderful success to the present day. A like progress marked the heroic enterprise of every branch of the Wesleyan family, until the little cloud no larger than a man's hand overcast the broad heavens of our entire continent, and shed its life-giving waters upon almost every neighborhood. Now, instead of the small band in the Virginia cottage of Mr. Crenshaw, there are more than fifty thousand Methodist Sunday-schools in the United States and Canada, taught by four hundred and ten thousand teachers, and attended by three million one hundred thousand pupils. Connected with all denominations we have to-day, in the United States and Canada, in round numbers, eighty-five thousand Sunday-schools, nine hundred thousand officers and teach-

ers, and seven million two hundred thousand scholars; a total of over eight millions of persons actively engaged in Sunday-school work. Thus it will be seen that the Methodists represented in this Centenary Conference claim to-day nearly one-half of all the Sunday-schools and Sunday-school pupils in all the evangelical denominations of the Western World.

But these bare facts and figures, marvelous as they are, do not indicate the full progress of the enterprise. The modern Sunday-school idea itself is a growth. Its first suggestion and initial development was as a moral police institution. Its avowed purpose was to restrain the depredations of ragged hoodlums upon personal property, and their shameless desecrations of the holy Sabbath. The divine idea of Christian nurture was subordinate to this end. Its second stage of progress was eleemosynary and educational, furnishing free tuition to the poor and ignorant "white and black." Then followed the nursery idea, voiced by Mr. Wesley in his prophecy that these schools would become "nurseries for Christians." This was the popular conception of the Sunday-school's mission until the dawning, a few years ago, of the "international lesson system" of Bible study. Now it is known as the school of the Church, in which infant and adult, parent and child are exhorted alike to become reverent and humble students. The scope of the Sunday-school has so enlarged that the old "nursery idea," which did long and faithful service, has been discarded, and now it is fast becoming the teaching institute of the Church for old and young. At the anniversary of the American Sunday-school Union some years ago a distinguished teacher said: "I call such an institution our great national university. Its faculty are the Christian men and women who teach in these schools; its students, the millions of American youths; its curriculum of study, beginning with Moses and all the prophets, and teaching them in all the Scriptures the things that pertain to our Lord Jesus Christ." This is a grand conception, an inspiring prospect. When it shall be more fully accomplished—when the adult population of the Church shall unite with the children in the regular systematic study of God's Word—a Pisgah height will have been reached, from which we may view the land of millennial triumph and joy. And, to conform to this larger conception, at least one member of the Methodist family represented here has substituted the word "persons" for "children" in the old disciplinary statute that required a Sunday-school to be organized "wherever ten children can be found."

Now, let us consider what have been some of the direct and divine results of the Sunday-school to our beloved Methodism.

And, first, it has been *an efficient means of bringing souls to Christ*. Multiplied thousands have been led to the Savior by this instrumentality. Before the year 1846 no record was kept of the number converted in our Sunday-schools; but since then the Sunday-school Union of the Methodist Episcopal Church alone reports over one million conversions. From the best estimates I could gather the number of souls led to Christ last year by the Sunday-schools of the various bodies represented in this Centenary Conference will reach 125,000. A distinguished religious author has said: "It is a well-known fact that Sunday-schools and revivals are to a great extent identified; that the noblest triumphs of God's grace have often been found in these nurseries of knowledge, virtue, and piety." The elder Dr. Tyng once said that in a ministry of thirty-one years he had received from

the Sunday-schools over three hundred youths of both sexes, while two hundred others had been received from the resulting influence of previous Sunday-school instruction. And thus the Church has advanced to a proper appreciation of child piety and profession.

Secondly, *it has developed and utilized vast latent resources in the Church.* Year by year it is commanding a larger per cent of the ablest, best talent and consecrated piety. It is not unworthy of the ripest scholarship and most brilliant attainments. Idle pens have been kept busy to meet its growing demands. Books have multiplied on every subject that would aid to a clearer interpretation of the Scriptures. Commentaries, dictionaries, cyclopedias, maps, charts, and volumes of Bible geography, chronology, biography, history, etc., have been prepared for its use. And this department of labor has become the post of honor. But it was not always so. It once was subordinate, and considered effeminate, unmanly. But the jeers of the Gloucester populace at Robert Raikes and Sophia Bradburn have been converted into peans of praise. To-day the most polished writers, profound scholars, eloquent pulpit orators, earnest evangelists, and broad ecclesiastical statesmen are devoting their noblest powers to this honored and "loved employ." By the brilliant history the Sunday-school has written the Church has learned that it is the spirit of a man, and God's blessing upon it, that ennobles and sanctifies position. To be a door-keeper under divine appointment is as exalted and exalting as to wear a seraph's robes or bear the messages of heaven on the wings of an archangel. Any work which God appoints is honorable above all earthly distinctions. And our reward is not according to position, but fidelity in it, whether high or low. The soldier who fights in the ranks is as deserving of honor as the general who plans and commands. And in the Lord's army it is so. A Sunday-school teacher occupies a place no less praiseworthy than a true minister of God, be he deacon or bishop.

Thirdly, the Sunday-school has been *an important and efficient aid to family religious culture.* The Sunday-school supplements, but in no sense is a substitute for home religion. It is auxiliary to every divine agency, and antagonistic to none. If it relaxed parental obligation and solicitude; if it relegated home instruction to other hands; if it in any way apologized or atoned for non-attendance upon the preaching of the Word, we might well pray for the day to perish wherein it was born. But such are not the facts of history. In this movement wisdom has been justified of her children, and the prophecy of its birth divinely fulfilled. The solemn warning often heard—that the Sunday-school is undermining parental conscience, causing sad neglect of family training, and is adjourning the whole subject of religion from the home to the Church—might well occasion alarm if it had foundation in fact. But I rejoice to believe that just the reverse is true. A few such pitiable and paradoxical instances may be found, but they no more sustain the statement than one swallow makes a Summer. On the contrary, the Sunday-school has stirred with a new life thousands of prayerless, hopeless homes. The child's preparation for his' class on Sunday morning has stimulated the thought and zeal of many an indifferent parent, and its little reward cards, lesson papers, and reading books carried home have borne the fragrance of a new hope—have flashed a beam of beautiful light into a dark place. And thus the old prophetic statement has been verified, "And a little child shall lead them." I doubt not that

hundreds of parents have thus been led to a higher life, and to rejoice in the sweetest possibilities of divine grace to one who has become negligent, or has abated a jot or tittle of prayerful solicitude. The home is the first and divinest school of character. Nothing can usurp its functions, impair its sacred authority, or discount its blessed ministries without serious hurt to the kingdom of heaven. Duties there neglected are never performed. The venerable Dr. Lovick Pierce never uttered wiser words than when he said: "A child spoiled in the nursery can seldom be remedied in the sanctuary." The Sunday-school, rightly understood, puts a premium upon parenthood, and exalts at once its solemn obligations and glorious opportunities. They are thus urged to "all diligence," in keeping both their own and the hearts of their children. "The parent holds a mystic key that no other hand can fit to the wards of its locks," is a truth as momentous as it is beautiful.

Fourthly, *it has conserved our denominational distinctiveness and esprit de corps*. The Sunday-school has been of peculiar value to our Methodism. In connection with the class-meeting it has been the great conservator of our denominational life—carefully preserving and utilizing the rich harvests of evangelistic toil. In the earlier years we had itinerant evangelists, but no pastors. The one business of our preachers was to preach, and to meet the demands of a sparsely settled country, each became a homeless wanderer—"a voice crying in the wilderness." They had no time for the quiet, delightful, technical works of the pastor. Like a moving column upon the field of battle, they were always on a charge—hastening to the point of greatest danger and highest duty. They were apocalyptic messengers *flying* in the midst of the heavens—ever moving, never resting. Now to supply this necessary lack of pastoral care, visiting from house to house and instructing the children in every place—the Sunday-school seems to have been specially appointed by Providence. In origin, synchronous with the great Methodist movement, they have been mutually helpful, and their careers alike marvelous. So while the Sunday-school has been eminently useful to all evangelical denominations, in our Methodism it has been conspicuously valuable. Preserving the fruits of a revival ministry, it has saved multitudes to the Church who would otherwise have found a spiritual home in other denominations. Concerning our Methodist *esprit de corps*, it has attached our children to the Church with intelligent convictions and tender sympathies. So true is this that, in after years, amid the memories of childhood, the Church is no less vivid and distinct than the old home itself.

One of the most distinguished ministers of this country, with a world-wide fame, returned unannounced after nearly forty years' absence, to the home of his childhood from which he had removed at seven years of age. The place was reached at night. In the early morning he started out, without guide or inquiry of any one, to see if he could find the old home-stead. But after long wandering and failure, he inquired for the Methodist Church. From that point he took his bearings, and went straight to the door. Three times every Sabbath he had traveled the distance from his home to the church, and that path worn smooth by his little feet could not be forgotten. So he had first to find the house of God in order to reach and recognize the home of his birth. Other streets, places, and faces had faded from memory, but the way from the family altar to the Lord's tem-

ple was yet radiant and fragrant. That place is Tuscaloosa, Alabama, and that distinguished minister is a member of this Centenary Conference and the acknowledged leader of all modern Sunday-school workers, the Rev. Dr. John H. Vincent. And so this institution has bound many a child to the Church with ties too strong ever to be broken by the vicissitudes of subsequent life. That it may become more and more efficient in developing a denominational vitality among us, we need to educate our children more thoroughly and specifically in the distinctive doctrines and polity of Methodism. They have only to understand our system fully to appreciate and not to underrate it. We have lost much by a boasted liberality which has often degenerated into a sickly latitudinarianism. The Ecumenical Conference; which met in Old City Road Chapel, London, in 1881, issued an official address "to the ministers and members of all Methodist Churches throughout the world," in which occurs this declaration and earnest exhortation: "We recognize as of the highest importance the conversion and nurture of children. To this end let them be solemnly consecrated to God in Christian baptism, and let us observe with pious care all the obligations of the baptismal covenant. They should be taught at home and in all our Sunday-schools *the doctrines of our Church*, and be educated in all the principles of our holy Christianity." These words need the emphasis of universal practice.

Passing by many other results of this great institution which has been an impetus and benediction to our Methodism, I conclude with a few words of prophecy: The Church of the future that is to rank first in evangelical achievement, that accomplishes most in winning a redeemed world to Christ, is the one that will wield most wisely this divine arm of service. The work of the evangelist is to be transferred largely from the field to the school; the pulpit is not to lose its power, but the pen is to become a more potent factor. When Frederick the Great heard on a certain occasion that his army had suffered defeat, he exclaimed, "*We must educate!*" He would make the spelling-book defend the laurels of German chivalry. In the school-room he would rear a better disciplined and more courageous, patriotic soldiery. His words rang like a trumpet through the empire, and marvelous were the results. A distinguished writer has truly observed that, "In a philosophical analysis of the forces that have wrought the autonomy of the German empire and her present greatness and glory, the chief place must be given to the kindergarten, the gymnasium, and the university." And so from the Church-school we are to recruit the army of our Great Captain with soldiers as chivalrous and loyal as our fathers, and spiritually of a no less sturdy brawn and brain. Edmund Burke's ringing words, "Education is the cheap defense of nations," have passed into a proverb. But if I would venture a watchword for the Methodism of the next hundred years, it would be this: "Bible training is the bulwark of Christianity." A systematic and thorough knowledge of revelation is the pledge and prophecy of the Church's purity and triumph. When the Word of God is hid in the hearts of the people, they have a royal panoply of strength, defensive against all forms of error, and offensive for the pulling down of strongholds. The forces marshaled for the overthrow of Christianity are as subtle, powerful, and aggressive to-day as in any period of the past. The forms of opposition have changed, but the hostility is no less intense. Dangers beset us on every hand. The achieve-

ments of the past, grand and divine as they may appear, have not purchased immunity from possible perils. And I verily believe, Christian brethren, that among the mightiest agencies for the world's conquest is this long-neglected but now enthroned and honored department of our service.

THE SUNDAY-SCHOOL: ITS LESSON AND ITS TEACHER.

ANDREW LONGACRE, D. D.

ALL living things change as they grow. The Sunday-school is a very different thing to-day from what it was when it started among the vagrant children of an English factory town. It is a school still, but with larger ideas and a wider scope. Its changes have really been, however, a sort of going back to a still earlier type. As an Italian peasant building his cottage will sometimes light on the rather substructures of an ancient temple or villa, so the Sunday-school workers of to-day have discovered that their schools rest upon most venerable traditions. Schools for Bible study are older than much of the Bible itself. Not to go back forty centuries to Abraham teaching God's law to his tribal household, and passing by the schools of the Jewish Church for many ages, we know that at the time of Christ there were schools for Scripture study connected with every synagogue. If such a school were wanting, the men of the place stood excommunicated till one was set up. In those schools the methods were like our own—by question and answer. The Rabbins had even a form of lesson analysis not unlike the "Five W's" or Dr. Vincent's "Four P's and four D's." It was made of the consonants of the word paradise—p, r, d, s,—each letter being the initial for a particular line of inquiry.

It was in such a school our Lord was found, "sitting in the midst of the doctors" (that is to say, the teachers), "both hearing them and asking them questions." And that text gives the very root idea of the true school. It is where instruction is given by question and answer; not one speaking while the others listen, but both speaking.

We do not expect children to learn the rudiments of any science without such school instruction. They must recite the lessons they are taught to make sure of knowing them. If our children are ever to acquire the rudiments of the greatest of all sciences it must be in this same way.

We have public schools at great cost for secular training. It would be a dark outlook were there no schools for the higher knowledge. Shall we be less concerned for the greater?

While the Bible is the one study of the Sunday-school, it can not be studied simply as any other book might be. Its words are unlike all others; "they are spirit and life;" they are "the words of eternal life."

Had you written an earnest message to your son you could not be satisfied to learn that he had carefully analyzed your expressions, studied your phrases, traced out your allusions, but had failed to comply with your wishes. Will God be pleased if we turn his message into a matter of verbal study?

There is indeed scope for large and varied study of the Bible. It has

lessons to charm the youngest and to awaken interest in the curious. But there is always a danger lest the subsidiary study should be made the more prominent. In the very wealth of helps and illustrations there is danger that the living Word may be overlaid and forgotten. Dr. Vincent somewhere contrasts Homer's *Iliad* with the Bible. The first, with all its noble beauty, is but a tomb—its author dead. The Bible is the palace of a living King, meaningless and idle unless it brings us into his presence.

The Church recognizes this as the aim of the Sunday-school in making the annual inquiry for the number who have been converted. The answers to this question are deeply significant. In one conference, which probably does not differ from others, the number of conversions of the Sunday-school scholars has been for years more than half of the whole number of probationers received.

But the conversion of the children is but the smaller part of the Sunday-school work of to-day. That is but the alphabet. Beyond it lies the whole science of Christian truth and life. Thus it is that the idea of teaching children has expanded into that of a school for the whole Church. The Sunday-school aims now distinctly and openly to provide a place for every member of the Church and for many more, and in conformity with this the whole scope and character of the lessons has risen. The best minds in all the Churches are laboring in this direction. Many an intelligent Christian who long ago was graduated as he thought from the Sunday-school will find, if he makes the trial, that there is much now for him to learn of which he has not dreamed. The Christian in these days who is too far advanced for the Sunday-school has need to be very ripe for heaven. There is little left for him in this world.

In a school the center of every thing is the teacher. He is the pivot on which all turns. He is more than methods and systems, however perfect. He is more important in the Sunday-school than the superintendent. Yet there used to prevail a notion that any body could fill the place. If an idle young person were out of place everywhere else he might do for this. If he were a member of the Church or not; if he had any power of conveying thought or not; if he had the least interest in children or not—it made no difference. Here was a bench and a row of bright, quick, eager, sensitive boys, candidates for immortality, and here was God's most holy Word; it would be a great favor if he would undertake to be a teacher. Perhaps he could not have taught them any thing to save his life had he done his best; but he often made no effort to do even his best. He came when it suited him and was absent by the same rule. The form of a lesson he had not studied was gone over without interest. When it was done he was tired, and so were the boys. He felt no concern that they knew no more than when he began. The session over, they were nothing to him, and he was only a mystery or an amusement to them. I have not meant to make a caricature, but only to sketch in rude outline a curious variety of the species now happily extinct. Nothing more marks the advance of the Sunday-school of to-day than the character of its teachers. In every school there are found able and educated men and women, many of them filling the highest positions in and out of the Church. While there remains work for the young in teaching those still younger, there are those equal to the highest demands of the time.

Among all these is the widely confessed need of a special consecration

for this service. The care of the rudest class in a mission school is felt to be a trust from God. For them, as truly as for our own little ones, it was said: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

Passing over all that is mysterious in this declaration, it plainly admonishes us that service for the least comes up before God.

No Christian can feel able to bring even a "little one" to Christ by any power of his own. It is God's work, and he only can qualify us for it. That he may do so there needs the entire surrender of our hearts to him.

There is scarce need to speak of the advance in methods of special training of teachers. For years able books have issued from the press of the various Churches aiming at this. Dr. Vincent's "Church School" has been a power for good for a dozen years. Dr. Trumbull's "Teaching and Teachers" is enough to open a new era in a teacher's life. There are scholarly works that bring within the reach of an hour's study the fruits of years of reading. They are not meant to teach with, as a good teacher soon finds. But they help grandly to study and to prepare to teach.

Then there are normal classes forming in the larger schools for the training of teachers. Schools soon found that the best teachers are those of their own rearing, and by this means they make of them the best that can be.

Still higher is the work attempted by what are now well known as Sunday-school institutes. If sometimes these have failed to arouse the interest they should have done, it is from not making them sufficiently attractive and authoritative. There are in all the Churches men who have won reputation by their mastery of some branch of learning or some form of work. When such men speak there will always be interested listeners. Teachers by scores who can not take time merely to swell the numbers of any sort of assembly will crowd to be taught by one who can open to them the way to better service. Such conductors and leaders will never fail to make successful "institutes."

There is an immense responsibility upon us Methodists of America to do the best Sunday-school work. Of all the scholars in such schools in the world to-day, one-half, or seven and a half millions, are in the United States, and of these, *one-third* are in the Sunday-schools of the various branches of our Church. God's favor to us in the past binds us to the utmost fidelity for the future. What the Sunday-school has been, what it has become, we see. How vital its work is to the well-being of the country, and to the salvation of men, we can partly understand. What it shall be in its further and nobler development, and what it shall yet do, lie hidden from our sight. But they shall be what we shall make them under God.

Shall we not look forward to a larger proportion of conversions? "Not content with saving one-tenth, or one-third, or one-half of those confided to us—the rest fled we know not whither—instead of this balancing of awful loss with insufficient gains, shall we not hope for such success as will enable us, with reverent gladness, to echo the words of the Chief Shepherd, 'Of those that thou gavest me have I lost none?'"

Shall we not multiply with increasing rapidity our schools for those who most need us, but who wait till we come to them?

And, lastly, shall we not so raise the standard of our instruction that these schools shall become the veritable "gymnasia" of the Church, leading the whole people up to their best and fullest service for Christ, making every Sunday-school in the land a recruiting-office and drill-room for the soldiers of his victorious army?

THE SUNDAY-SCHOOL.

E. BARRETT PRETTYMAN.

LET us devoutly give thanks to God for what he has wrought in the past century. Let us specially thank God for what he has wrought through the instrumentality of Methodism. And now let us turn inquiringly toward the century that is before us. What does the coming century demand of us? Experience is said to be the best teacher. With a century of such teaching, we are required to do better work than was done in the past. Not only does the world move, the world of thought and sensibility and action, but it moves with constantly accelerating velocity. We live more in a year than our fathers lived in a decade. The activities and appliances of this age enable us to do more work in a year than our fathers could do in a decade. Men of heroic mold were they, and their record is on high. If we would not be degenerate sons of noble sires, we must accomplish what they would have accomplished had they lived in our day. No department of work for Christ has advanced more—indeed, we firmly believe none has advanced so much—recently as work in the Sunday-school department. No previous age has given so much attention to the young. The most striking characteristic of the present time, indeed, is the universal recognition of the importance of childhood. Authors, poets, and statesmen are beginning to understand the capacities, the claims, and the rights of the child.

What a wonderful being is a little child, with intellect and heart and soul and immortality! Whence its endowments of intellect and heart and soul and immortality? How many Christian parents, in amazement at the gift of God to them of a child, have pondered the words of the poet Wordsworth:

"Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home."

The Church is earnestly studying childhood in its relation to Christ. The many passages of Holy Writ that treat of child-life are being devoutly reread. The words and the acts of the Master concerning childhood are discovered to have a deeper significance than was ever before realized. He says, regarding the little child: "Of such is the kingdom of God." He was "much displeased" when his disciples rebuked those that brought young children to him. He commanded: "Suffer the little children to

come unto me, and forbid them not." He "took them up in his arms, put his hands upon them, and blessed them." He says: "Whoso shall receive one such little child in my name receiveth me."

The Methodist Church interprets these and other like sayings of Jesus to mean that infant children are proper subjects for membership in his Church, and, therefore, according to our ritual, they are "brought by baptism into the Church of Christ."

Having thus *received* infants in the name of Jesus, the gravest and most tremendous responsibility rests upon the Church, by God's help, to train them aright, and to *keep* them in the Church as "lively members of the same," so that they "may ever remain in the number of the faithful and elect children of God."

In this connection, hear the words of Jesus: "But whoso shall offend one of these little ones *which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

Then, after telling the parable of the lost sheep in the mountains, he says: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." He said to Peter: "Feed *my* lambs."

Let every parent and every Sunday-school teacher and every pastor and every member of the Church take heed to these words of Jesus.

As Methodists, we believe that children who die in infancy are saved unconditionally through the atonement of Christ. As Methodists, we believe that children who arrive at riper years must be converted.

I understand the doctrine of our Church to be that every one of its baptized children ought to be converted as soon as it arrives at years of discretion, and *remain* in the membership of the Church. I understand that to be the teaching of Jesus. Does not the chief work of our Church, both home and foreign, in the coming century, lie in this direction? I am persuaded that our best leaders so believe. It is the teaching of Methodist experience that labor for the conversion of children meets with far greater success than that for the conversion of those of maturer years. It is also shown by our records that those converted in childhood usually become the firmest and brightest Christians. I hope it will not be considered any violation of propriety to state that the senior bishop of the Methodist Episcopal Church was converted at the age of fifteen years, and that the senior bishop of the Methodist Episcopal Church, South, was converted at the age of twelve years, and he stated in a sermon delivered in McKendree Church, in Nashville, that he might just as well have been converted at eight years of age, had he been encouraged to give his heart to his Savior. May it not be said that what we want for the future is a just estimate of the Christian possibilities of the child, especially with reference to conversion?

Conversion is a change from ignorance to knowledge, from indifference to concern, from rejection to acceptance, from disobedience to obedience. All on the part of the human soul in the legitimate use of its several faculties with reference to Christ. In its last analysis conversion is the spiritual discovery of Christ, followed by instant, affectionate, and entire consecration to his service.

What, then, is the possibility of the average Sunday-school scholar with reference to this work of grace, and how is it to be realized? The child of Christian parents, or at least of parents that respect the Christian religion, faithful in natural affection and the performance of all filial duties consistent with its peculiar age and advantages; the subject of religious instruction by parents, pastors, and Sunday-school teachers; prayerful, fond of the house of God, its worship and ordinances, and withal willing and delighted to aid in Christian enterprises, such as church-building, social entertainments, charities and missions—how far is such a child from the kingdom of God? If it be outside at all, indeed, what is needful to bring it nearer and inside? It has been baptized, but is not a professor, though forsooth it is an actor, of religion. What does the child yet lack to complete its Christian hope and experience? Nothing we can conceive, except, perchance, this knowledge of Christ, this concern for Christ, acceptance of Christ, spiritual discovery of Christ. The combination of the lock that will open the door of the heart to the incoming witness is *Jesus*. Construct that, and the work is finished. Said a little girl to her papa, on his return from Church: "Who preached this morning?" "Mr. ———." "What did he preach about?" "About Jesus." "About *our* Jesus?" "Yes, my child, *our* Jesus."

Was that child converted a Christian? Let "the beloved disciple answer: "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life."

That the recognition and acceptance of Christ is often, like the aluminum apex of the Washington Monument, all that is finally needed to complete the superstructure of Christian hope and experience, finds abundant exemplification in Scripture history. Abraham saw only *his day*, and yet "was glad;" the "wise men" from the far East came to worship Him with adoration and gifts, while yet but a babe; they had seen *His* star; John the Baptist finished the training of his own disciples with that memorable direction: "Behold the Lamb of God which taketh away the sins of the world." Simon Peter and Nathanael were fit to be apostles directly they had seen "Him of whom Moses and the prophets did write, Jesus of Nazareth, the son of Joseph;" "just and devout" Simeon, "waiting for the consolation of Israel," when the parents brought the child Jesus into the temple "to do for him after the custom of the law," took him up in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." The very soul, bone, and sinew of Paul's religious character was its Christ element, its embrace of the divine personality in him. "I know whom I have believed," said Paul, "and am persuaded that he is able to keep that which I have committed unto him against that day." To him, indeed, the Christ was "all and in all." And it is the recognition of the Christ, the embrace of the divine personality, that is the "one thing" lacking in the religious state of thousands of our children. The consolation they wait for is a God-man—not a God-thing, a person to love, not a theory or abstract truth—a hand to guide their feet, a voice to comfort their hearts, a smile to brighten their own, a breast to lean their heads upon, a neck to enfold in their fond embrace. Let us, therefore, go forth to the children, glorifying Christ, that in all things he may have the pre-eminence with them, and so realize, at once, the ideal of Christian endeavor for all time.

THE SUNDAY-SCHOOL.

D. H. ELA, D. D.

It was John Wesley, that man of almost prophetic sagacity, who wrote concerning the Sunday-school, July 18, 1784: "Perhaps God may have a deeper end therein than we are aware of. Who knows but some of these schools may become nurseries for Christians?" It was Sophia Cook, a member of the Wesleyan Society at Gloucester, who first suggested to Robert Raikes the idea of a Sunday-school; who was also his first teacher, and first led his ragamuffin school through the streets of Gloucester to the parish church.

The Sunday-school, first organized in 1781, was first noticed in print by Raikes in 1783. In January, 1785, Wesley, in his *Arminian Magazine*, commended the Sunday-school to his Societies as a promising means of usefulness. Before 1787 he has Sunday-schools among his people numbering seven hundred and eight hundred pupils, and he writes to one of his preachers: "I am glad you have taken in hand the blessed work of setting up Sunday-schools. It seems these will be our great means of reviving religion throughout the nation." Wesley originated and put in practice the idea of enlisting unpaid teachers, an idea which was essential to the development of the modern Sunday-school. Hard-working men and women of Wesley's Societies were the first volunteer Sunday-school teachers of whom we have any record.

In America, at the Conference whose centennial anniversary we celebrate, under the leadership of Coke and Asbury, the fathers inserted in their Book of Discipline the following minute:

"*Question.* What shall we do for the rising generation? Who will labor for them? Let him who is zealous for God and the souls of men begin now.

"*Answer.* Where there are ten children whose parents are in Society, meet them at least an hour every week."

Only a few years later this rule was so modified as to require the preacher to organize a Sunday-school wherever ten children could be gathered for instruction. So early at least as 1786 Sunday-schools were established, and from one of these, in Hanover County, Virginia, an itinerant minister was raised up. If the Sunday-school had no martyrs, its workers did not altogether escape persecution. Rev. George Dougherty, at Charleston, South Carolina, was severely beaten and nearly drowned by a mob, for the crime of conducting a Sunday-school for the benefit of African children. Nevertheless the Charleston Conference of 1790 resolved to "labor as the heart of one man to establish Sunday-schools," "to instruct poor children, white and black, to read," and to have "compiled a proper school-book to teach them learning and piety." It is thus apparent that from the first organization of Methodism in America the Sunday-school has been not an auxiliary simply, but an important part of its organism. Surely then it is appropriate that at least a single evening of this centennial week should be devoted to this so important department and fruitful field of Church work.

The Sunday-school is not doing new work in the Church. Rather, it is a new instrument for doing what has always been regarded as essential Christian work—work which the early Church did in its classes of catechumens—which the Romish Church provides for in its catechetical instruction—work which in Protestant America was done at the fireside, and in some sections of the country in the public schools.

It is a complaint sometimes brought against the Sunday-school that it has been the occasion of evil and loss to childhood more than counterbalancing its good results. Parents have come to neglect the religious training of their children, and delegated the work of instruction to others. So, too, it has been charged that the Sunday-school has been made the children's Church, to the neglect of the pulpit ministration; so that the youth dropping out of the Sunday-school is lost to the Church. Such evils, however, are only local and temporary, and are not chargeable properly to the Sunday-school, but rather to faulty working of it. Moreover, it benefits vastly more of the otherwise neglected than the number to whom it occasions loss, and it brings multitudes to the sanctuary who but for it would never hear the preacher.

But the best defense of the Sunday-school, as its best eulogium, is itself and its fruits. What is the Sunday-school of to-day, and what is it doing?

It is first of all an organized department of the Church, having its officers, its appliances, and its well defined field of labor. Beginning with one little ragamuffin school, it has grown to an army of millions. In the Protestant Churches of Great Britain it has an aggregate of 5,115,000. In the United States it numbers 7,500,000. In the whole world there are 14,184,000 souls gathered in Protestant Sunday-schools. Methodism in America counts the membership of her schools by millions, equaling at least the aggregate of her communicants. These millions are mainly children. Very many of them are from homes where they receive no religious instruction, see no religious example, feel no religious influence. Many receive their sole Bible teaching from the Sunday-school.

Aside from all else, and at the very least, these children are gathered to *religious service*. If no more, for one hour each week they are in a place dedicated to religious uses. They hear the words of prayer from reverent and fervent lips, and sometimes join in the offering of supplication and confession. They grow familiar with sacred song, and voiceful with divine praise. They hear addresses and appeals more direct and personal than sermons can be, and all this at the most susceptible period of life. Perhaps this directly religious influence of the Sunday-school is least appreciated. As the Church service is not chiefly valuable for its intellectual instruction, but rather for the spiritual impulse it gives, so the Sunday-school is worth its cost and more for the religious atmosphere with which it surrounds young souls, many of whom would not otherwise be reached.

In the Sunday-school they are brought in contact with the most earnest and devout spirits in the Church. Whatever else may be lacking in Sunday-school teachers of equipment for or apprehension of their opportunities, it must be admitted that they are as a whole the most spiritual portion of the Church, and especially that they include those whose presence and spirit would most profitably influence young minds.

The Sunday-school is to these millions the teacher of the Bible. Many of them will have no other. It is to them the one Urim and Thummim

to give them a glimpse of the glory of divine revelation. Here, surrounded by pleasant religious atmosphere, in association with sacred songs and devout prayer, and from loving Christian lips, they hear the blessed words which God has given. Much or little, what they do learn in the Sunday-school is learned amid surroundings in keeping with the sacredness of the Book, and the words fastened in the memory come back in after years, fragrant with the holy atmosphere in which they were first heard. The teaching of the Sunday-school is the best and most intelligent to be had in the Church. Especially is it most intelligently religious, as well as religiously intelligent. Not only does it employ the most cultivated minds in the Church, but those whose spiritual experience gives them insight into the meaning of the word and power to impart instruction in spiritual things. It is easy to criticise the average Sunday-school teaching as far below an ideal standard, as wanting in general knowledge, and as lacking needed intellectual training. Doubtless it is far from perfect. Yet it is safe to say that it is far better than would be the average home teaching of the scholars, if not as good as the best home teaching.

But good or bad as teaching, it is imparting to millions of young minds the knowledge of the Holy Word. It is making them to know the songs of David, the history of God's ancient people, the life of the divine Savior and his redemption, the coming of the Holy Ghost upon the Church, with his uplift and transformation. It is fastening in their minds the beatitudes of Christ, the loving words of John, the battle-cry of Paul and his shout of triumph. It opens to them the sublime promises of Heaven, and the glories to be revealed hereafter.

The Sunday-school has created a literature of its own. Within little more than a generation it has developed a distinct class of authorship and publications, and an entirely new class of publishers. It has been the fashion, and with some reason, to belittle Sunday-school literature, or even to deny it a place in literature. But, while we must admit that much of trash has been put into our libraries, and must deplore the flooding of young minds with fiction to the exclusion of solid reading, who can measure the influence of the Sunday-school in refining and Christianizing the light literature of the day, and giving the morals of Hannah More to works of genius surpassing that of Fielding and Swift? George Eliot did her best work when nearest the period of her youthful Methodist surroundings. What a work has the Sunday-school done in creating and distributing the literature represented by such writers as Daniel Wise and Mrs. Whitney and Mrs. Alden (Pansy)! The United States census of 1870 reported eight million three hundred and forty-six thousand one hundred, and fifty-three volumes in thirty-three thousand five hundred and eighty Sunday-school libraries. This was then but an incomplete return, and doubtless it has more than doubled since. To this must be added the almost limitless periodical literature of the Sunday-school, including all grades, from the infant-class paper, the child's, youths', teachers', normal, and critical magazines, up to some of the broadest and ablest periodicals of this country.

Above all, the Sunday-school has largely aided to develop and scatter abroad a new Biblical literature. This is an age of Bible study in the higher range of critical research. The Sunday-school has demanded that the results of this research shall be reproduced in form adapted to the use

of the common people. It has thus created a demand for concordance and commentary, for Bible history and geography and dictionary to a degree before unknown. The Bible itself, largely through the influence of the Sunday-school, has become the object of reverent, but searching literary and scientific investigation, out of which have come new revisions and corrections of the sacred text.

One other fruit of the Sunday-school must be noticed, especially as it is the direct outgrowth of the Methodist Sunday-school. Time would fail me to do more than name the Chautauqua idea, which, springing up first in the form of normal training-schools, has broadened and enlarged till it includes all the departments of a liberal education, which proposes to plant classes in every village, and find students in every work-shop, and to give, as a reward of faithful study, degrees once attainable only through the halls of venerable universities. Even more important than these honors to be attained by the few is the stimulus and direction given to young minds to increase the store of knowledge, and thus better fit themselves for the work of life; and all this in devout recognition of spiritual truth and faith in the Lord Jesus Christ.

Thus it stands, an organization which has gathered its millions of children under thousands of teachers for holy song and prayer and praise of God, and for the study of his Word; which has made learning tributary to its needs, quickening research in historic records and among buried ruins of empires; which has built up a new Biblical literature, and established normal schools and universities; an institution which proposes to draw from all sources of knowledge through all these instrumentalities which it has created or subsidized, and to use all power thus acquired for the guidance of young minds to the knowledge of God's truth, and of young hearts to the reception of God's grace. Such is the Sunday-school.

THE SUNDAY-SCHOOL.

HON. JOHN W. RAY.

THE Sunday-school is not the vestibule of the Church; it is more. The Sunday-school is not the nursery of the Church; it is more. It is part and parcel of the Church, divinely ordered, constituted, and blended in the Church:

By *Command*. (Exodus x, 1, 2; xii, 16-26, 27; xiii, 8.)

Most fitting were the last words of Moses when his ministry was ending. On the border of the Promised Land, the farewell words fall on Israel's ears. What thoughts fill his mind, what emotions throb in his heart!—the ark of bulrushes; the mother's intense love; the king's daughter; the preparation wilderness; the burning bush; the Pharaonic mission; the opened Red Sea; the smitten rock; the manna; the quails; Sinai; the brazen serpent; the brief rebellion and murmur that barred his own entrance to Canaan; and now before him eternity! Marvelous life, wonderful experience, divine inspiration, supplements every faculty of his nature to the utterance of the truest and best farewell. No doubt, no pandering to popular will! Such an occasion demands and obtains the noblest thought. Listen: "Hear, O

Israel! The Lord, our God, is one Lord; and thou shalt love the Lord, thy God, with all thine heart, and with all thy soul, and with all thy might." "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy vi, 4-7.) Hear the command that must dwell in the heart, be taught lovingly, earnestly, continually, to the children in assembly, at the fireside, on the way, evening and morning, at the family altar:

By *Experience*. Read the history of five centuries, recorded in Psalms lxxviii, 5-7.

By *Prophecy*. After two centuries are added, hear Isaiah xxxiv, 1-16.

By *Fulfillment*. Seven centuries pass on the scroll of time, and He by whom and for whom all things were made bids us, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." (John v, 39.)

Again is the Sunday-school divinely ordered by *Command*. Atonement accomplished; Bethlehem; the temple; the opened eye; the loosed tongue; the unstopped ear; health restored; Lazarus given back to Mary and Martha; Gethsemane; Calvary; the open tomb; the risen Christ; on Tiberias's shore the Omnipotent Savior, speaking for the last time in human form to his disciples, establishes the standard of duty and fellowship, as well as the highest test of love, in the wonderful commission, "Feed my sheep," "Feed my lambs;" the Church established by grace through faith, its perpetuity to be maintained by faithful obedience to this great command, "Feed;" a standard of love to Christ placed within the reach of every one.

Fourteen centuries of command, experience, prophecy, fulfillment, closing with command, bear unchanging testimony that God designs the highest attainment of human happiness and glory shall be secured by the study of his Word and the most perfect knowledge thereof; that the means best adapted thereto will be used in obedience to his ordinances, as man advances toward perfection. The Sunday-school is such a means. Even in the century of Sunday-school existence it ever illustrates its compliance with the divine laws: "All things whatsoever ye would that men should do to you, do ye even so to them." "Whatsoever thy hand findeth to do, do it with all thy might." "Herein are ye my disciples, that ye bear much fruit."

Hannah Ball saw ignorance, idleness, viciousness in the children about her. Her heart, filled with Christ's love, did what every heart similarly inspired has done and will do. She acted. Andrew, finding Christ, brings Simon. True, Sunday-schools at first were supplied with the primer, the spelling-book, the reader; but godly men and women know well that no kind of education can redeem from vice, properly elevate or cultivate any person, unless accompanied by the teachings of the Holy Spirit, the power of the cross of Christ. Soon primer and speller gave way to the Book. The story of man's creation, his sin, God's wondrous love, wisdom, mercy, grace, and power, as taught in his Book, banished other thoughts.

As the Church develops in Scriptural knowledge, grace, and strength, so has the Sunday-school, with equal step, marched grandly, harmoniously.

The Voice that bade, "Go ye into all the world, and preach the Gospel to every creature," also commanded, "Go ye, therefore, and teach all nations."

Tested by subject matter of instruction, the abiding theme in Church and school is:

"Hear the royal proclamation,
The glad tidings of salvation,
Publishing to every creature,
To the ruined sons of nature,
Jesus reigns!
He reigns victorious,
Over heaven and earth most glorious,
Jesus reigns!"

Hence, we look vainly for the line separating the Church and the Sunday-school.

How may this means of grace be best used? Specially does this query come home to every Methodist. The Sunday-school in England was a Methodist woman's thought wrought out by her associates and herself. In America Methodism planted the Sunday-school when the nation was only ten years old. Therefore, exceedingly appropriate, in this centennial year of our loved Methodism, in this historically Methodist city, among the many themes attracting our thought and stirring our hearts, is the place allotted the Sunday-school. All through our Church history, from the humble school in Thomas Crenshaw's home to this hour, to the honor of our denomination and the glory of God, the Methodist heart has pulsed with heroism, sacrifice, devotion, consecration in and for this marvelous means of grace.

The theme studied by the scholars attracts attention. Most earnestly we inquire, Why these consecrated teachers and officers, why these multitudes of scholars? The Text-book is but one—modified it may be as to form, in bound volume, lesson leaf, quarterly, or journal, one theme, the one glorious story, God's omnipotence, omnipresence, omniscience, mercy, love, grace; man's creation, sin, expulsion; the promise to Eve; the fulfillment; a Savior; an atonement; the eternal bliss of the redeemed; the eternal penalty of the wicked.

Book of books! None other like it; compassing man's creation, existence, destiny. It tells me, "In the beginning God created the heaven and the earth." He spake; "there was light," "a firmament," the earth bearing seed, shrub, tree, fruit; that lights were set to divide day from night; that creatures filled, earth, air, and sea; and, when the Omniscient saw that all "was good," "he formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul"—thus investing his creature with the immortality of his divinity. It tells of man's sin, fall, the promise to the woman, the redemption to favor with God, the eternity where, in his presence, "they shall hunger no more, neither thirst any more," "for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Searching, studying, doubting, hesitating, fearing, step after step, page by page, the longing soul finds, in fullest measure, truth, consistency, only such a revelation as Divinity would make for his noblest, last creation. It would have been the sublimity of cruelty and injustice, with reverence be it spoken, had his Creator failed to provide the capacity, and then the

knowledge needed for a proper understanding of man's origin, the purpose of his creation, his destiny. - Such a revelation inspires the most intense love, the highest devotion. Therefore, the study, investigation, and knowledge of the Book becomes infinitely more valuable than any pursuit of life.

If all departments of science are but servants ministering to man's happiness, greater far than all is knowledge of the Law-giver by whose will and power creation exists. More priceless than all things earthly is the marvelous truth, "That Law-giver is my Father;" and "God so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." No wonder the Psalmist prayed, "Open thou mine eyes, that I may behold wondrous things out of thy Law;" "Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end."

Who can, who will dare teach these sublime lessons? Surely none but the most gifted, most perfectly educated, possessed of highest intellectual attainments will prove worthy the task. Thus man may reason. Hear God: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. Psalms xix, 7-9. "By this we know that we love the children of God, when we love God and keep his commandments." (1 John v, 2.) "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy iii, 16.)

These are the tests of fitness, and they include every child of God born of the Spirit. Do you love God, his redeemed? Would he require of you an impossibility? Have you the witness of the Spirit that you are born of God? If so, you can tell how *your* soul was pardoned, redeemed, admitted to God's favor. The geography, histories, chronology, and literature of the Bible are only the media through which God reaches mind. You may be utterly unable to teach either or all satisfactorily. If possessed of this ability better might be your teaching. Paul, standing before Agrippa, said nothing about the geography, history, chronology, or literature of Damascus, but he did speak of his hatred of Christ's disciples, the light at midday, the loving voice speaking pardon, the fulfillment of law and prophecy.

Simple story, but how grand. Any one might have told it. And yet so fraught with truth, honesty, sincerity with the power of God, the king cries out "Almost thou persuadest me to be a Christian." So have thousands of Sunday-school teachers, with limited intellectual culture, poor opportunities for study, but with hearts cleansed by the blood of Christ, loving God and his children, led their classes to Sinai, where the Law Maker was manifested in thunder, thence to Calvary, where love assured redemption, and the law of Sinai was blended with the Gospel of Bethlehem, Calvary, the opened tomb.

Do not for a moment discount the advantages of intellectual culture, widest knowledge. The better these opportunities the greater knowledge of earthly science, the more charming becomes that Book of books, more thrilling its histories, more sturdy the work of grace. Given the usual ad-

vantages of life any one redeemed by Jesus' blood and realizing the presence of the Holy Spirit *can* and *dare* teach God's Word.

Let it be emphasized, the *essential qualification* of the Sunday-school teacher is *conversion*. To this add all possible culture of head and heart. The teacher who fails to study the lesson, who goes with untrimmed lamp, empty of oil, will merit and receive reproach.

You ask, How can this preparation be had? Home duties, business cares, social demands, absorb my time and ability. Stop; are you *honest* in this? Physical disease attacks your loved one, or, passing you, enters your neighbor's home, what then? All duties, cares, and demands are thrust aside, every thought and energy is concentrated to avert the possible suffering, the probable calamity. And you honor your manhood, your womanhood by so doing. Spiritual disease, infinitely more disastrous than fever, chill, congestion, paralysis, has smitten your child, your neighbor—a disease that ends only with eternity. And yet home, business, society stop you in duty; call off your soul from its highest, noblest service, and you willfully, sinfully neglect the teachers' meeting, the hour of prayerful study of God's Word.

Brother, sister, listen. The Master has a word for such: "Inasmuch as ye did it not to one of the least of these ye did it not to me." No school should attempt its work with unprepared teachers. The teachers' meeting is almost a necessity. If this can not be enjoyed, there remains prayer. Communion with the Holy Spirit, faithful, earnest study of the Book, each essential even with the teachers' meeting. The Bible is its own best commentator, and added are helps by compends, Church and secular papers, and none need go to the class without full supply of "beaten oil."

Developing this means of grace, literature must not be ignored. In these times, cursed with pernicious books and papers, all possible antidotes are required. Therefore the need of libraries, magazines, papers filled with pure, ennobling thought. Grandly have press and pen contributed in this behalf. Publications suited to every condition socially, educationally, spiritually, are being scattered by the thousands. Health-bearing showers of ideas are flooding the land with their renewing, vivifying influences—so cheaply, too, that no home need deny entrance. Verily, a free Gospel! The Book Concerns are noble monuments of Methodist labor, energy, success. Proudly, with humble gratitude, we honor our Sunday-school literature, and the noble men and women ministering at that altar. May their numbers increase, their days be prolonged, their influence multiplied. When a bishop of the Church is needed, may our Sunday-school bishop, Vincent, continue to enjoy his well-won honors where faithfulness, duty, and devotion have established his goings.

Another step is needed. Father and mother should be with their children in the Sunday-school. Banish the idea that this is a school for children and youth. Are any too old, too wise, too learned, to study God's Word? Can better advantages for this study be found elsewhere? Should not the school minister to wants of old and young? If father and mother were there would not the young man or woman be there also?

True there are family duties, many obstacles in the way. Persistence in discharging obligations due our children, our homes, our nation, can overcome all. Too little time is given to the Sunday-school. Thirty hours a week the day school requires to fit childhood for earthly duties, and

ninety minutes per week is all we allow the Sunday-school to prepare an immortal soul for life, present and eternal. Gross inconsistency. Why not the entire family spend two to four hours every Sunday-school session studying the Book with anxious, inquiring minds and earnest, loving hearts? Thence home under the inspiration of such study make the lesson the theme for the family circle. Fireside should glow with flame from off God's altar. Let the earthly home be in truth a prototype of the heavenly. Melodies engaging our voices should anticipate the songs of the redeemed. Let the glory of the Eternal be manifested in every household.

Given such Sunday-school attendance and study, how soon would all homes become bright and radiant by the presence of an indwelling Christ? No more Sabbath desecration, no enticing saloons and haunts of vice, no thronging crowds hearkening to the infidel, the skeptic. Given God's book; converted, consecrated, studious teachers; the entire family scholars; the home resplendent with the reflected light of the Sunday-school; imbued with the Spirit; trusting in Christ; graciously blessed by the Father; no painter's touch; no poet's harp; no eloquence of earth can properly show forth the grandeur and glory of the harvest.

The Book describes the harvest. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive them their iniquity and I will remember their sin no more." (Jeremiah xxxi, 34.) "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." (Revelation xxii, 14, 17.)

THE SUNDAY-SCHOOL.

REV. E. L. EATON.

WE are here to celebrate the birth of a pair of twins—the modern Sunday-school and American Methodism. They were not born on the same day, but about the same time, and are each a century old. They are lusty fellows, and have made a noise in the world; and they give promise of being able to make more noise in the future than they have done in the past.

The origin of the first Sunday-school is enveloped in mystery, as indeed what good thing is not? The inventor of the steam-engine finds, alas, for his fame, that he was only utilizing a principle which another man had discovered; that behold, this discoverer had only been developing the fruitful suggestions of another man's brain, and that this other man got the first hint of it all from still another fellow, whose family records have not been preserved.

Morse talked with the aid of the lightning between this goodly city

and Washington forty years ago, and with the electric telegraph astonished the world. But Steinheil had already three years before talked twelve miles with it in Germany. Benjamin Franklin brought thunderbolts from the clouds a lifetime before that, and more than a score of great men had long been feeling the pulses of the sky. After Columbus and all the other great men who discovered America were in their graves, the Danes came forward with the modest information that they had been here about five hundred and fifty years before. So you see it is almost discouraging for a great and sublime soul to try to do any thing in this world.

According to the most reliable information in the world, ours was the first Church in America to formally recognize the Sunday-school as an institution, which we did ninety-four years ago. Bishop Asbury appears to have established the first regular Robert Raikes Sunday-school on this continent, at the house of Thomas Crenshaw, in Virginia, ninety-eight years ago; and the seal of divine approval rested on that school in the conversion of John Charleston, who became an able minister of the Gospel, which he gloriously preached for thirty-nine years. But this was not a regular Robert Raikes Sunday-school either; for its primary object was not so much to keep ragamuffins off the street and out of mischief, as to lead children at once to the Savior; and those who taught in that school did it not for pay, but for the love of God.

To Robert Raikes, however, belongs the honor of organizing and popularizing the Sunday-school, and of sending it forth to bless the Church universal. This was five years before the Crenshaw School in Virginia. But, alas, for the fame of Robert Raikes, John Wesley had for more than thirty years previously been in the habit of assembling the children in various parts of England for religious instruction, and as early as 1785 we find him encouraging the organization of these schools among all his people. Gratuitous teaching is the plank which we stoutly claim in the great Sunday-school platform. John Wesley insisted upon that from the very first, and declared it as his conviction that these teachers should desire no other pay than that which they shall finally receive of the Great Head of the Church. Asbury adopted that idea, and it was the uniform practice of the early Methodists of England and America, while the London Sunday-school Society operated eighteen years on the theory of paid teachers, and then abandoned it.

But now while we are trying to confer honor to whom honor belongs, what shall we do with Ludwig Hacker, who established a Sunday-school in Pennsylvania thirty-four years before Robert Raikes established his, and which lived and flourished more than twenty-five years? Or, with Joseph Alleine, who opened a school in England fifty-nine years before that? Or, with the Pilgrim Fathers, who established the first Sunday-school in Massachusetts, fourteen years before that? Or, with Borromeo, the pious archbishop of Milan, who established Sunday-schools throughout his large diocese in Lombardy, ninety-four years before that? Or, with grand old John Knox, who inaugurated the Sunday-schools of Scotland "with readers," twenty years before that? Or, with Martin Luther's celebrated Sunday-school at Wittenburg, thirty-three years before that? Or, with the catechumenical schools of Origen and Tertullian, thirteen hundred years before that?

And what shall we say of those wonderful seasons when they brought

little children to the Savior for his blessing? when he uttered a few simple words which have brought more joy to the heart of mother and child than can be found in all the world outside, "Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Except ye be converted and become as a little child, ye can not enter therein?"

Nor is this the first time the heart of love has turned toward the children. Fifteen hundred years before, amid the fire and smoke and thunder and earthquake of Mount Sinai, Jehovah said: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And five hundred years before that the same voice had said of the Patriarch Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

Thus for four thousand years, with ever-increasing light, with ever-intensifying power, this Word of God has gone forth to parents and the Church, to arouse Christian activity and holy zeal in behalf of the children. When the last message to the Hebrew people was about to close, the prophet said: "Behold, I will send you Elijah the prophet, before the coming of that great and dreadful day of the Lord^e; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse." In this day how marvelously are these words being fulfilled!

If it shall thus appear that every age for forty centuries has breathed forth the same utterance upon this subject; if from the mouth of inspired prophets, from the hearts of holy men and women, and from the awakened conscience of an aroused and quickened Church, the cry has been going forth to renewed zeal and mightier energy in the work of teaching and saving the young, what a trumpet call it is to duty! A voice of authority to all the sons and daughters of the Lord Almighty to go and work in the vineyard of the Lord! The duty of the hour then is not to celebrate the birthday of an idea, nor to identify its parentage, but to make that idea live and breathe and burn in a million human souls!

The Sunday-school has had a marvelous growth in numbers. Whatever answered to that idea in the patriarchal times was but a small and feeble handful; whatever answered to that idea in the early Christian Church was still but a handful, and it appears that these schools degenerated into mere training-places for endless formalities and soulless catechisms, and were finally abandoned altogether; and it was two hundred and fifty years after the great Reformation began before the Sunday-school idea of our day took definite form in the brain of Robert Raikes, and started upon its errand of joy to bless mankind. From the humblest and smallest beginnings, then, the Sunday-school has grown to its splendid proportions. From one school, in one hundred years it has grown to one hundred thousand schools—or three schools each day, one thousand schools each year, for one hundred years! Give each school four rods of ground, and place them side by side, and they would reach from Baltimore to St. Louis, and two hundred and twenty-seven miles beyond. The one million and a quarter of living Sunday-school teachers would make two mighty hosts as great as Grant and Lee commanded, "fair as the moon, bright as

the sun, and terrible as an army with banners;" and the twelve millions of living Sunday-school scholars, placed eleven feet apart, would belt the globe at the equator; one hundred feet apart, and they would carry an anthem of praise from Baltimore to the moon!

It is the province of the Sunday-school to fill the soul of the child with truth, that he may be "rooted and grounded" in the knowledge of God. Primarily it must be concentered truth, truth in form, truth with eyes to see, with hands to minister, with feet to run upon swift missions of mercy, and heart to throb in sympathy and love. The childhood of to-day will have to begin where the race in its childhood began. There must be the garden of Innocence, with its flowers, and its birds, and its fruits; Abraham on the mountain, with Isaac and the altar and the fire and the wood and the knife and—the Lamb! Moses a babe in the ark, or leading the people of God through the sea; the song of the angels over Bethlehem, the manger, the flight into Egypt, the midnight storm on Galilee, the cross, the tomb, and the resurrection! . As the testimony of the living voice is more potent than the silent witness of the printed page, so the truth of God becomes mighty concentered in the glowing story of Divine Truth, and in the person of the living teacher. Take your little boy to the shore of the sea, show him the billows that break at his feet, and the "steel blue rim" of the ocean far away; back of him are the hills and the forest, above him the clouds, the infinite blue, and the stars beyond; and as he looks upon this splendid pageantry of earth and sea and sky, tell him God made it all. Though he may not understand all you have said, in the deepest depths of his soul he will believe it.

The heart runs faster than the head. We all do believe more than we can understand or explain. How glorious is the comprehension of a child, especially of spiritual things. Let us fear not to open the gates of the spiritual temple, that they may behold and wonder and rejoice.

Why is there a childhood at all? Many devout hearts have asked that question with deepest interest, for in the answer comes gravest responsibility. God in his mercy has given us the children; eye and ear and heart alert; the soul just beginning to stretch forth its new pinions; taking on the impressions of the world without as keenly and swiftly as the retina receives the pictures of light; fired with quickest passion; stirred with deepest emotion; hourly carving the alphabet of character that shall be lasting as eternity; generous with its gifts; unselfish in its love; strong in its faith; loyal to its convictions, and spontaneous in all its doings; no long calendar of sins to make it cowardly, or crimes to wash away; simple as nature, unbiased as a sunbeam, and clear as the morning;—the race in its childhood is thus laid into the lap of the Church. May the Lord Omnipotent anoint and gird us for the responsibility!

THE SUNDAY-SCHOOL.

REV. C. S. SMITH.

THE end of all properly directed Sunday-school effort is to lead the young to Christ, to inspire them with love for the truth and obedience to the right. It is not clearly manifest, however, that the true end of the Sunday-school is universally understood and appreciated. Many, as yet, do not understand the necessity of a careful study of the direct influences of this important work. Every agency employed to further the interests of the Sunday-school should be of such a nature as to quicken and develop the spiritual energies of childhood. It is not enough to quicken their intellectual faculties, to interest them in the study of the Bible on account of its literary excellence, but they should be brought to a saving knowledge of the truth, and to that assurance of their acceptance with God which regeneration secures. In earnest effort to secure the conversion of the young, Methodism has not kept pace with other denominations. We have been too much disposed to confine our efforts to addressing the riper thought of mature years, to the neglect of the young. In this particular we stand guilty of a great neglect. This neglect has not been intentional, but has grown out of our failure to comprehend the spiritual possibilities of childhood. We have treated the joyousness of youth as too sportive to consider seriously the weighty matters of religion. We have left them to pluck the wild-flowers of youthful ambition and vanity; to be besieged by the tempter; to draw near to the snares and pitfalls of sinful influences; to be contaminated by evil associations; and to have their minds poisoned by the contents of a sensational and impure literature. In short, we have largely left our children to the care of the evil one, and then, when they have reached maturity, have sought to counteract the sinful tendencies by trying to sing and pray religion into them. And what a hard task we have found it to be! And how meager the results in proportion to the amount of labor bestowed! When we come fully to accept the promise of God, and to realize that to "train up a child in the way it should go while it is young" is as much a matter of duty as to try to save an old sinner, the "mourners' bench," as one of the peculiarities and necessities of Methodist revivals, will not be so frequently called into requisition. We must learn that it is possible to plant the good seed in the minds and affections of the young, and, by its careful cultivation, to develop Christian manhood and womanhood. I believe that the law of development applies as well to the kingdom of grace as to the kingdom of nature; and that the moral elements of childhood, under careful training, can be made to blossom into moral excellencies with as much certainty as that the rose, under the training of the horticulturist, can be made to take on forms of loveliness and beauty. The boy is the man in miniature, and the course of his conduct in mature years will largely depend on the character of his training in childhood. I believe that correct discipline facilitates conversion, and is frequently the forerunner of it. We should give attention to the proper disciplining of our children. We should seek more diligently to incline their feet to walk in wisdom's way. We should pre-empt their

souls without delay, and see that they become a part of God's heritage, and the Church's homestead. We should not give advantage to the enemy by procrastinating the battle. We should at once endeavor to plant the seeds of holy living and noble aspirations in the youthful heart. We can not hope to recover lost opportunities. Our present strength is far less than what it would have been had we properly cared for our children. We must learn to grow Christians out of the tender plants that God has committed to our keeping. To this end let us earnestly use the means presented by the Sunday-school. Let us make it a nursery, indeed. Let us train and prune and cultivate the tender twigs that grow therein, so that they may take deep root in the soil of moral conduct. Let us keep their leaves to the sunlight, and evil influences from overshadowing them. Let us give them the moisture of prayer and watchfulness and assiduous attention. Let us seek to make the atmosphere surrounding them pregnant with the germs of spiritual desires and longings, and strive to cause them to remember their Creator in the days of their youth. The promise of salvation is not only unto us, but unto our children. Christ exalted childhood, and the "suffer little children to come unto me" is the earnest and pledge of God's willingness to accept them. Then why should we delay in bringing them to him? O let us awake! Let us gather the lambs to our bosom, and shelter them from the evil winds that blow. Let every influence of the Sunday-school be directed to secure their salvation. The end of all Sunday-school work should be the salvation of the young.

In connection with this I shall present a secondary thought. The end of all Methodist Sunday-school work should be of a dual nature. First, to lead the youth to God; and, second, to indoctrinate them in the cardinal principles of Methodism. While I disclaim being a denominational bigot, I do believe in perpetuating the principles of Methodism, and to me the Methodist Church is dearer than any other denominational system. Were this not so, I should not be an active supporter of it. I do not belong to the any-Church-is-good-enough-for-me fraternity; and, while I have a general interest in the welfare of all denominations, I have a special and particular interest in the welfare of Methodism. Possessing this feeling, I earnestly advocate that we shall train our children to love and support the institutions of Methodism. The Methodist catechism should be used in all Methodist Sunday-schools; our children should be thoroughly acquainted with the distinguishing features between Methodism and other denominational systems. We should teach them why they are asked to be Methodists instead of Baptists, Presbyterians, or Episcopalians. So very important, in my opinion, is this matter that the greatest possible care should be exercised in the selection of teachers. We should aim to secure as such persons who understand and are thoroughly in harmony with Methodist institutions and usages. Methodism has neither outlived its usefulness nor fulfilled its mission. It is still alive and aggressive, and there is much that remains for it to do. The world still has need for the exercise of Christianity in earnest. Through the agency of the Sunday-school we should seek to imbue our children with the spirit of the Wesleys, of Whitefield, Asbury, Coke, and Allen. We should strive to bind them to the heart of Methodism as with hooks of steel. Our watchword should be, Our children for God and for Methodism. The sacrifices of the

past, the toils of the present, and the promises of the future all unite in bidding us to train our children for future usefulness within the folds of the Methodist Church. In addition to Methodist teaching, we must see that our children are provided with a Methodist literature. This is a most vital matter, and should receive the earnest attention of the Church. We should not allow our Sunday-schools to be invaded by thoughts that contradict our own teachings. Jacob and Esau may be at peace, but Esau is not the proper person to instruct Jacob's children. Whatever disputes or questions the essentials of Methodism should be kept out of the hands of our children. In this way, and in this way only, can we maintain the autonomy of Methodism. Shall we do it?

Lastly, I notice the possibilities of the Sunday-school. In contrasting the restricted and measurably feeble efforts of Robert Raikes with the present vast and far-extending Sunday-school system, we may well exclaim, What glorious achievements! Should Robert Raikes, by some supernatural way, return to earth, and witness the workings of any one of our many modern model Sunday-schools, he would stand dumfounded and confused. Indeed, it is true that at times men build wiser than they know. They are setting in motion streams of blessed influence that will deepen and broaden as the years go by. They are sowing the seeds of a glorious harvest that will be gathered by the reapers that are yet to appear. May they sow in faith and with a liberal hand! Judging by the past and present results growing out of the work of the Sunday-school, who can measure the possibilities of the future? As related to the future of Methodism, if properly nourished and sustained, its possibilities will prove immeasurable. We have not yet reached the goal. There is yet much room for improvement. The question yet remains to be solved, How can we the most effectually develop practical piety in the young? We must not only interest them, but save them. We look forward with happy anticipation to the near approach of the time when every branch of the Methodist family will feel that it has no higher mission than to save the young. God has abundantly blessed our efforts in the past, is blessing us now, and is ready to show his favor toward us in still greater blessings. All that we have to do is to grapple faithfully with the responsibilities of the present, comprehend the possibilities of the future, and work with increasing diligence, ever mindful that He who said, "Feed my sheep," also said, "Feed my lambs." Millions of hearts scattered throughout all Christendom share in our rejoicings here. Stimulated by past success, let us lift our ensign higher. Turning ourselves toward the future, we hear the rumbling sounds of coming activities, and see the old ark of Methodism moving toward the golden shore, freighted with multitudes of children joyous, saved, and blest.

METHODISM AND THE SUNDAY-SCHOOL.

J. L. HURLBUT, D. D.

ALL great and enduring things are of slow growth. Jonah's gourd springs up in a night and withers in a day, but the gigantic trees of the Mariposa Valley were drawing strength from soil and sky through fifty centuries. The lodge in a garden of cucumbers may be built in an hour, for it stands only to shelter the farmer for a week; but the spire of Cologne Cathedral has been slowly mounting heavenward since the middle ages. Institutions and parties which rise in one season are almost sure to decay in the next; but those which have breadth and permanence have in every instance grown up to greatness slowly, and their roots, though unseen, reach deep into the earth and twine around its granite foundations.

We are to-night contemplating an institution which extends around the world, and is known upon every continent. There is not a land of this broad earth without its Sunday-school. Under the shadow of old cathedrals in Europe, on the bosom of prairies in America, beneath the palms of the South Sea Islands, and in the jungle of India, you will find Sunday-schools.

We stand to-night upon the bank of a vast river, the Sunday-school bearing upon its bosom all these countless hosts. Let us try to trace that stream up to its fountain-head and look upon its progress.

I. The first fact which we notice in the history of the Sunday-schools of American Methodism is that they had a noble beginning; they were founded by one of the greatest of modern apostles, Francis Asbury. In the year 1786, two years after the Christmas Conference, to commemorate which we are here, Bishop Asbury, in one of his rapid journeys between the North and the South, was passing through Hanover County, in Virginia. He paused to spend a Sabbath and to preach at the house of Thomas Crenshaw. Here, probably, in the ample kitchen of a plantation home, he gathered the children of the neighborhood and organized, not only the first Sunday-school of American Methodism, but what is claimed to have been the first Sunday-school in the New World.

One would like to have looked in upon that historic scene. May the painter yet arise who shall place it upon canvas for the coming generations. We can almost imagine the picture: the large room of an old Virginia home, with open beams above and clean, uncarpeted floor below; in the midst the sturdy form of the great evangelist and bishop, from whom we are proud to trace our apostolical succession, his face seamed with those rugged lines of strength and bronzed by the sun and the storm. Around him are a plainly-clad group of humble cottagers and their children; that old Bible, with its well-worn cover and its well-thumbed pages, is taken from the saddle-bags, and the earliest Sunday-school class in America listens to its first lesson. To my eyes Bishop Asbury, in that hall, with the little ones around him, is greater and nobler than when a few years later he stood before President Washington, bearing the greetings and pledging the prayers of the infant Church.

We call this the beginning of Sunday-school work in the Methodist

Episcopal Church, for this is the fountain where the stream rose to the surface, and from which it has gone on its way, transforming the western wild into a paradise. But this was not its earliest beginning. Like some of our rivers, and, as I have heard, like one of the streams which contributes to form the sacred Jordan, there is an underground current, finding its way through secret channels, and here and there coming for a moment to the light and then plunging out of sight once more, until its apparent spring is reached. Thus the true sources of the Sunday-school lie back of that little meeting in Virginia, and beyond our pioneer bishop, Francis Asbury.

One of these sources, and itself not the earliest, was in Gloucester, England, where, in 1780, Robert Raikes, of blessed memory, established in an obscure dwelling the first of modern organized Sunday-schools. It may not be generally known, but it is a fact, that the Robert Raikes school was the direct result of Methodism. A great wave of religious interest was then rolling over England. Raikes was touched by one of its outer currents, and moved to his noble work. That wave was the Methodist movement for bringing the Gospel to all classes of men; and but for that impulse it is doubtful whether Raikes would ever have been awakened. A young lady met Raikes upon the street and said: "Can not you do something to teach these homeless and neglected boys and girls?" And out of that pleading grew the Sunday-school. That maiden was a young Methodist girl, Sophia Cook, afterward the wife of Samuel Bradburn, one of the greatest preachers of Wesleyan Methodism. Furthermore, it was in John Wesley's *Arminian Magazine*, for January, 1785, that Raikes's account of his Sunday-school was first republished from his own newspaper of a few months before; and thus the seed sown at Gloucester was carried on Methodist pinions throughout the United Kingdom. So we may claim that Methodism was the mother, if not the father, of the modern Sunday-school movement.

And we can follow up the stream to still earlier fountains. The Sunday-school is a gathering for the study of the Word of God, and for the opening of that Word to the people. In a deep and significant sense it began in Oxford University, where in the early part of the last century John Wesley drew around him a band of young scholars to study the Greek Testament, and then go forth to teach its truths and to spread its experience. That was the first starting of the current which forty years afterward touched Robert Raikes in Gloucester, which shot like an electric message through the Atlantic and inspired Francis Asbury, and then rolled in a tidal wave across the continent.

Nor is even this its earliest source. Like the mystic mother Nile, it has its tributary lakes far up among the mountains of the past. One of its highland streams pours out from that room in Erfurt, where Martin Luther brushes the dust from an ancient Bible, and unclasps it with a sound which shakes all Europe: Still higher we trace the rivulet, and we find it in the apostolic age, where Paul and his noble Bereans read the Scriptures together; then back of the Christian era in Ezra's great Bible class in Jerusalem; and then leaping over the chasm of a thousand years to that time when, between the summits of Ebal and Gerizim, Joshua read the Law, while warriors and wives and children listened and responded "Amen." Wherever in the past you find men and women and little ones met to read God's Word there you see one of the streams which have united to make

that mighty Amazon—the Sunday-school. Asbury and Raikes and Wesley, Luther and Paul, Ezra and Joshua, clasp hands across the centuries as its founders, and we, the workers in the cause and the teachers of to-day proudly call ourselves their children.

II. But we are here, not as Sunday-school people merely, but as Methodists, to look especially upon what we and our fathers have done in this enterprise. We are not lacking in loyalty to our common Christianity, which is greater than all the Churches. We do not disparage our brothers of the other Christian bodies; we rejoice in them all—Presbyterians with their doctrinal fidelity, Baptists with their aggressive energy, Congregationalists with their freedom of opinion, Protestant Episcopalians with their reverence for the past. But to-night we are a Methodist family, sitting around the old fireplace, and talking of our own family history and indulging in a little family pride in the annals of our achievements. We have traced our Sunday-school ancestry, let us notice a few points here and there in our Sunday-school history.

1. After its organization by Francis Asbury we next observe its official recognition by the Church; and here, too, we find a fact which is honorable to Methodism. It was the first of the Churches in America to recognize the Sunday-school as its child and to take it under its care. In 1790 the General Conference directed a minute to be made concerning the Sunday-school.

“Let us,” say the Minutes, “labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers, to teach (*gratis*) all that will attend and have a capacity to learn, from six o’clock in the morning till ten, and from two o’clock in the afternoon till six, where it does not interfere with public worship.”

Now, in this official order, note three facts, which are suggestive and almost prophetic: First, that the teachers were to be appointed by the preacher-in-charge, and the session was not to conflict with the public worship. Thus early did Methodism recognize the Sunday-school as a department of the Church, and not an outside agency. It was to be subordinate to Church authorities, and a feeder, not a rival, to the Church services. Secondly, that the teaching was to be free, without compensation. This was an important fact, separating the American Sunday-school at once from the English, where at that time and for long afterward the teachers were paid for their work. One great element of power in our Sunday-school work is, that it is given as the free gift of the teacher. There is a strong bond of affection between the teacher and the class which would be weakened if that teacher were hired by the Church to do his work. Thirdly, they were to teach *all*. There was no distinction of social order, the rich taught at home and the poor only going to Sunday-school, as has been the custom to this day in Europe. A school for a single class, and that the lowest, would never have risen to the power of the Sunday-school in America. It must be for all, if it is to reach even the lower elements of society upon this continent, where every man feels himself to be the peer of the proudest. Very early in the history of our Church we find in the Minutes, both of the General and Annual Conferences, constant exhortations to all our members to bring their children to the Sabbath-school.

2. The next step was the organization of the Sunday-school Union.

This was first established in 1827, but re-organized in its present form in 1840. Its first library-book and its first lesson-book were both written by John P. Durbin, an illustrious name in our history. In 1844 its first secretary was appointed, the Rev. Dr. Kidder, who still stands with erect frame and unabated vigor, as progressive as in the fire of his youth. It is remarkable that both his successors in the Sunday-school office of the Methodist Episcopal Church are still living. Dr. Wise, whose pen is as able to-day as when it pointed out "The Path of Life," and wrote sage counsels for young men; and Dr. Vincent, whom not only our Church, but all the Churches honor as the recognized leader of the Sunday-school army throughout the world.

3. Another stage was the International Lesson movement, by which all the Sunday-schools, not only of this continent, but of the world, study the same portion of the Holy Book on the same day; a system which has brought together Christians of every name, which has inspired a new era of Bible study; which has lifted the standard of Sunday-school teaching, and made it far more prominent, powerful, and important. While we do not claim for Methodism the exclusive honor of the introduction of the uniform lesson, and would not depreciate the well-won laurels of another, we do assert that the uniform lesson began with the Chicago Lesson System, originated and introduced by a Methodist preacher; that the Berean Lessons, prepared for a whole Church, to be studied simultaneously, antedated and prepared the way for a uniform lesson in all the Churches; and that the organized methods of our Church made possible the introduction of the lesson in all the Sunday-schools. It was the pioneer work of our Church which, like John the Baptist, leveled the mountains and lifted the valleys in the path of this mighty movement.

4. I might speak of another stage in the progress of the Sunday-school, the Assembly, its latest step upward. The first Chautauqua Assembly, organized by our secretary, Dr. Vincent, just ten years ago, under the direct auspices of the Sunday-school Union, was an important meeting. It brought together teachers and workers for systematic training; it pointed out lines of work; it exercised a mighty influence toward popular education; it became the parent of assemblies everywhere, from Framingham in Massachusetts to Monterey in California, and from the Thousand Isles of the St. Lawrence to the orange groves of Florida; by which tens of thousands of teachers have been inspired and instructed, and hundreds of thousands of their scholars touched, and the whole Sunday-school work of our country placed upon a higher plane of thoroughness and efficiency.

III. We have seen what the Sunday-school was, and what it is; a hundred years ago a small plant, and now a mighty tree, shading the continent. Let us now inquire what forces have contributed to make it great. What is there in the Sunday-school which has given it all this power? We may notice very briefly four elements of its success.

First, it utilizes the working force of the Church, in the laity as well as in the clergy. There is a great difference between the factory with three hundred looms where one loom is at work and all the rest are idle, and that factory where in every loom the busy shuttle flies back and forth. There is a great difference between the mountain stream which turns *one* mill-wheel, and the river in Connecticut which passes over a wheel at every mile of its progress. There was a Church when the Church was working

on a very low ratio of its power, when one clergyman was supposed to give all the religious instruction and do all the spiritual work in a community, and a whole Church stood still while an overworked minister tugged at the oar. The Sunday-school has work for every man, every woman, every child. "All at it," is at once the motto of Methodism and the Sunday-school. An organization which supplements the labor of the pastor by giving him as many helpers as there are Sunday-school classes, which strengthens the character by work for Christ and informs the mind by study of the Word and quickens the heart by direct labor in the salvation of souls, that institution is sure to become great.

Secondly, we discern an element of power in the fact that the Sunday-school takes the Gospel to man, not in the mass, but in the individual. If you wish to fill a hundred bottles with water, there are two ways to do it. You can stand them up on the floor like a congregation, and then throw the water over them by the pailful, getting a drop here and there down their throats, but casting the most of it on the floor; or you can take them up one by one, and pour the water into each by a pitcher. Our public service gives the Gospel to men in one way, the Sunday-school in the other. It divides up the congregation into little classes, and gives to each a teacher, who shall break the bread of life to each as each has need. In this dealing with the units there is power. The heart that is unmoved under a sermon melts when a Christian speaks to it personally; just as the pile of shavings which the Summer's sun fails to set on fire is kindled when by a burning lens a few rays are concentrated upon a single point. You, teacher, gathering about you that little class, are brought nearer to souls than the pastor in his pulpit. You can do what he can not. You can lay your finger upon one throbbing heart, and gently lead it to your Master. He addresses the multitudes; you speak to one soul, and in that voice there is power.

A third secret of power in the Sunday-school is that it not only employs the membership, and brings the worker in direct contact with the individual soul, but also that it wields the mightiest weapon in the universe, the Word of God. The Sunday-school has but one text-book, the Holy Scriptures. It seeks for truth at the very fountain-head, and it brings to thirsty souls none other than the very Water of Life. It does not undertake to teach science nor history nor art nor morals, but it does undertake to lay the Bible upon the heart of the individual scholar. Not man's word, but God's; not the thought of the schools, but the law and the testimony—this is what it brings to its students. The great work of the Sunday-school is to interpret the Book; and that, not in isolated texts, but in connected passages, systematically to teach that Word out of which all religious truth breaks forth. You have heard of the sword that King Arthur tore out from the stone, that blade of which the romancer said, "It flashed with the glow of thirty torches, and at every stroke it slew a man." Like that is the double-edged weapon, the Word of God, piercing to the dividing asunder of the soul and the spirit. That is the chief weapon in the arsenal of the Sunday-school, and of that I say, as David said when he saw the giant's sword, whose metal he had tested, "There is none like that; give it me!"

Fourthly, there is yet one more dynamic force in the Sunday-school, and this I name last because it is at once its greatest power and its most

distinguishing characteristic. It deals with humanity in its most susceptible period, childhood. It shapes the heart at the time when impressions are most readily received, and when they are most enduring. There is an hour when the character is mellow and gentle, pliant to the lightest touch, like the soft clay-plaster in the modeler's hand. That time is childhood. The shape that it now receives it will carry down to the end of the life that now is, and into that which is to come. That is the time in the life of a soul when it is under the influence of the Sunday-school. It is the time when the heart is like wax in its plasticity, but like marble in its retentiveness. Then the mind receives beliefs to which it will cling through life; then the heart is open to influences which it never will shake off. I have heard an old man of fourscore years, on his dying-bed, speaking a language which he had not heard for fifty years, but which he had learned by his mother's knee. In this period of wonderful opportunity the Sunday-school teacher strives to write on the susceptible heart the name of Jesus Christ, the Lord of all!

Do you wonder then that the little Sunday-school planted by Asbury ninety-eight years ago has become twenty-one thousand? It sets the Church at work; it brings the truth home to the individual; it wields the Word of God; and it deals with the susceptible heart of a child.

He spake well who said: "If you write upon paper, a careless hand may destroy it. If you write on parchment, the dust of centuries may gather over it. If you write on marble, the moss may cover it, and the elements may erase it. If you grave your thoughts with a pen of iron upon the granite cliff, in the slow revolving years it shall wear away, and when the earth melts your writing will perish. Write, then, on the heart of a child; there engrave your great thought, and it shall endure when the world shall pass away and the stars shall fall and time shall be no more. For that heart is immortal, and your words written there shall live through all the eternities."

THE SUNDAY-SCHOOL.

D. C. JOHN, D. D.

KNOWLEDGE is essential to religion. Neither theoretical faith nor practical experience can be built on a foundation of ignorance. A religion which requires not only the common people, but even the children, to grapple with problems that philosophers thought worthy of their attention must educate its votaries to an intelligent comprehension of the facts on which it is based, or doom them to fetichism and priestly imposture. Christianity, except when employed as an instrument of political and ecclesiastical despotism, has always awakened a desire for knowledge, and provided the means for acquiring it. It would be a pleasant and edifying task to trace the development of religious education from the apostolic age to the present, but space forbids, and we must limit ourselves to our own times.

The modern era of juvenile religious education is commonly reported to have begun in the year 1780, when Robert Raikes established Sabbath-schools for poor children in Gloucester, England. Whatever may be his

claim to this honor, it must be conceded that schools closely resembling his had been established at various times during the two preceding centuries in England, Ireland, North America, and Bohemia. None of these schools seemed to attract public attention, as did those of Raikes, and hence he has the honor of originating the system, as Vespucci has that of naming the continent which he did not discover. As he had the genius to attract and hold public attention long enough to awaken an interest in his work, he is perhaps justly entitled to the high honor awarded him.

The first society organized for the promotion of Sunday instruction was formed in London, September 7, 1785. A few bishops and clergymen, many influential laymen, and last, but not least, Wesley and Whitefield, gave it a warm support, but, as a rule, it was opposed by the Establishment as a violation of the Fourth Commandment.

The next society for Sunday-school work was organized by Benjamin Rush, Matthew Carey, and others, in Philadelphia, January 11, 1791. Both of these societies employed paid teachers.

The first society for the promotion of gratuitous Sunday-school instruction was organized in 1803 by Rowland Hill and W. B. Gurney, of London. The Religious Tract Society, of London, formed in 1799, furnished the literature and teaching apparatus for this society, and enabled it to carry its blessings to the poorest communities.

From the year 1808 to 1823 several Sunday-school societies were formed in New York and Philadelphia, but they were all of an experimental character, and, proving unsatisfactory, were consolidated into the American Sunday-school Union in the year 1824. The new factors introduced into the Sunday-school work by this society were as follows:

1. Traveling missionaries to organize schools.
2. A monthly concert of prayer.
3. A teachers' magazine (monthly).
4. A teachers' journal (weekly).
5. A circulating library.
6. Graded question-books.
7. Illustrated children's papers.
8. Records and manuals for conducting Sunday-schools.

In the year 1826 this society recommended a uniform system of lessons, but denominational fences were then too high to accept the recommendation. It required forty-six years to level the mountains and fill up the valleys preparatory to the Sunday-school millennium inaugurated at Indianapolis in 1872. It reflects high honor upon this society that it had the wisdom and catholicity to anticipate by so many decades the uniform system of lessons now accepted by Protestant Christianity throughout the world. So completely did it grasp the possibilities of the hour, so thoroughly did it organize the forces available for religious instruction, that denominational unions have had little to do but to copy its methods, with such improvements as their increased facilities rendered practicable.

The Sunday-school Union of the Methodist Episcopal Church was organized in 1827, and reorganized in 1844, substantially as it exists at the present time. Nearly all other branches of Methodism have similar unions. The Presbyterian, Congregational, Baptist, Protestant Episcopal, and Dutch Reformed Boards of Publication are the Sunday-school unions

of those denominations, respectively, and many minor denominations have vigorous organizations for the prosecution of Sunday-school work.

The natural outgrowth of this organization on independent lines was a desire to meet for the purpose of exchanging opinions, comparing methods, and arousing enthusiasm in the work. Local conventions were common in New England from 1820 to 1832, when, at the instigation of the American Sunday-school Union, a convention of two hundred and twenty delegates met in the city of New York. This was followed by another in Philadelphia, in 1833, which indorsed the series of uniform lessons recommended by the American Sunday-school Union, but the time had not yet arrived for so catholic and fraternal a movement. The third national convention met in Philadelphia, in 1859; the fourth in Newark, New Jersey; and the fifth in Indianapolis, Indiana, which adopted the international series of uniform lessons now accepted by Protestantism throughout the world. The first international convention met in Baltimore, in 1875; the second in Atlanta, Georgia, in 1878; the third in Toronto, Ontario, in 1881; and the fourth in Louisville, Kentucky, in 1884.

These conventions have not only aroused enthusiasm in Sunday-school work, but they have brought Christians into close affiliation with each other, and dispelled much of the bigotry which would still exist but for the better understanding which this intercourse has brought about. The exposition of the uniform lessons, in accordance with the best exegetical authority of the age, has nearly driven denominationalism out of the Sunday-school, and shown the affiliating Churches that they have more in common than they supposed.

What is the result of all this organization and labor? The following table answers the question, and shows the growth of the Sunday-school by quarters of a century (nearly) from its inception until the present time:

DATE.	NUMBER.*	INCREASE.	INCREASE PER CENT.
1780, . . . .	.....	.....	.....
1803,	250,000	250,000	.....
1827,	1,350,000	1,100,000	440.
1851,	5,988,000	4,638,000	343.
1880,	13,000,000	7,012,000	117.
1884,	15,775,000	2,775,009	21.3

* Scholars only.

The annual increase during the last quadrennium is over five per cent, a rate which, if maintained, will give us, in the year 2000, nearly 28,000,000 of scholars.

The Sunday-school has attained its highest development in England and the United States, these two countries aggregating nearly thirteen millions of scholars, or more than four-fifths of the entire enrollment of all countries. Continental Christianity has never shown much interest in Sunday-schools because the reformation of the sixteenth century had nearly expended its force when the new form of evangelism appeared, while the insular Churches were just awakening to new life under the inspiration of the Wesleyan reformation of the eighteenth.

Robert Raikes and his coadjutors did not dream of the possibilities of the germ which they planted. The mustard-seed has become a tree, and, at least on Children's Day, the fowls of the air lodge in its branches. It comes to the rescue at a critical period in the history of our Church, and supplements methods of evangelism once popular, but now, alas! becoming obsolete. The equestrian form which penetrated the forests, and transformed a stump, a wagon, or a dry-goods box into a pulpit is no more. Scarcely enough are converted by the old methods to make good the loss by defection and death, and, but for the Sunday-school, the Church would scarcely hold her own, much less advance to the conquest of the world. Just as the old methods seem to have exhausted their force, the Sunday-school appears as the grand compensatory agency by which the banner of the cross is to be carried forward in triumph, notwithstanding the decay of the weapons which once won its victories.

The improvement in our Sunday-schools during the last decade is very marked, but their possibilities are yet far from being exhausted. We hold primary and intermediate scholars very well, but, when boys reach the age of fifteen, we lose our grip upon them, and they wander away into evil associations. As long as boys are subject to the delusion that they are too old to go to Sunday-school, we may rest assured the Sunday-school is too young, or at least too *feeble*, for them. These same boys think it no disgrace to attend high-schools and colleges until they have mustaches as heavy as sedge-grass. Why, then, should they grow shy of the Bible-class when the down is so faint and colorless that it must be compactly twisted in order to be visible? We need not look far to ascertain the cause. The teachers in the high-school and college are usually men of high culture and experience, while the Bible-class teacher rarely brings such qualifications to his work. He is often chosen simply because he is willing, and others are not. Often the superintendent, goaded by the clamor of an unemployed class, flies around the room like a bailiff in search of talesmen, and lays hands on the first man he meets. Such management would disband a public school in a week; and yet we wonder why we do not hold our boys. Improve the instruction, and they will cease to think they are too old to attend Sunday-school.

Another effective expedient, as yet little utilized by teachers, is *social recognition*. There are thousands of boys away from home; and thousands more unhappy at home, who, in their loneliness, are ready to enter any place that furnishes shelter and society, however much their moral nature may revolt at the entertainment. With the Christian parlor closed against them, and the saloon open at all times, what wonder that the Bible-class is deserted and the spider's parlor crowded? The purely perfunctory teacher never can win—certainly never hold—the boys committed to his care. Even the public-school teacher must reach the *hearts* of his pupils before he can interest them in study. This he does, not by the principles of pedagogy, but by little acts of kindness, personal attention outside of school hours, and the boys gather around him as iron-filings gather around a magnet. O for a baptism of practical common-sense and real love for our boys! When they see this, they will not desire to leave us. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors; but, when thou makest a feast, call the boys and girls, and thou shalt be blessed, for thou

shalt be recompensed in the resurrection of the just. Then, as thou goest into the presence of the King, thou shalt be able to say, as thy Master said: "All thou hast given me I have kept, and not one of them is lost."

SUNDAY-SCHOOLS.

REV. J. H. ANDERSON.

THE religious potency and general effectiveness of the Sunday-school system have for a long time attracted the attention of the best thinking minds, and every possible experiment and the application of every ingenious method have been made to develop it.

The measures thus introduced and skillfully operated have gradually crystallized into form, and an embodiment of vital forces is the result; so that in its present state the Sunday-school would seem to approximate the acme of development in the discovery of feasible agencies to further its success. But conditions of change originate new circumstances, and will open up new avenues for the introduction of other measures, in their character equally adaptable and effective. The work is progressive, and its rising necessities will naturally suggest the means by which it is to be successfully carried on.

The Sunday-school has an interesting history, contemporary and identical with Methodism. The modern system, as founded by Robert Raikes, dates from 1781. But many years before this a Wesleyan lady, Hannah Ball, founded the first Sunday-school, in Wycombe, England; and Miss Sophia Cook, a Methodist lady, who subsequently became the wife of a Wesleyan itinerant preacher, had the honor of suggesting the idea to Mr. Raikes.

The name of Robert Raikes, however, as connected with Sunday-schools, will be had in everlasting remembrance. Long before the enterprise took on form, it existed in spirit in the Methodist Church. Mr. John Wesley urged upon all his preachers the necessity of caring for the religious instruction of the young, and, when the movement was inaugurated for the permanent establishment of the Sunday-schools, warmly commended the work, and recommended its immediate adoption by all the Churches. In his eighty-fourth year he wrote the Rev. Richard Rodda: "I am glad you have taken in hand that blessed work of setting up Sunday-schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

The idea of Sunday-schools entered into the Methodist Church as one of her first and vital elements; it was incorporated in her organization in 1784, when the question was asked, "What shall be done for the rising generation?" and was answered, "Where there are ten whose parents are in Society, meet them at least once a week," and it has been fostered as a component part of her polity.

In 1785-6 Sunday-schools were established in the great districts throughout England, and soon extended into Scotland, Ireland, Wales, and other countries, proving eminently useful wherever properly conducted.

In 1786 the system of volunteer teaching was adopted by the Methodists at Balton, England; eleven years afterwards the Gratis Sunday-school Society was formed in Scotland, and volunteer teaching became general throughout England in 1800.

The London Sunday-school Union was formed in 1803, to foster and encourage volunteer teaching, and to systematize the work.

The first Sunday-school formed in the United States was in the house of Mr. Thomas Crenshaw, Hanover County, Virginia, by Bishop Asbury, in 1786.

The Methodist Episcopal Conference, at Charleston, South Carolina, resolved to establish schools for whites and blacks in 1790. Bishop White founded one in Philadelphia in 1791; and Katy Furgerson, a colored woman, established one in New York in 1793. From this time the Churches in the United States rapidly adopted the Sunday-school system, and in 1809 began to assume charge of them, and made the course of instruction more exclusively religious. It thus began to prove one of the vital and essential forces to the rapid growth of the Church.

Following the example of the Methodists, Sunday-schools were established by other denominations in the early part of the present century, and subsequently by the Catholic Church and the Quakers. The aggressive spirit which Methodism infused into the Sunday-school developed the now popular and magnificent system, which is an agency for the accomplishment of incalculable good.

The Methodists originated the idea of Sunday-schools as a department of the Church for the religious training and development of the children of the Church, as well as an institution for the training of the neglected children of the community. The early appreciation which the Methodist Church gave the movement was characteristic of her foresight and her readiness to secure a revival and reform in religion that would prove permanent and profitable to the remotest generations. And now, as from the summit of observation she retrospects her century's toil, she feels no pain of disappointment.

The publication of Sunday-school literature, the founding of the Sunday-school societies, systematic courses of study, special Sunday-school observances, revival methods, and special Sunday-school conventions, had their origin in the Methodist Church. The Sunday-school Union, through which the system is principally operated, was organized by the Methodist Episcopal Church in 1827, re-organized and recognized by the General Conference in 1840.

The first complete report was made in 1845. Then the membership of the Methodist Episcopal Church was nearly one and a half times in excess of the numbers in the Sunday-schools. In 1876, an interval of thirty-one years, there was reported in the Sunday-school department an aggregate of 1,631,900.

The aggregate membership of the Church amounted to 1,652,291, showing the number in the Sunday-school to almost equal the number of members in the Church. The present aggregate number in Sunday-schools of the Methodist Episcopal Church are 2,025,599; the membership of the Church is reported to be 1,824,584—making the number in the Sunday-schools over 200,000 in excess of the Church membership.

The above illustrates the surprisingly rapid increase in the Sunday-

schools, and it is reasonable to presume that a proportional ratio of increase has been the same relatively in the other Methodist branches.

The estimated numbers in all the Methodist Sunday-schools in the United States and Canada, exclusive of officers and teachers, are about 3,500,000, and in the world upwards of 4,500,000; of this the United States may claim over 2,800,000.

This vast army of youth in training for membership in the future Church constitutes the reserve force of Methodism, and opens up an auspicious future.

The Church now in transit to her second century's existence leaves upon history's pages a record of which she may feel justly proud, but no feature of that record stands out in more commendable character than the marvelous acquisitions in Sunday-school work.

The publication of Sunday-school literature began regularly in the United States in 1840, with the *Sunday-school Advocate*, issued by the Methodist Episcopal Church, published under the auspices of the Sunday-school Union. This was soon followed by the publication of other papers and periodicals by the various Methodist Churches, a number of which have also founded Sunday-school publishing departments, issuing a vast and varied amount of literature, the cheapness and adaptiveness of which places it within the easy reach of, and renders it suitable for, all classes; thus reaching and supplying more persons with religious literature, and exerting a more potent influence upon society, than any other Christian Church.

The need of a uniform system of teaching was seriously felt until, in 1866, Rev. Dr. Vincent projected it. This was followed in 1870 by the "Berean Series," and in 1873 by the "International," and the founding of the "Chautauqua Course," all of which have proved signally useful.

The Methodist Church holds the pre-eminence in Sunday-school work, having made every important advance in its development, suggested every measure now in use, vitalizing its interests, broadening its possibilities, and augmenting its influence. She has made it a means to apply Christian principles and to early indoctrinate religious truths, as well as to help distressed humanity and further the great missionary cause and to enhance the material wealth of the Church.

It is the instrument by which the Church has the more successfully combated atheism, infidelity, and every form of modern skepticism, not being antagonized by any similar system of youthful instruction in those degrading and pernicious theories. The Sunday-school system is so identical and interwoven with that of the Church as to render the institution incapable of outgrowing its popularity or outliving its usefulness, for in proportion as its true idea is practically worked out, will it prove more profitable to the Church and humanity.

The polity of the Methodist economy is so clearly defined, and the Sunday-school department so distinctly outlined and harmoniously operated, as to make the influence of both directly felt in their reciprocal relations and impressions upon society.

Factional Methodism has not nor will it constitute a barrier to the success of Sunday-school work, since the spirit of devotion and interest in this department of the vineyard characterizes all the members of the great Methodist family.

African Methodism (if you will allow this designation by way of accommodation), notwithstanding the peculiar difficulties encountered in its establishment and the forces contesting its success, has secured wonderful results in the line of Sunday-school work, furnishing much of its own literature, and contributing over 550,000 to the total number in the United States. It therefore merits and claims a humble share in the triumphs of the century, and the results which crown this celebration.

The outlook for Methodism, as viewed through the Sunday-school, is bright in the extreme. It will prove a source of supply more insuring than the ordinary revival methods; in this sense it may be appropriately called a "nursery," and as one agency for evangelizing can only be excelled by the pulpit and the religious press.

Tuesday Evening, December 16, 1884.

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY

THE MISSION OF METHODISM TO THE MASSES.

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Mr. President and members and friends of our happy, harmonious Methodist family,—To me has been assigned the pleasant duty of leading your meditations as we consider the "*Mission of Methodism to the Masses.*" After accepting the invitation and the theme assigned me, there came, indirectly, an intimation that I would be expected to speak on the "*Mission of Methodism to the Extremes of Society.*" Had this proved official, I should have accepted that form of statement, but should have urged that the "*Mission of Methodism to the Extremes of Society*" is to bring the highest classes from that isolation to which more favored fortunes constantly tend, and in which so many hold themselves as if they were a superior order of beings, into a closer identity and deeper sympathy with the masses, and to lift up the ignorant and degraded, who scarcely have the courage to claim to be human, into a measure of intelligence and comfort that would make them to be of the masses. So that, in that case, as with old-fashioned Methodist preachers, of whom it is said, no matter what the text, the people always got the same sermon on sin and salvation, you would have had substantially the same practical discussion as upon our present theme.

Methodism is of the masses, to the masses, for the masses. It is a massive, majestic, many-sided, many-handed, mighty, mobile *method* of saving men and of "spreading Scripture holiness over these lands." It is a remarkable realization—I do not say fulfillment, for then some Biblical critic might question my exegesis—of Ezekiel's vision of the four living creatures coming out of the midst of the "infolding fire" of the whirlwind cloud from the north, each having four faces; the face of a man, symbolizing guiding intelligence; the face of an ox, indicative of patient, persevering toil; the face of a lion, expressing courage and strength; the face of an eagle, suggesting swift, soaring flight. Living creatures with wonderful and varied powers to go "whithersoever the spirit was to go,"—with feet like hinds' feet, to move straightforward to chosen ends; with living wheels, transversely within wheels, capable of moving with equal facility in any direction; wheels full of all-seeing eyes to discern opportunities; with wings—doubly furnished with wings—for rapid, unwearied, far-distant flight; with hands under their wings, for work, scattering blessings whithersoever they might go. Yet all—living creatures with their many faces and wheels and wings inseparably joined together—one life, one spirit, one enshrinement of Divine power upon the earth, ever moving, ever acting with intelligence, patience, courage, swiftness. And over all, above the firmament, encircled by the bow of promise, brilliant as "the bow that is

in the cloud in the day of rain," a throne as of one sapphire stone, and upon it *the Son of man*, for—

"The head that once was crowned with thorns,
Is crowned with glory now,"

and—

"High on his everlasting throne
The King of saints his work surveys,
Marks the dear souls he calls his own,
And smiles on the peculiar race."

Brethren, is this presumption? Is it not justified in history? Has not the intelligence which beams from the face of man guided in the organization and plans of Methodism? Has not patient, persevering toil, like that of the ox, prepared the ground and harrowed in the seed for the ever-maturing harvest? Did not our fathers, in their conflict with Formalism and Fatalism, with worldliness and wickedness of every kind, display lion-like strength and courage? Has not Methodism gone forth through the century past as upon "hinds' feet," as upon wheels within wheels, ever touching the earth, as upon wings bearing it in more rapid and distant flight over seas and continents? Has it not everywhere and always, with busy hands scattered blessings whithersoever it has gone? Has not the noise of its goings, "like the noise of great waters, as the noise of a host," been heard in the earth? Did the old prophet, amid the captives of Israel, by the river of Chebar, see indeed but the shadow of Methodism thrown backward more than two thousand years by the light of coming centuries? Surely, Methodism has substance enough to form shadows upon all that has preceded, and the light of coming glories is bright enough to cast them. Whether Ezekiel saw its shadow or not, Methodism is of God; it is included in the divine dispensations; it has a glorious mission among the sons of men; it has already accomplished a marvelous work, but we trust and believe that its greatest achievements lie still in the future. O that the possibilities of the coming centuries may inspire us all to a deeper and truer devotion!

But let us more attentively consider: *What is Methodism?* Do not turn away from this as from a commonplace question. Nothing is more common, even among Methodists, than to mistake the shadow for the substance; the incidental for the essential; the outward apparel, which may be changed at pleasure, for the body and soul. In this inquiry let us look first for an *historical answer*. Let us close our eyes to the present and forget the surroundings of this hour. Let us cross the ocean and go backward in time a century and a half. We find ourselves in one of the cloisters of Oxford University, in the midst of a few young men, students, working their way through college on \$200 a year, environed with difficulties that would discourage and turn aside many others. Who are they? Two of them are from the numerous family of the devout, hard-working rector at Epworth. This born leader, below medium height, with well-formed features, bearing marks of close and earnest thought, is John Wesley, of whom historians have since said that he had a natural genius for government equal to that of Richelieu. This younger, broad-faced, jolly, cheerful chum, is his brother Charles, destined to be the greatest hymn writer of the Christian Church, the sweetest singer of all the Israel of God. Near them, and with the bearing and mien of a natural orator, is George White-

field, whose matchless eloquence was to move the multitudes of two continents. Here, too, are others of less note, yet all seemingly intimate friends. They have apparently separated themselves from the great body of students. They are cheerful, as students always are, yet serious and animated by a common purpose. To them—

“Life is real, life is earnest,
And the grave is not its goal.”

They are looking into the future, they are feeling something of the “powers of the world to come.” They are therefore making the best use of the present. The thoughtless do not understand them; they speak of them derisively; they call them “the holy club.” They are the “*Oxford Methodists*.” They are indeed methodical, and accept the title. *Here, wrapped up in this “holy club,” and especially in the minds and hearts of these three most prominent figures, may be found the well-defined germ of the Methodism of coming ages.*

Now move forward a decade and pass down into London. We go by stage-coach, for there are no railways. Here are these same young men. They are through college. They have entered the ministry. They have broken the bands of formalism and have preached the Gospel in the open air. John Wesley, excluded from his father’s Church, has preached from his father’s tomb-stone. Tens of thousands have listened to the Gospel message from their lips. They are holding their *first conference*. Ten are present—six ministers and four lay helpers—a glorious partnership for Christian work. Listen! What questions; what answers; what rules for their government; they are of one heart and one mind and one purpose, all inspired by a spirit of entire consecration. There is a leadership and a subordination, a martial-like discipline that would have been impossible but for the perfect and unquestioned devotion of each and all to God and his work. *In this company we have a little maturer development of the germ of the coming Methodism, which first appeared in the cloisters at Oxford ten years ago.*

Move forward again four decades. Conferences have been held every year. Workers, clerical and lay, have multiplied, and the work has grown marvelously. Charles Wesley has written, and the Methodists are everywhere singing—

“See how great a flame aspires,
Kindled by a spark of grace.”

Now John Wesley is more than four-score years old, but “his eye is undimmed and his natural strength unabated.” He is still at the head of the conference, and, amid unceasing toil, is insensible to weariness. Charles,

“In age and feebleness extreme,”

has retired from active work. Whitefield’s candle has burned out earlier, and for fourteen years he has been with the angels of God. The work has spread in the new world as well as in the old. The war of the Revolution is over, and the colonies are separated from the mother country. This is the end of the State Church in North America. Wesley is profoundly concerned for the proper organization of his Societies beyond the sea. After much prayer and careful study, inspired by his great genius for organization, he decides to ordain Thomas Coke superintendent of the Methodist Societies in America. Dr. Coke is one of God’s great noblemen, and is

ever ready to go to the ends of the earth. Let us come with him over the ocean, for we come to our home. He will find his later.

On Friday, December 24, 1784, another conference assembles in Lovely Lane Chapel, Baltimore. It is a rude structure, with but few comforts or conveniences, but great and good men are there. They listen to the reading of Wesley's letter. We listen too.

"By a very uncommon train of providences many of the provinces of North America are totally disjoined from the British Empire and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them partly by the Congress, partly by the State assemblies. But no one either exercises or claims any ecclesiastical authority at all. . . . As our American brethren are now totally disentangled from the State and from the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church, and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free."

In that freedom they deliberated together and decided to form themselves into "an Episcopal Church and to have superintendents, elders, and deacons." Wesley's nomination, perhaps we should say designation, of Thomas Coke and Francis Asbury, as superintendents, was accepted and confirmed, and the new Church within the new republic was launched upon the unknown sea of the future, almost side by side, with the ship of State. Each independent of the other, under separate commanders, yet manned by the masses, and freighted with the dearest hopes of mankind, have gallantly sailed down over the century. How proudly have they ridden the waves of the stormiest seas, and how gladly do we welcome both to-day into the same quiet harbor of peace and unity!

Such, in brief outline, is the history. It suggests—it may at first seem indirectly and obscurely—the *historical answer* to our question, What is Methodism? But, as we consider it more attentively, we see coming out of this history, in clear and distinct outlines, this *philosophical answer*:

Methodism is a body, symmetrical, beautiful, having many members, yet but one body; a body with feet, and hands, and ears, and eyes; an ecclesiastical body with "diversity of gifts," and "administration," and "operations," all harmoniously employed. It is a body of believers and workers—A CHURCH, and not a mere aggregation of societies. It is a compact, powerful organization, the product of the supreme genius and devotion of John Wesley, and yet of such providential growth as to seem to have come into being and power without observation. *It is a system of methods, complex, yet simple.* Superintendency and its necessary correlative, subordination, are essential constituents in its government. There is a martial air about its "*above all*, if you labor with us, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory." Rules like this are impossible to men who breathe the air of freedom except upon the basis of that perfect unity and equality which makes that little, great word "*we*" representative of all, and expressive of one common purpose and aim. A self-sacrificing devotion to God and his work, like that of Wesley and his preachers, a devotion common to super-

intendents and subordinates, is absolutely essential to the perpetuity and efficiency of Methodism. But

Methodism is a spirit as well as a body; a spirit congenial to the body in which it has lived without growing old for a hundred years. It dwells in the body as in a tabernacle, but its aspirations transcend all bounds of form, or time, or space. It is a spirit of joyous, triumphant, irrepressible song. Charles Wesley struck the key-note for all Methodism when his soul broke forth in

"O for a thousand tongues to sing
My great Redeemer's praise!"

"To thee, Great One, and Three,
Eternal praises be
Hence, evermore."

Methodism is the world's great orchestra of Christian song. For volume, its song is like the "voice of great waters;" for distinctness in the expression of Gospel truth, it is, indeed, "the voice of speech," and not mere empty sound; and, for the glory and majesty of poetic expression, its speech is "the voice of the Almighty!" Little, weak, sickly, sentimental ditties have no rightful place in Methodist hymnology.

On the evening preceding the first session of the Upper Iowa Conference, at Maquoketa, in 1856, Dr. Charles Elliott preached a sermon full of power, and then glided into a warm, earnest prayer-meeting. After a prayer, some one started to sing one of the light, popular choruses of the day, but the grand old Irish doctor's sense of Methodistic propriety could not endure it, and he sprang to his feet with, "Now, brethren, quit singing your ted-er-e-i songs, and sing that good old hymn,

"Come, thou fount of every blessing."

A quartet may be occasionally tolerated with a voluntary, for the pleasure of those whose musical taste is sufficiently cultivated to appreciate it. It will serve, with the most of us, to show, by contrast, its utter weakness, and the vast superiority for public worship of congregational singing, when the multitude, led it may be by organ and choir, shall pour forth real praise in

"All hail the power of Jesus' name,"

rising and swelling with increasing fervor as the ransomed and the angels seemed to bend toward us, and all are lifted toward them with

"O that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all!"

Methodism is a spirit of *power in preaching*. In it Christ continually fixes earnest eyes upon himself with, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." George Whitefield was Methodism's great exemplar of earnest, impassioned, effective preaching, mingled with fiery exhortation. How do our sermons compare with his? I do not mean as to structure and form, but as to substance and effi-

ciency. His convinced the judgment, roused the conscience, brought sin and the sinner under the light of God's countenance, revealed the Judgment Day, led men to Christ. Have our sermons the qualities to do this, or are they but crude commonplaces, or, what is no better for the ends of Gospel preaching, well-polished essays, whose excellence is greatly marred if delivered without the manuscript upon which they are written? Fidelity to Methodism requires that its preachers should "*preach the Word*"—"preach," not read—"the preaching" which God bids them; preach the great themes of the Gospel, the law, the broken law, with its tremendous sanctions, its inevitable penalties, until souls shall cry out, "Men and brethren, what shall we do?" Then present Christ as the only "name under heaven given among men whereby we must be saved," and show that "he is able also to save them to the uttermost that come unto God by him."

With such preaching, Methodism will continue to be a thing of power. It will fill out the description given by Bishop Morris in his semi-centennial sermon before the General Conference, in Philadelphia, in 1864, and always be "*a spirit of truth, a spirit of revival, a spirit of enterprise, a spirit of sacrifice, a spirit of progress, a spirit of improvement, a spirit of loyalty to the civil government, a spirit of patriotism, a spirit of liberty, a spirit of liberality;*" and, while thus endowed, will ever be successful in its mission among the masses. But who are the masses to whom it goes?

They are the multitudes of mankind; the majorities of every age and country; the bone and sinew and nerve of the working forces of society. They are flanked on the one side by the so-called "higher classes," and on the other by the ignorant and degraded of the human family. In the days of Christ they were the multitudes "from Jerusalem," and "from Judea," and "from Idumea," and "from Galilee," and "from about Tyre and Sidon," and "from Decapolis," and elsewhere "beyond Jordan." They followed him up into the mountain, where "he taught them as one having authority, and not as the scribes." They followed him to the shores of Galilee, where he unfolded to them more fully the mysteries of his kingdom. They followed him into the wilderness, where he fed their bodies and souls with bread from heaven. Here might be seen a Nicodemus and a Joseph of Arimathea, and there a poor blind beggar, or a little group of lepers, or an abandoned woman, not one of whom was passed by with indifference; but the masses were the vast multitudes between them.

In the days of Wesley the masses were the common people of England, as distinguished from the nobility. They were the colliers of Kingswood and Cornwall, the multitudes of Moorfields, and of Blackheath, and of Kensington Common, the six hundred thousand of London, and the scattered peoples from Land's End to Newcastle, and over in Scotland, and beyond the channel in Ireland, and the colonists of the New World, from Nova Scotia to the Carolinas.

In our own day they are the crowded populations of our great cities, our merchants and mechanics and professional men, our manufacturers, our operatives, and laborers of all classes and conditions. They are the scattered peoples of all sections of our country, east, west, north, and south; of our towns and villages and rural districts; of the mountains and valleys and broad plains of our extended frontier, and of the savan-

nahs of the South. They are the people of all classes, and colors, and conditions, and nationalities, and pursuits, in this country, and of all countries, for the mission of Methodism is to the peoples of the world. The masses are a vast army occupying the uplands of human society; the right wing extends far up on the heights of wealth and culture, heights from which every position on the line may be carefully surveyed; the left wing far down in the marshy, malarious regions of ignorance and degradation. The mission of Methodism is to all, but it marshals its strength and directs its forces chiefly upon the center. But what of the mission of Methodism to these masses?

What does that "mission" include? It proceeds upon a clear and distinct recognition of the unity and essential equality of man. It puts the emphasis upon the fact that God "hath made of one blood all nations of men for to dwell on all the face of the earth," and, though he hath "appointed the bounds of their habitation," they are, nevertheless, "of one blood." Its early experiences prepared it for its mission as truly as did Peter's vision upon the house-top at Joppa prepare him for his mission to Cornelius and to the Gentile world, and it has gone forth with an abiding conviction that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." In the view of Methodism there are no patricians, no plebeians, no elect, no reprobate, but **MEN**—*human beings*—made of one blood, redeemed by one sacrifice, heirs of one common salvation. Methodism is peculiarly commissioned, not merely to teach, but to *actualize* the universal brotherhood of man under the fatherhood of God. And yet Methodism is far removed from Communism or Socialism. It enters upon no leveling process as to external conditions. It seeks the elevation of all, the degradation of none. It leaves all, as it of necessity must, under the universal law of "whatsoever a man soweth that shall he also reap." It makes no attempt to separate between the sowing and the reaping. Its effort is to lead all men to sow to the Spirit. It yearns to impart spiritual gifts; to bless all with "spiritual blessings in heavenly places in Christ." It proceeds upon the philosophy of Christ's counsel, "Seek first the kingdom of God and his righteousness," knowing that this gives the only sure and safe capital for the varied concerns of human life, and that "God is able to make all grace abound toward" those who obey, that they may, "always having all sufficiency in all things, abound to every good work, being enriched in every thing to all bountifulness," in both temporal and spiritual good. Through spiritual blessings, it seeks to enrich all men in all things. It is not visionary. It indulges no dreams of idealistic states, as of the "Republic" of Plato, the "Utopia" of Sir Thomas More, the "New Atlantis" of Lord Bacon, or the wild, feverish dreams of Francis Fourier. It deals with society as it finds it. It recognizes the actual and inevitable diversities of human conditions, and earnestly seeks to unite and harmonize all in one Christian brotherhood. It has a practical Gospel for all classes. It accepts the commission of Paul to Timothy, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

I know it is said that corporations have no souls, *but corporators have*. If capital assumes personality, and rises up in society in gigantic proportions, Methodism has, and must have, a message for it; and fidelity to the truth will soon disclose that it represents but an aggregation of human beings, "*every one*" of whom must "stand before the judgment-seat of Christ," and "give account of himself to God." Wealth is but an incident that attaches to men in this earthly life, carrying with it added obligations and responsibilities, for which a strict account must be rendered. The Master of all will soon say to the rich, "Give an account of thy stewardship, for thou mayest be no longer steward."

But Methodism also preaches the Gospel to the poor, to the laboring classes. It urges industry, fidelity, economy. It gives no countenance to any who "walk disorderly, working not at all, but are busy-bodies." It reiterates the inspired declaration that, "if any would not work, neither should he eat;" that all "with quietness work, and eat their own bread." It recognizes all, rich and poor, as of the laboring classes, though some toil in the care and management of capital, and others, with brawny muscles, earn bread in the sweat of their brow.

In this connection, Methodism has now a mission of pre-eminent importance. A gigantic error is abroad in the land. It is unchristian, infidel, irrational; it is like a brigand in society, or a pirate upon the high seas; it assumes and teaches that capital and labor are natural enemies. It separates between them, and incites them to mutual conflict. It sets each to constructing defenses against the other. It is most active among the masses of our working-men. It organizes "trades unions" for the protection of various crafts and industries against the alleged encroachments of capital. It has grown to alarming proportions, and the social structure is threatened with most serious convulsions. It is high time that the voice of Christianity and of right reason should be heard, and that their influence should be felt among the masses. The recent Protestant Episcopal Church Congress gave patient hearing to a representative of working-men as he discussed the question, "Is our civilization just to working-men?" and heard his answer, "Try it by whatever test you will, it is glaringly, bitterly, and increasingly unjust." Is this true? and is ours a Christian civilization? Is it not time that all should be brought to see that the lines of dependence extend not from one to another within a single branch of industry, but from capital to labor of every kind, and from labor of every kind to capital, and that the obligation of each to the other is mutual, and that the interests of each and all are inseparable. Unity in diversity is the law of society, as it is of nature. Let the Sun of Righteousness arise with healing in his wings, and these monsters of imaginary personality will flee with the shadows in which they live, and capitalists and laborers will stand forth in their true character as brothers in one family, having common interests and sympathies. Let the men who control capital use it as stewards of God, with a constant recognition of the rights and interests of the men who toil, and let our working-men remember that for the opportunities and facilities for work they are largely dependent upon those who control capital. Let each respect and serve the other. "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Let every man "look not on his own things, but every man also on the things of

others," and the conflicts between labor and capital will disappear, and the Christian conception of a universal brotherhood be realized. To accomplish this is an important part of the mission of Methodism to the masses.

Happily, we are not without a few practical illustrations of the operation of this Christian law. There is, in Pennsylvania, a company of Christian men engaged in the manufacture of railroad cars. In 1873, as Winter approached, the industries of the country were imperiled. These Christian men had provided a reading-room for their employes, and furnished it with the leading magazines and papers of the country. The workmen were thereby made as familiar with the industrial and financial situation as their employers. They conferred together; they recognized the difficulties; they said, "It is doubtful whether our employers can keep the factory running through the Winter; we can live on less wages; let us offer to accept a reduction of twenty-five per cent if they will agree to keep the factory running." A committee was appointed to convey the proposition. The employers had also been troubled over the situation, though they had said nothing. They replied, "We will give you an answer in a few days." The business manager went to New York and offered to take contracts to build cars at corresponding reductions. The result was the contracts were concluded, and the factory was not closed for a day. The employes had to practice more careful economy, and the proprietors made little, if any, profit, but disaster was averted and mutual good will maintained and Christian influence strengthened. A member of this Christian company is a delegate to this Centennial Conference. He tells me that for the last year and a half their capital has earned no profits, but "we have kept the factory running, and our men have earned a living for themselves and families. If we should stop they would starve. We dare not do it." Socialism can not take root in such a soil as this.

The recognition and observance of the Christian law would be attended with like results in every branch of industry, and capital and labor would be mutually benefited, and the bodies and the souls of men would rejoice in the better conditions created.

For this mission to the masses, Methodism is singularly well equipped.

Its doctrines are pre-eminently adapted to this mission. They come with equal naturalness out of the Scriptures, and out of the broad Scriptural foundations on which it builds—the unity and equality of the human race.

It agrees with the stern old theology as to the fall, and the consequent universal depravity of mankind, but it rejects the doctrine of eternal decrees, of a limited atonement, of any secret purpose at variance with the open proclamation made to all, of election and reprobation, of irresistible grace and unconditional perseverance; and proclaims that while all men are sinners, hopeless and helpless without divine grace, all are redeemed; all are called with a call as honest and open as the heart of Christ; all are free to accept the call; all who accept it and believe in the Lord Jesus Christ shall be saved—not in their sins, but from their sins; and that all who prove faithful unto death shall have everlasting life. These doctrines proclaimed by God himself, from the mountain tops, Methodism repeats, by his order, from the house-tops. They embody the glad tidings of great joy promised to all people, and are full of comfort and hope for all classes

and conditions. For a hundred years they have been proclaimed in sermon and song, with such zeal and earnestness by Methodists everywhere, that every form of partialism has long since been silenced. The whole air has been filled with the joyful proclamation, "Whosoever will let him take the water of life freely," and with the majestic strains of harmonious hymns,—

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid:
For all a full atonement made."

Its ample provisions for Christian testimony in its social-meetings, its class-meetings, special and general, its love-feasts, its general encouragement to the relation, everywhere, of Christian experience. "Ye are my witnesses, saith the Lord." Positive testimony to the personal experience of pardon, of regeneration, of full salvation, of divine communion, of the glorious realities of the Christian life in harmony with the Scriptural doctrines of Methodism, is an element of immeasurable power over the masses. They may not understand or be interested in a doctrinal statement, but let some one who has been saved exclaim with fervor, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," and they will give attention, and be interested and instructed, and many will be led into like precious faith. We can not too strongly urge the importance of our social means of grace. From beyond the scene of all earthly conflicts, from the land where final victories are celebrated, comes back the record of the ransomed: "They overcame by the blood of the Lamb and by the word of their testimony."

Clearly allied to this are *its ample provisions for utilizing the great diversity of gifts with which it is endowed*. Methodism never did rely wholly upon its ordained ministry. Its "lay helpers," local preachers, exhorters, class-leaders, members—men, women, and children are called into action. It presents an open door to usefulness for every one. Are we not becoming too indifferent to this characteristic of Methodism? Do we not err in attaching too much importance to the formal licensing of local preachers and exhorters? And is there not a tendency to restrict even this? It is not in accord with the genius of Methodism to repress the gifts of any one. The rich diversity of gifts, extending down to the humblest and rudest, supplies largely the power requisite for our mission to the masses. Every soul in which the love of God and man is divinely kindled should claim license from the genius and spirit of Methodism to do all it can for other souls. Striking examples of the value of this element of Methodism were given in our great Ecumenical Conference, held in City Road Chapel, London, in September, 1881. Rev. Charles Garrett, since president of the Wesleyan Conference, then a most successful worker among the masses of Liverpool, said: "Laymen of all classes should work among their own class. Now, if the converted men of each class were to give themselves to the conversion of the men of their own class, they would soon turn the world upside down. Does anybody doubt it? Two illustrations will suffice. There is a large body of men in Liverpool called the carters. When Mr. Moody was over here, two of these men were converted. God put it into their hearts to work amongst their own class, and they gave themselves to it; they cared for nobody but the carters; when they were standing waiting for employment they had love-feasts. They stated their expe-

rience; they pointed to their homes; they referred to the change that had taken place since they had been converted and left off going to the tavern. One after another of the carters went with them, till, to-day, hundreds of them are Christian men. We have also in Liverpool," said he, "a body of police equal to any other in the world. Now, two of these policemen were converted about the same time, and they got this idea from God's work amongst the police. They had a meeting day after day and talked to them, and bore testimony for the truth in the old Methodist fashion, and they went and told their brother officers, 'I found the Savior last night; I am so happy that I do not know what to do.' I could give case after case in which they did this, and the result has been that they have taken rooms of their own where they meet for prayer and to worship God, and they bear the expense themselves, and to-day nearly four hundred of the Liverpool police associate together for prayer and worship."

Truly, if our members everywhere, or even generally, would act upon this suggestion, we would soon turn the world upside down.

Time will not permit me to speak of all the varied equipments of Methodism for its mission to the masses. Our publishing agencies furnishing books and papers and tracts—winged messengers of grace for all; our Missionary Societies for sending everywhere the living preacher and teacher, to preach the Gospel and disciple all nations; our Church Extension Boards for providing homes for the scattered households of faith, and affording facilities for varied work in every community; our Sunday-school Unions for the care and training of the children and youth; our educational institutions, with doors wide open to all comers, are among the manifold equipments of Methodism for its mission to the masses.

Methodism has gone forth among the masses for a century and a half, and in our own country, and in mission fields, organized and sustained from our own country, for a century, with results that fill us with joy, and unnumbered hearts and homes with benefits of untold value. Wherever its messengers have gone, or shall go, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." And when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," and "shall obtain joy and gladness, and sorrow and sighing shall flee away," vast multitudes of them will come as the fruit of the mission of Methodism to the masses.

MISSION OF METHODISM.

D. R. McANALLY, D. D.

IN order to ascertain the duty or mission of Methodism, it may be proper first to take at least a hasty view of the condition of society. Man is not now as he once was. Once he was pure; now he is impure. Originally there was a just harmonization and equipoise between all his mental and moral powers; the world within him corresponded to the world

without him, and he was pronounced upright or good. All his powers, we may justly suppose, were dominated by the principle of supreme love to God. He loved God supremely. While "sufficient to have stood, yet free to fall," exercising a lawful power in an unlawful way, and to an unlawful extent, he sinned.

The first effect of this must have been the loss of the love of God, the dominating and controlling power of his nature; hence a depravity of loss. The absence of this controlling power was, we may say, necessarily followed by an irregular, inharmonious, and excessive action of his mental and moral powers, with a constant tendency to go from bad to worse; hence a depravity of degradation. Then he begat a son in his own likeness, communicating an impure nature, as he had none other to communicate; here came in a depravity of heredity, and all the world became corrupt before God; and, aside from the Father of all, there was no eye to pity, no arm to save. But a redemptory scheme was devised, and the promise of a Redeemer given, dimly at first, but gradually increasing in clearness, until, in the fullness of time, God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons, and God might be just, and yet the justifier of them which believe in Jesus.

This Redeemer, who knew no sin, was made to be sin for us, that we might be made the righteousness of God in him; he gave himself for us, that he might deliver us from this present evil world, his own self bare our sins in his own body; upon him was the chastisement of our peace, and by his stripes we are healed.

Let it be remembered, human nature is a unit. God hath made of one blood (nature) all nations of men, for to dwell on all the face of the earth. It was this blood, or nature, that sinned and corrupted itself before God. When Christ came, he took not the nature of angels, but the seed of Abraham; took human nature in its perfectness, was in all points tempted like as we are, yet without sin, and we were redeemed by the sacrifice of human nature. Moreover, when Christ took human nature, he took the nature of every human being; and, when atonement was made in that nature, it was made for each and every one possessing that nature; and now repentance and remission of sins may be preached in his name among all nations and to every creature, with the assurance that whosoever believeth on him shall be saved. To proclaim the offer of this repentance and salvation is the work of Methodism; and, as the offer extends to all men, of course it includes the extremes as well as the centrals of society, that there may be neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ be all and in all.

Sin is in the heart. No human skill, nor human power, nor human agencies can reach it. We can not legislate against it; we do not attempt it. We legislate against crime; and, while men restrain their appetites, propensities, and affections so as to commit no crime, no offense against society, to interfere with them by law would be oppression. But they may do all this, and the inner nature unchanged under restraint, but really none the better; nor will it be until it is changed. How shall this be done? An important question, not only because of its real character, but also because of the general aptitude of people, including many preach-

ers, to confound sin with crime, and deal with the latter to the partial or whole neglect of the former. While sin remains in the heart, it is matter of vast importance to society that it should manifest itself in this way rather than in that, but in either case man's moral relation to his Creator is not changed. How, then, shall sin be removed? I fearlessly assume that it never has been, never will and never can be, removed by mere intellectual culture, because such culture of itself alone works no change in man's moral nature. This is proven by human consciousness and by human history. Who have written finer things in that line than did Thomas Moore, Lord Byron, Alexander Pope, Oliver Goldsmith? Who among English writers were more favored by the muses than they? What historians and essayists were Gibbon and Hume! And were not Bolingbroke and Shaftesbury, and a hundred others that I might name, intellectually cultured? Yet who would envy them because of their moral character? In our own country, who are they who devise and carry out the deepest, the widest, and most mischievous schemes for oppressive monopolies and for frauds on the general, the State, and municipal governments of the country? Are they the poor illiterates? Is it not well known that many of the most extensive defrauders and speculators of public funds, with the most unscrupulous manipulators and managers of cliques and parties, are men of high intellectual culture? I am not railing or saying one word against mental culture; not one word. I appreciate it as highly as others, but am contending, and will contend, it can not remove sin, and is not all that we need.

Nor can, nor will, sin be removed by the cultivation of the social nature, even to the highest possible grade. Earnest efforts are being made in this direction as well as in the other; hence our Church parlors, our Church sociables, Church festivals, picnics, and the like. Whatever good, if any, there may be in these, that good pertains only to the social feelings. They certainly do not of themselves deepen, nor strengthen, nor intensify the pure spiritual life; and those who suppose that Christian Churches may be built up or maintained on the social basis and principle are greatly mistaken. Social societies may thus be maintained, but Christian Churches never. "Not by might, nor by power, but by my Spirit, saith the Lord." There is a Christian socialism. Christianity has a social force, but it is by the power of the indwelling Spirit of Christ. This Spirit, and this alone, operating according to the Divine Word, can renew the heart, constitute true Churches, and produce a true and safe socialism, or Christian communion.

Moral science may explain our relations, one to the other, as men. From these relations it may infer our obligations, from our obligations deduce or infer our duties, but its disciples never exactly agree as to the grounds or the whys and wherefores of this duty; and, after their teachings have been met in their fullness, there is still a manifest defect in the moral constitution of man. There is still a lacking, and, with the young man spoken of in the Gospel, he who is accustomed to close and candid introspection may well cry out, "All these things have I done; what lack I yet?" As already intimated more than once, he lacks the indwelling influence of the principle of supreme love to God. He lacks a renewed heart. It was the doctrine of Aristotle, "Knowledge is to the mind what health is to the body," an end in itself to be desired and sought after for

its own sake, for what it will do for us personally, as well as what it may enable us to do for others; and we may safely add, What health is to the body knowledge is to the mind, and what knowledge is to the mind the supreme love of God is to the pure spirit. The first and second are confessedly necessary to the completion or perfection of our manhood, as well as necessary to the performance of the active duties of life. The third is none the less so. It is necessary to the completion or perfection of our manhood and to the fullness of our happiness. Without it there can not be a fullness nor a completion of manhood. It is impossible. It is equally necessary to the proper performance of our duties to others. We may love our country, and love our race, but patriotism and philanthropy are not religion. We may love virtue and morality, but these are not piety. I hold that, strictly speaking, no act is pious unless it proceed from the principle of supreme love to God. Other acts may be patriotic, philanthropic, moral, or virtuous in the common acceptance of these terms, but these only can be pious. If one be really pious, this principle permeates and dominates the nature and characterizes the acts. Suffer me, therefore, to repeat that a superhuman force is indispensable to the true interests of society and the permanent improvement of man. How is this force obtained? Answer—By compliance with the teachings of the Bible; obtained by calling on God according to the Word of faith. But how shall men call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

We come now to the end of the whole matter, and the mission of Methodism is to preach the Gospel to any and all classes of men, and if extra attention is given to any, let it be to the poor, according to the example of the Master himself. To this end our system of itinerancy is, perhaps, as well, if not better, adapted than any other plan ever yet adopted; and so long as our preachers retain the spirit and comply with the letter of their ordination vows, and so long as our superintendents have judgment, impartiality, and nerve enough to send them where they really ought to go, we may expect this mission to be carried forward. But we must have *preachers*, not pulpit actors, nor mere pulpit elocutionists; not men to make mere oratorical displays, pouring forth their thoughts in circumlocutory sentences and studied periods; not the dealer in vapid frothiness; not the mere disquisitor of natural science, to analyze matter, tell us of its component parts, of the relation of one part to another, then give the history of the whole; not merely the natural philosopher, to tell us of the wonders of this and other worlds, and descant on the laws of physical force, the correlation of forces, and all that sort of thing; nor yet, perhaps, least of all, the dealer in abstruse metaphysics, ranging in spiritual worlds, of which both he and his hearers know, and can know, but very little; but preachers of the Gospel of Christ, offering repentance and remission of sins, in his name, to all peoples—men after God's own heart, who will not hold their peace day or night, but cry aloud, and spare not. Paul did not go forth with enticing words of man's wisdom, but in power and demonstration of the Spirit; and so should we. He determined to know nothing, in his preaching, but Jesus Christ and him crucified; so also should we. He counted all things but loss for the excellency of the knowledge of Christ Jesus; and so should we. Science,

philosophy, and the wisdom of this world have their places. They are not to be despised. Rightly employed, they are extensively and variously useful; but the pulpit is the place for the cross of Christ, where should be discussed those spiritual interests so vital and important in the present, and which extend through the roll and sweep of eternal ages.

Now, let young ministers and young Church members, who may live and bear a part in the activities of religious life long after I shall have passed away, hear me. If the Methodist Churches ever decline, and cease to prosecute their mission to the learned and to the unlearned, to the rich and to the poor, especially the latter, and to all classes and conditions of society, the cause will be found, not in our cardinal doctrines—they are of God; not in our Discipline—it is in accordance with the Divine Word; not in our modes and instrumentalities of operation; nor yet in deficiency of means—it will be in the ministry, and nowhere else. No other cause can be found. If the ministry be what it should, and no insurmountable obstruction prevents their access to the people, the Church must prosper. Keep the doctrines and Discipline of the Church pure and in full force. Keep the ministers full up to the Gospel and disciplinary standard—up to the fullness of their ordination vows. Let the superintendents discharge the functions of their office fearlessly, fully, impartially, and completely. Then nor men, nor devils, nor earth, nor hell shall or can prevent the success of the mission of Methodism to all classes of society, and to all conditions of men.

THE MISSION OF METHODISM TO ALL CLASSES.

BISHOP J. W. HOOD.

METHODISM is pre-eminently a religion suited to the evangelization of the human race, a religious system which is of universal utility to man. It is not limited in its benefits, nor hampered by any bands which hinder it from extending its goodly influences to any class of humanity; it is free to all. It is not limited to those who can read prayers and repeat the Apostles' Creed, but every one who breathes a sincere prayer to God, though in language lame, is counted worthy to be enrolled among the saints. It is not limited to those who believe in a single mode of baptism, but every one whose heart is sprinkled from an evil conscience, and whose body is symbolically washed with pure water, no matter how the symbol is applied, is declared to have savingly embraced the covenant of redemption and to have secured a good title to all the privileges, immunities, and blessings of baptized believers. It is not limited to those who imagine themselves elected by the fiat of fate, or an unconditional decree issued before the foundation of the world was laid, but it bears upon its banner, in letters of gold, in characters blazing with living light, the charming declaration: "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE ETERNAL LIFE;" and also the golden text: "WHOSOEVER WILL LET HIM COME;" and to all her heralds joyfully proclaim:

"My message as from God receive,
Ye all may come to Christ and live."

Our topic suggests that Methodism has a special and peculiar mission to every class. The limit of time allowed for this discourse will not permit a consideration of its special utility to a great variety of classes. We shall therefore, for the sake of brevity, regard humanity as divided into three classes, and consider the mission of Methodism to each of these. We may remark at the outset, however, that the mission of Methodism is to establish and maintain in the world a better, more perfect, complete, and successful evangelizing system than was known at the period immediately preceding the formation of this body and to lift mankind to a higher, broader, and purer religion than was known at that period.

This mission it holds in common with all Protestant Churches, but there are some evils which it is peculiarly adopted to meet, overcome, and remove. Its doctrines, its tenets, are so broad and comprehensive that they afford accommodation for all who love the Lord Jesus Christ in sincerity. The classes we have selected for the sake of brevity in illustration are:

First. *The intellectual.* The special mission of Methodism to those who have a reflective, reasoning, or scientific turn of mind, is to lift them out of the deep sea of free thought, which leads to Universalism, skepticism, infidelity, and atheism.

It must be admitted that there are some doctrines to which Christian professors cling which naturally produce the forms of heterodoxy we have mentioned: Fatalism, to which Calvinism naturally and undeviatingly leads, drives those who are neither willing to accept it nor able to disprove it to the above mentioned evils; namely, Universalism, skepticism, infidelity, and atheism. These all flourish most in Christian communities where Calvinism has long prevailed. On the other hand, there is comparatively little of these where Methodism holds sway. In her first struggle she completely divested herself of Calvinism, and has never been fettered by its iron bands nor affected by its numerous evils; but writing upon her banner the glorious motto, "*Free will and free grace*," she flung it to the breeze, and has gone forth bearing the message of her Master, "If any man thirst let him come unto me and drink." This soul-stirring message of mercy and grace breaks the spell of atheism, disarms infidelity, puts Universalism to shame, and wipes out the margin for free thought.

The unreasonable, treasonable, and sacrilegious dogma that God from all eternity decreed the damnation of some without any cause, except his own sovereign will, is the fruitful source of many of the heresies which have long prevailed. The mind of man refuses to accept this doctrine. It is so unlike that Being who proclaims himself the Lord God, merciful and true, keeping mercy for thousands of them that love him, and waiting that he may be gracious unto the penitent; that some means of escape from this horrible doctrine is sought after by all except those who are held in the iron grasp of fatalism; and in flying from one evil many are ensnared by another. The evil one suggests, and reason is inclined to maintain the suggestion, that it is better to think of God in the abundance of his goodness, as saving all, than to make him appear as hardening the hearts of men and making them wicked, simply for the pleasure of punishing them. We might imagine a finite being thus indulging a cruel passion, but not the infinite, eternal, compassionate Jehovah; and when there is no other alternative presents itself to the mind it seems preferable to accept some-

thing bordering on Universalism. The shaky and uncertain position of one of the greatest preachers of this age is a striking illustration of this tendency. Many go further from the truth and embrace the greater evils which we have mentioned. Those who have embraced Methodism have no such difficulty. Its doctrines point to a more excellent way out of every dilemma that unsanctified reflection can suggest. It teaches a doctrine which honors God and brings man to a realization of God's goodness and mercy; also his own free moral agency and consequent responsibility. It points him to the means, medium, and Author of salvation: "*By grace are ye saved through faith, and that not of yourselves, it is the gift of God.*" Methodism declares the salvation of the soul to be God's work but man's concern; the only necessity is for him to concern himself about it; the only danger his own neglect. Methodism seeks by the force of reason to compel men to accept the salvation which is freely offered. Thousands have been reached by the reasoning of its Fletcher and others that no other class of theologians could have impressed.

Second.—*The haughty.* Those who by reason of wealth, lineage, learning, or other circumstances suppose themselves better than other men. Those who are like the proud Pharisee, who stood by himself in his devotion and thanked God that he was better than his fellow. There are still those who think themselves entitled to special privileges, even in God's house, who, not because of their righteousness or special usefulness, but by the pew-rent system hold the chief seats. The pews of Methodist Churches, like the religion of the Bible, are free. Methodism recognizes no privileged class. To the proud and haughty it says: "Come down." Come down into the class-room, and take your place among the humble, among God's poor, and prepare to tell the simple story of your Christian experience to a leader who may or may not belong to your rank in society, but whose lips have been touched with a live coal and thus prepared to utter words which contain eternal life. Scales of ignorance fell from the eyes of the learned Saul of Tarsus while Ananias, one of the earliest class-leaders, was talking to him. In the class-room the bigoted Peter will learn that nothing which God has cleansed is common or unclean. Here, too, the incredulous Nathanael will learn that Nazareth is rich in materials of priceless value; the proud and boastful Pharisee will learn that the despised but penitent publican who offers a broken and contrite heart finds favor with God rather than he; and those who out of their abundance give largely for show are brought to realize that the widow who casts in her only two mites is more acceptable with God than they.

These truths are exemplified and fixed upon the mind by class-room instruction. In the class-room the members meet upon a common level before the Lord, and nothing is better suited to teach men the brotherhood of man and the fatherhood of God than to listen to the experiences there unfolded. One tells of his sorrows, joys, and hopes, and another feels that his own experience is being told better than he could tell it by one he had supposed inferior to himself; and as he hears one after another speak what he feels but can not express, his heart is melted into tenderness, meekness, and unfeigned love toward the brethren. He comes from the class-room delivered from the bondage of self, a wiser and better man.

Third.—*The low and ignorant masses.* These Methodism seeks by effectual means to elevate, and there is no other religious system so well suited

to reach and evangelize the common people. Its doctrine, discipline, and order of worship are so simple and plain that the most ignorant need not stumble. Of her preachers it may be said, The common people hear them gladly. And while the class-room brings down the haughty it lifts up the lowly. A small body of Presbyterians, sitting in Charlotte, N. C., not long ago, resolved that they were, by their methods of instruction, elevating their race, while the Methodists were degrading it. If this were true, the situation would present a distressing aspect; for while the Presbyterians have spent much money in proselyting efforts in that State, they have, in twenty years, gathered in less than five thousand members, many of whom are Christians in name only. The Methodists have gathered more than sixty thousand. It is an easy thing for ignorant men to resolve that they are better than other people, but it is quite a different thing to give a practical demonstration of what the resolution asserts. Methodism may not have made so many head-heavy fops, but for solid piety, good common sense, and moral and intellectual worth, its members will compare favorably with those of any Church. It may be admitted that Presbyterianism has done as well for the small number under its care, but this is the utmost that can be admitted.

Dr. Tucker, in his address to the Protestant Episcopal Convention, admitted the inability of that Church to make Christians of the Negroes of the South. We are happy to say that Methodism has met no insurmountable difficulty in its efforts among that class. Nor is there any lack in the power of God's Word to reach them, low and degraded as they are. Nor is there any lack in their susceptibility to improvement. The lack is in the means employed. Dr. Tucker is a fair representative of the ministers of that Church who have labored among the freedmen of the South. They expect to make Christians of them without a new birth. They expect to change the life without the change of heart. They seem to expect a pure stream without purifying the fountain. They seem to expect an evil tree to produce good fruit. It is no wonder that they have met disappointment. They discourage what they call extravagance and fanaticism, and see no necessity for a radical change. They encourage dancing and other amusements, which, in themselves, may not be sinful; but because they were associated with the drunken, Christmas frolics in the slavery period, they are truly demoralizing to the freedmen. The fact is overlooked that cultured people can indulge in amusements without harm to themselves which might ruin others. Eating meat was no harm to Paul, but it might have caused some weak brother to stumble.

In families which have enjoyed careful religious instruction for several generations we may expect to see the children, at an early age, giving evidence of deep-seated piety, without being able to tell just when they experienced the change of heart. Reason suggests this idea, and the Scriptures sustain it. The wise man says: "*Train up a child in the way he should go, and when he is old he will not depart from it.*" When children of pious parents are carefully trained by a skillful hand, guided by wisdom and love under the sanctifying influence of divine grace, we may naturally expect them to become Christians; and their Winter may pass out, and their Spring and Summer come in, so gently and gradually that the change is only known by the budding and blooming of holy desires and the heat of divine love in the soul.

But however much may be accomplished by the proper training of the children of Christian parents, it is the height of folly to go to a long oppressed, deeply degraded, and grossly ignorant people, expecting to train them into righteousness in one generation without a complete transformation, without a complete putting off of the old man and a putting on of the new man; old things must pass away, and all things become new. There must be a new birth and new heart. Methodism recognizes this, and hence the abundant success where others have failed. Some have overlooked the fact that it is the child only that is to be trained up, and not the adult. This seems to have been Dr. Tucker's mistake. He undertook to train adults into righteousness, for the success of which he had no Scriptural warrant. He attempted to be wise above what is written or revealed, and failure might have been expected. We can hardly hope to train the children of ignorant parents into righteousness in one generation. Parents and guardians alone can do this work effectually. And ignorant parents, however pious, have not the skill to perform it. The work of training infant minds for life eternal is the most important work that mortal beings have to perform. We may well ask, Who is sufficient for this work?

While under favorable circumstances children may be trained into righteousness, yet no amount of training will change an adult sinner into a saint. To enjoy this change we must be renewed, and must have the direct witness of the Spirit. Mary had to behold the open sepulcher, John had to see, and Peter to handle the grave clothing. Thomas had to behold the prints of the nails, and the pierced side. Paul had to behold a light and hear a voice and remain in darkness, distress, and weakness for three days. People who have enjoyed the Gospel light are more easily convinced, but where gross darkness prevails it requires greater demonstration to awaken sinners. The only way to awaken the ignorant masses is by the powerful preaching of God's Word, and the working of miracles in the souls of men by the power of the Holy Ghost.

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

REV. J. W. HAMILTON.

THERE are no extremes of society. What seem so are illusions, "dear deceits." Society is a most variable thing and relative thing. What are its so-called extremes to-day were not yesterday. What are its extremes with us are not extremes in the most populous parts of the earth. If we are to take society to mean "the persons collectively considered who live in any region or at any period," each society will have its own unfounded extremes, but one set of extremes may bear no relation to another. Then the two extremes in any society so travel toward each other, and pass by each other through the successive generations of both, that their antagonisms are neutralized, and the illusory antipodes disappear. Man is man.

"There is no great and no small
To the soul that maketh all;
And where it cometh all things are,
And it cometh everywhere."

"Society," said Emerson, "exists by chemical affinity, and not otherwise." It must, therefore, exist in solution, or its integral parts all go to solitude.

But I do not undervalue relations, and I am not unmindful of the wide differences among us which so irritate the social instincts as to promote differences of taste that, as "it has often been remarked, produce greater exasperation than differences on points of science." There is a distinction of relation in the mingling of men and women in this world which is apparent and can not be gainsaid—a distinction which is according to the nature of our culture, and is therefore not unholy. "Put any company of people together with freedom for conversation," said that most brilliant of American lecturers, "and a rapid self-distribution takes place into sets and pairs. They separate as oil from water, as children from old people, without love or hatred in the matter, each seeking his like, and any interference with the affinities would produce constraint and suffocation. Here, as so often, nature delights to put us between extreme antagonisms; and our safety is in the skill with which we keep the diagonal line." Jesus did not argue against such distinctions, but everywhere recognized it.

But the fictitious differences between people in society exalt them and degrade them into the extremes which are unnatural and unholy. As the world runs, men think "they can not afford to live together on their merits, and they adjust themselves by their demerits." Hence spring up all these social currents which in frigid atmospheres freeze over and hold men and brethren apart. These differences construct the extremes, by dividing societies in classes, orders, and castes. In caste countries, these extremes divide themselves into sacerdotal orders, soldiers and rulers, husbandmen and merchants, laborers and mechanics. And in the more civilized countries the orders of nobility, and classes in society approach similar extremes, through methods of construction, similarly heathen. There are properly kings and queens in many countries, but the construction of royal households for purposes of society are as arbitrary and unnatural so far forth as the true orders of nobility are maintained, as the edicts of the early and cruel emperors at Rome. They are not begotten of intelligence or graces or goodness, but of the whim of the royal line. "The inheritance of wisdom on the throne," said Rénan, "is something always rare. I know of but two brilliant examples in history: In India, the succession of the three Mongol emperors, Baber, Humaïoun, and Akbar; at Rome, at the head of the greatest empire that ever existed, the two admirable reigns of Antoninus Pius and of Marcus Aurelius." By what right, then, can royalty construct an order of nobility? Mere intelligence is not authorized to build an aristocracy; certainly great wealth is not, and what is mere local position or profession and trade, that they should divide brethren? But in what land, where the division of labor has multiplied the arts of peace, is man always the true brother of man? Whether the skillful combinations of government follow the lines of race, language, religion, or territory, the temptation of man has been in all countries and under every government to masquerade in these droll disguises of classes, orders, and castes. The study of such separations involves a broader discussion than I am at liberty to give to the subject at this time. It is, I repeat, nevertheless, a fungous ambition in a race to forget the orders of birth and death, and tempt the

individual to say: "Unless above himself he can erect himself, how poor a thing is man!" It is enough for the limits to which the subject of this discussion properly restricts my thought for me simply to state the extremes to which this world's society is driven in trying to get rid of itself, and then find what the mission of Methodism, if any, has been, now is, or yet may be to such extremes.

Here in this land, as in the land where John Wesley lived and died, are the high and the low, the rich and the poor, the Greek and the Jew, circumcision and uncircumcision, barbarian, Scythian, bond, and free. What is the mission of Methodism to these extremes of society? There is but a single chain of interest connecting all these various grades of human life. It was one of the Buckminsters who once said: "Religion will attend you . . . as a pleasant and useful companion in every proper place and every temperate occupation of life," and Lord Bacon, in one of his essays, declares "religion the chief bond of human society." Who, then, have been the world's best exponents of religion? Our eminent New England transcendentalist was frank enough, in speaking of the "vital refinements" which go to influence a civilization, not to insist on "the invention of printing, of gunpowder, of steam power, or gas-light, percussion caps, and rubber shoes," but to say "the appearance of the Hebrew Moses, of the Indian Buddh; in Greece, of the Seven Wise Masters, of the acute and upright Socrates, and of the Stoic Zeno; in Judea, the advent of Jesus; and in modern Christendom, of the realists Huss, Savonarola, and Luther—are causal facts which carry forward races to new convictions, and elevate the rule of life." He did not mention Wesley, but Macaulay did, and declared him "a man whose eloquence and logical acuteness might have made him eminent in literature, whose genius for government was not inferior to that of Richelieu, and who, whatever his errors may have been, devoted all his powers, in defiance of obloquy and derision, to what he sincerely considered as the highest good of his species." And Macaulay stood too near him to see him and measure him in his influence upon the forces which affected the religious renaissance of the eighteenth century. Who now would attempt a history of that period, and not mention Wesley as the first of the Magi who, in that century, saw the Star of Bethlehem, and came to open their treasures before the Child of Mary, and present unto him gifts, gold, frankincense, and myrrh? Lecky, in his "History of England in the Eighteenth Century," says: "Although the career of the elder Pitt, and the splendid victories by land and sea that were won during his ministry, form unquestionably the most dazzling episodes in the reign of George II, they must yield, I think, in real importance, to that religious revolution which, shortly before, had been begun in England by the preaching of the Wesleys, and by Whitefield." And further on, in defending the sincerity of the Wesleys, he says: "The Methodist movement was a purely religious one. All explanations which ascribe it to the ambition of its leaders, or to merely intellectual causes, are at variance with the facts of the case."

But what was the nature of this religious movement which gave it a mission to the extremes of society? The later studies of the more critical and outside authorities, which so misjudged Methodism, and hence misrepresented it, in the earlier periods of its history, are now coming to

recognize and confirm its first and only claim. Miss Julia Wedgewood, who has shown much familiarity with the religious history of the eighteenth century, has written a remarkably able "Study on Wesley," which she begins by saying: "For those who take their impressions from hearsay, the name of John Wesley is no more than a symbol for the religion of the illiterate." But, rejecting such impression for the thoughtful student, she proceeds to ask and answer: "What, then, was the central fact in his character? It was that which is the common property of all who inspire new force into the religious life of a nation; it was the conviction which, when barely stated, sounds a truism, that God governs *this* world, and not only that which lies beyond the grave. Who disputes it, we are inclined to ask, now? The reader who will peruse these pages will probably confess that in the eighteenth century it was disputed by all who filled the chief offices of the Church of England." Methodism was not a network of doctrines, and yet Methodist preachers went everywhere preaching the doctrines. But there was no one of them which was not held in a modified form by the Established Church, and to-day are believed, if similarly modified, in almost every branch of the Christian Church. Miss Wedgewood has divined the distinguishing secret and power of Wesley and Methodism, both in England and America. It was God in this world with you and me, the divine life inwrought with the lives of men. You remember how it first came, and when it came. John Wesley attended a meeting in Aldersgate Street, London, on Wednesday evening, May 24, 1738, and, while listening to some one reading from Luther's "Preface to the Epistle to the Romans," he became a Methodist. That experience then and there obtained was Methodism; and I am a Methodist. You know what I mean. We are Wesleyan Methodists.

What, then, is the mission of this Methodism to the extremes of society? Nothing more or nothing less than it was to John Wesley and Charles, George Whitefield, and the Lady Selina, countess of Huntingdon, the crowds at Bristol, Kingswood colliers, and Newgate prisoners, or you and me. There are no extremes of society, in the nature of the case, above it, and certainly none below it. Did it go into all these extremes of society when it first began, does it now, and will it in all the years to come? Methodism found its way into the orders of nobility, found frequent audience before lords and bishops, and found favor with great men and rulers, and even the king. Whitefield's preaching had great influence with dignitaries, those who moved in higher circles, and it extended to the royal family. The Prince of Wales was greatly pleased and profited from his preaching, and he made many inquiries concerning the doctrines of Whitefield, the Wesleys, and their contemporaries; and, when a bishop was complaining to King George II of the popularity and success of Mr. Whitefield, and entreating his majesty to use his influence in some way to silence him, the king silenced the bishop by replying: "I believe the best way to silence him would be to make a bishop of him." On another occasion the king refused to interfere with Mr. Wesley. George Washington declared his great respect for Mr. Wesley, and an interesting correspondence took place between him and Bishops Coke and Asbury when he was declared the first President of the United States. Lord Dartmouth, for whom the college in Hanover, New Hampshire,

was named, was a Methodist, and it was of him that the poet Cowper wrote the lines:

"We boast some rich ones whom the Gospel sways,
And one who wears a coronet and prays."

Whitefield opened a meeting-house for the courtly circles in Lady Huntingdon's parlors, and there preached to the princes, lords, and ladies of the realm. Horace Walpole once sneeringly said of Lady Elizabeth Hastings that "the queen of the Methodists got her daughter named 'Lady of the Bed-chamber to the Princesses;' but it is all off again, as she will not let her play cards on Sunday." Such was the power of this eminent woman's influence that Macaulay was right in saying: "At Rome the countess of Huntingdon would have a place in the calendar as St. Selina." When George Whitefield was in the zenith of his popularity, his influence was so powerful that Lord Clare wrote him a letter requesting his assistance at Bristol at the ensuing general election. But there was a consistency among these simple Methodists, even when they had climbed up into full view under the glare of the lights of fashion and social distinction. They were Methodists still. Mr. Whitefield wrote back to Lord Clare, and excused himself from the service by commending to him a verse of one of the hymns of his friend and brother, Charles Wesley:

"Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make mine own election sure,
And, when I fall on earth, secure
A mansion in the skies."

But the greatness of Methodism was not secured through its many friends at court. The truth is, the orders of nobility in this world at no time do much for great truths in any department of usefulness. There were many eminently pious people among the lordly Methodists, dukes and earls and barons and other titled friends of Lady Huntingdon, who worshiped at Donnington Park, but the courtly circles of the realm furnished the wordly ornaments of Methodism rather than any substantial part of the great substructure upon which the marvelous work of the century was to be built. This the sagacity of the wiser Wesley led him to see they would do, and only do. The higher extremes of society are only the decorations of the race. A like sagacity led the professor of political economy in Columbia College, when advising in the matter of church building, to say: "Decorate construction; never construct decoration." George Whitefield, born of a wine-dealer, and come from being a servant-boy at "the Bell Inn," in Gloucester, founded his Methodism upon the fashionable circles of Great Britain, but it has never gone above its beginnings, nor even continued in equal influence there. John Wesley could not be despised in his birth and family by either the good or the great, and yet he courted no greatness among men, but divined a permanent place for his Methodism in the hearts and lives of the poor people. In speaking of his preference for the middling and lower classes to the wealthy and fashionable, he once said: "If I might choose, I should still, as I have done hitherto, *preach the Gospel to the poor.*"

These first great preachers, themselves men of letters, often preached

to great scholars, even when these same scholars were unbelievers. David Hume once said it was worth going twenty miles to hear Whitefield speak. Lord Chesterfield was present at Lady Huntingdon's house to hear Whitefield preach on the morning of the same day that Hume and Lord Bolingbroke heard him in the evening. Bolingbroke was so delighted that he invited Whitefield to call and see him the next morning, which he did. The compliment of Lord Chesterfield, who often heard the great preacher, we all remember: "Sir, I shall not tell you what I shall tell others, how highly I approve of you." Benjamin Franklin, in writing of him after his death, said: "I knew him intimately upward of thirty years. His integrity, disinterestedness, and indefatigable zeal in prosecuting every good work I have never seen equaled, I shall never see excelled." There were no men of learning who were not interested to hear him, either in England or America. He preached before Yale College and Harvard University, and was nowhere more popular than in Boston. Dr. Samuel Johnson said he could talk all day and all night too with John Wesley, and his biographer says he was grieved because Wesley could not spend more time with him. Bishops and archbishops anonymously and publicly attacked him because of his ability in presenting his peculiar views. It was not because Methodism was lacking either in ability or scholarship that it did not capture all England and Scotland. The honored names of John Fletcher and Adam Clarke and Thomas Coke and Samuel Drew and Richard Watson, as well as the founders of Methodism, will yet find their way into the text-books of English literature, where they are not now, when other writers are come or men can rise above their own prejudices and contempt. But scholarship is no chief corner-stone upon which to erect a great Church. "For other foundation can no man lay than that is laid, which is Jesus Christ."

The great secret of Methodist success was in its great power for good in the lowliest and lowest extremes of society. A hundred years of power down there has given us a grip upon the world's wealth and learning, and fashion and high-born families, which if wisely held and turned, may yet give this whole habitable earth to God and his Son. That second Rome has already begun to die, and by prophecy her great estate is bequeathed to Wesley and his world-wide scattered itinerants. And all this, not because bishops and archbishops trembled at the power of the Wesleys up near the king, but because, as Green, in his "Short History of the English People" has so beautifully said: "Their voice was soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland or in the dens of London or in the long galleries where the Cornish miner hears, in the pauses of his labor, the sobbing of the sea." How came we here, or in any other great city of this land? Was it by being built down from the top? It is true, our earliest preachers came here from over the waters, so did our people too, but by the time the second generation of Methodists came on all the preachers had gone back but the fewest of the few. No, our Methodist preachers were dug like Balzac's novels, out of the hearts of the people. When a man was wanted some god-father or god-mother poured out his or her heart against the skies, and God went over this land and lifted out from among the trees some son of the soil like Jesse Lee. These men had gathered power of impulse like the storm-cloud behind the hills, and they went to and fro

in the cities and country until this whole land was made to blossom like the rose.

Extremes of society! There are none, if we have men tall enough to stand in one and reach up into another. And this the Wesleys and their preachers after them did do. It was no common enthusiast who could wring gold from the close-fisted Franklin and admiration from the fastidious Horace Walpole, or who could look down from the top of a green knoll at Kingswood on twenty thousand colliers going from the Bristol coal-pits, and see as he preached the tears "making white channels down their blackened cheeks."

What, then, is the mission of Methodism to the extremes of society now? And what will it be in the century which now begins? Just what it was when this first century began. Let the spirit of the fathers seize their sons.

"Come, Holy Ghost, for thee we call;
Spirit of burning, come."

We will have great men, educated men, princely preachers; we must have them; we have had them since Wesley and Whitefield. Whence came Fisk and Olin and Hedding and Bascom and Durbin and McClintock and Ames and Janes and Pierce and Simpson? The extremes will go on, but we will find them and rend them and bind them together until the high shall sink into the low, and the low shall rise into the high. There are no castes which shall not crumble. The black will cease to be injured by the white, the bond by the free. Tall men have gone into India and China and Japan, and others are now going into Africa, and soon we shall send them into the islands of the seas. And they will do there what their brothers do here. In our last two General Conferences there sat side by side with us and the low castes there a high caste brother from India, so high he was named for the gods who were once worshipped at his home. Soon they will come from the East and the West, until there shall be no more caste to come. We have put our highest brothers to sleep where the lowest castes run, one just a little outside the gates in the bed of the Indian Ocean, one in Syria, and now another in the farther China at Foo-chow, as a pledge that we shall yet chase these symbols of darkness in all Asia up against the light of the sun, and then "from India unto Ethiopia" until Wesley shall go with Jesus to the last man. We shall toil and condescend. We shall suffer in sorrow and pain. We shall be persecuted for righteousness' sake, and many must yet be despised as the many have been, and we shall only hold to the high by a patient working with the low. Only thus may we be worthy to go

"Up among the good ascended,
All their pains and sorrows ended;
By their Triune Head defended,
To find our peace and rest forever.

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

J. B. A. AHRENS, D. D.

THE atmosphere of lofty altitudes, as well as that of deep abysses, afflicts the body. On the former, the rarefaction; in the latter, putridity. The table lands are those which are sought for human habitation.

Thus the extremes of society are usually not genial to us; we feel not at ease when associated with them. The great mass of people are the common people; men of mediocre means, ability, and station. To these we are naturally attracted, while the extremes repel us. In connection with the former, congeniality serves as an accommodating hand-maid; but aversion chills our affection when we attempt approaches to the latter.

But in the apostolic commission to do good unto all men, the convenient hedge of personal "likes and dislikes" is removed. As Christian sowers we must scatter seeds of kindness not only on inviting savannas, but also on steep mountains and in fog-shrouded valleys. The one needy is our neighbor, and it behooveth us to render aid like the good Samaritan in the parable, without consulting personal inclination or disinclination. We must imitate our Heavenly Father, who is no respecter of persons. He so loved the world—all men indiscriminately—as to provide a scheme of salvation for all alike. The rich and poor, the high and low, erudite and illiterate are invited to the marriage supper of the Lamb. "Come unto me" all—no one excluded. In Isaiah xlv, 25, the Lord said: "Look unto me and be ye saved, all the ends of the earth"—the ends of the earth socially as well as geographically.

Strange to say, but it is nevertheless true, that the opulent are often sadly neglected religiously. As in the world, so also not unfrequently in the Church, they have few true friends, if any. Flatterers and sycophants surround them. Their little good is excessively magnified; their evil ignored. Flowers of favoring compliments are strewn on their pathway; wreaths of undeserved laudation encircle their name. It would be more than human in them not to believe the declarations of their apparent admirers, and with self-complacency bury their spiritual "dry bones" beneath the green sward of Pharisaism. All fear, and often the preachers too, to incur the ill-will of the rich, by calling their vices by their proper names, and assuring them that, unless they turn away from their sins and are converted, they will be cast out from the presence of the Lord, the same as any impetuous wretch. One of these sycophants designs to borrow money; another one expects to effect a large and profitable sale; still another one has an eye to matrimonial alliance for his son, just starting in business; and the preacher—of course he designs soon to be around with the subscription-book, since the parsonage has not yet been fully paid for.

Men of great learning are almost equally deprived of correct information in regard to their spiritual wants. Their exceeding erudition usually overawes men of ordinary attainments. As if superiority of one intellectual faculty insured general superiority! Great excellency of one faculty is often found in connection with general intellectual deformity. Who has

not already observed that not unfrequently men of greatest lore are utterly devoid of common sense? Great attainments in any of the specialities of erudition do not at all indicate the existence of intellectual symmetry. That man's moral nature is not savingly affected by learning need not here be asserted. Pigmies morally are pigmies still, though perched on Alps of great ability and learning. Many, of minds almost pyramidal, are morally hideous dwarfs.

Those of high station also suffer from ignorance of their impending danger. Those whose duty it is to give the information necessary to insure salvation often feel abashed, and tremulously keep silent when with stentorian voices they should encourage to flee the wrath to come. We frequently, but erroneously, associate social elevation with exquisite refinement; whereas it is true that many very low-bred men occupy high places. But even granting the refinement, what of it? Is polished brass aught else than brass? Will currying remove the leopard's spots? Can æsthetics take the place of religion? It is lamentably true that the current refinement of our decade is but half-sister to hypocrisy. Again and again we have found the boasted refinement to be devoid of all cordiality, hollow, mere gilded rottenness—a whitened sepulcher.

These favored classes of society which we have mentioned must not be neglected. Why should they, enjoying with Dives here equal preferment, receiving "good things," be doomed to share his lot hereafter? What of money, learning, high station, and refinement? We may possess either or all of these, yet be miserable sinners, lost and undone. In regard to these, as well as in regard to others, it is true, "Whosoever believeth not shall be damned." If those favored classes, in case of sickness, receive no medical aid, or refuse to take the medicine prescribed, they will perish; so, also, if they are not saved by the blood of Christ, they will be forever lost.

Then let us wake up to our duty. Away with silly shyness and puerile diffidence! Avaunt forever, base servility! We will be outspoken and honest. Nathan duly appreciated his divine mission, and hence rose above the fear of man. Neither did Samuel timorously withhold God's decree from King Saul; nor Elijah from Ahab.

O for the courage of Bishop Latimer, who could not be cowed because of King Henry's frowns, presenting to him on one New Year's-day, while others offered precious stones and gold, a copy of the New Testament, with a leaf doubled down to Hebrews xiii, 4! We should emulate the Christ-like zeal of Massillon, who, before the voluptuous King Louis XIV, and his gay court, preached from the text, "Blessed are they that mourn," and proving it fully, to the utter dismay of the hearers. The favorable temporal circumstances of his august auditors did not prevent St. Paul from reasoning of righteousness, temperance, and judgment to come. Direct and incisive were the words of Christ our exemplar, when he addressed the rich, the learned, the elevated, and refined Scribes and Pharisees, with hypocrites, serpents, generation of vipers, doomed to suffer the damnation of hell.

The other extreme is equally difficult to reach. The indigent, the illiterate, the sick, the widow and orphan, the unfortunate, the outcasts, are Christ's legitimate heritage, but many interveners dispute his just claim. How can you successfully induce them to abandon the Egypt of sin and

unbelief, and take passage on the good old ship of Zion? To be temporally unfortunate furnishes no title to a home in glory. Lazarus would, with Dives, have lifted up his eyes in torment, had he not, with his sickness and poverty, been rich in faith. Shall the poor footballs of adversity, the pitiable nurselings of the storm, those who wept much here, be doomed to weep forever—weep forever in the land of deep despair, where there is weeping and gnashing the teeth! God forbid! We will do our utmost to rescue the perishing and enable them to become happy children of God, enjoying his favor here and finally attain to a home in the land of pure delight, where God will wipe all their tears from their eyes.

Many poor are almost inaccessible. Pride prevents them from acknowledging their abject condition. They will not be known as objects of charity; hence they flee from the contact with man. Misanthropic, they waste away and prevent philanthropy from coming to their relief. Sometimes this pride is the offspring of true nobility of soul; oftener, however, the progeny of vanity. Why object to being known as poor? Why flee society because we can not shine in it as others more favored? Poverty is nothing to be ashamed of, unless it was brought about by sinful extravagance. Many of whom the world was not worthy were poor. Christ, our dear Savior, was poor. He voluntarily became poor, for the sake of the poor. He had not where to lay his head. None so poor as Christ. With all want, we had the devotion of loved ones; with all bereavement, we had God as our friend. But the Son of man was forsaken of his friends, forsaken of God. Hear him in the deepest depth of deep despair: "My God, my God, why hast *thou* forsaken me?" Many of his followers were poor. Bunyan, Luther, Wesley, Marvin, and most preachers have been poor; possessed of no foot of land, no cottage, either in the wilderness or in the metropolis. Verily, no disgrace attached to honest poverty.

In addition to this pride, prejudice against the opulent prevents approaches on the part of the Church. Many poor are full of bitterness of soul because of those in affluent circumstances. Envy is the root of this bitterness. In many minds the idea of guilt is even associated with that of possession. To be rich and at the same time selfish and base, if not downright dishonest, are conditions inseparable to their benighted cogitations. But, inasmuch as some of the favored classes, even the rich, are true disciples of the meek and lowly Jesus, and are good members of the Church, many poor, because of sinful aversion, stay away.

What shall we do under the circumstances? The poor, Christ assures, have the Gospel preached to them. If he has any favorites, the poor are his favorites. They must be saved, must be won for Jesus and his Church. We hold that it is our sacred duty, again and again with emphasis, to set forth faith; that the Church, as such, takes no cognizance of social condition; that not money, but character, makes the man; that not possession, but integrity, insures respect; that not wealth, but piety, is the prerequisite of Christian fellowship. In the Church, the rich and poor meet—as brethren. If converted, they are alike children of the King of Glory. No caste in the Church of Christ. No rank in that army which marches and battles under the banner of the cross. The theater may assign the poor to the fourth gallery, for the world, which boasts of its liberality, recognizes the aristocracy of money; the steamship, in the service of mammon, may stow away the impecunious on the lower

deck; in the dry-goods emporium the wife of the laborer may have to wait standing half an hour before she can acquire her ten yards of calico, while three clerks spread out before the dyspeptic daughter of some opulent merchant-prince all the recently imported novelties—in the Church all are alike a family of aristocrats, all being children of the great King.

That Church will, in a few decades hence, be the most prosperous one which now looks most diligently and wisely after the poor. Almost invariably the children of the poor, inured to hardship, will attain to eminence, while the children of the rich, owing to too much indulgence and consequent effeminacy, almost invariably financially and socially decline, if they are not precipitated in ruin and wreck.

Methodism did not originally attract the rich. As a Church, it was at first emphatically a Church of poor people. Many, very many, of the fathers were poor colliers and peasants. Now, however, we are acknowledged to be the most opulent of all Protestant denominations. If we denominationally design still to march in the van of the great army of the Captain of our salvation, then we must wisely and well provide for the poor, and make them feel at home among us.

The illiterate as well as the poor are difficult of access, but should not be neglected. Our Lord was manifestly very solicitous to improve the condition of the unlettered, guarding well against the possibility of being not saved because of illiteracy. How marvelously was his mode of teaching calculated to enlist the attention of the unlettered as well as the erudite, furnishing both suitable food for wholesome reflections! The way of life set forth by Christ and the apostles is so distinctly and plainly marked that a "wayfaring man, though a fool, need not err therein."

Woe unto us if we complicate what Christ has made plain, if we confound what he so happily elucidated. But unmistakably spiritual truths can be set forth beneficially only by spiritual men. To men carnal and secular the truths pertaining to the way of life appear commonplace and threadbare. Plain reiteration fills them with disgust. No real enthusiasm is possible. They preach the Gospel, if they must preach it, in a perfunctory manner. Hence their eagerness for cunningly devised fables with which to regale their hearers. They quote Shakespeare more frequently than St. Paul; know more of Longfellow than of David; are better informed in regard to the enticing theories of modern scientists than of the meaning of the Lord's remarks during that memorable nocturnal conference which bewildered even Nicodemus, who certainly was no novice in the realm of theological lore.

Methodism has always guarded its ministry against secular place-hunters, money and ease loving worldlings, men who only wear the livery of heaven to serve the devil in. We require, and always will require, that those presenting themselves as leaders of the blind shall not themselves be blind. Without the concomitant graces, the most brilliant gifts avail not in a ministerial candidate to secure a place among us. So long as only spiritual men shall fill our pulpits, men who first have personally experienced a change of heart, and are going on to perfection, groaning after it, burning with holy zeal, whose prayer is, Give us souls or give us death! Methodism will not fail in reaching the lower strata of society, the vast bulk of our race, made up mostly of people unlettered, winning them for Jesus and his Church.

To the sick, the orphan, and widow Methodism should direct special attention. We must confess that our heart swelled with holy pride when we read of the corner-stone laying and erection of a Methodist hospital in Brooklyn. Too long we have assisted in building and maintaining hospitals and asylums without any denominational benefit to ourselves. Why should we not have a Methodist hospital and orphan asylum in every State of our God-favored Union? Our membership have ample means to erect and maintain them.

Charitable institutions of the kind mentioned would develop latent forces hitherto little thought of in our Church. Properly employed and directed, they may, next to the ministry, be the most potent factor in evangelizing the world. We have reference to the large number of devoted female workers who are providentially deprived of wedlock, and who, organized and authorized as a species of deaconesses, would soon become skilled nurses, administering bodily and spiritual comfort. We owe it to ourselves as a Church, we owe it to suffering humanity, to bring these latent forces into useful spheres for development and activity. Properly organized and trained, they will find genial opportunity for nursing the sick, rearing the orphan, and schooling the indigent young, aiding and comforting the aged and infirm who are deprived of kindred and home.

While viewing the dregs, the extremes of society, our eye rests pitifully on a class of outcasts, of moral lepers, that female scum, from which chastity turns away in holy horror. Their seducers are, perhaps, considered honorable men, while they are forever barred from good society. The heartless world looks with scorn on its wrecks, with pitiless aversion on its abundant offal and *débris*. Christ manifested commiseration with one of these luckless wretches. Hence it behooves us as a Church to devise ways and means for their recovery. A society of elderly matrons, with ample means and the indorsement of the Church, could accomplish much in restoring some of these outcasts to society.

How grand, how great, the possibilities of Methodism! How glorious its mission, its mission to the extremes of society! Its organic compactness, the marvelous mobility of its ministerial forces, its aggressiveness, the facility in recruiting its ministry from the most cultured as well as from ranks less favored, the inspiring history of its self-sacrificing and heroic founders and fathers—all these, and more, render Methodism specially called to reach out to the highest and save them, stretch the aiding hand deep down to the lowest and rescue them from a life of misery and eternal shame.

The geographical extremes of our terraqueous ball have not been neglected. Livingstone and Stanley in the Torrid Zone, Sir John Franklin and Lieutenant Greely in the Frigid Zone, accomplished much for the cause of science. Their researches required greater courage and self-denial than those of scientists in the populous centers of civilization. In reaching the extremes of society, we must manifest no less zeal and self-denial. Assuredly, the cause of Christ and the interests of his Church are not less important than that of geographical research. Yet the explorers shrank not from the hardships and dangers of deadly climes. And should we cowardly shrink from duty assigned us by the great Head of the Church? God forbid! We dread not the icy self-complacency of fortune's favorites, nor the miasmata of the lower and lowest strata of society. We will advance, will rescue the perishing to the glory of God, our heavenly Father.

HOW TO REACH THE EXTREMES OF SOCIETY.

W. H. OLIN, D. D.

UGHT we not to learn something from the course of our incarnated Lord? Is there no hint in the fact of his birth and early life among the poor? It must be apparent to all that the mean and paltry distinctions into which human society is thrown can not be after the divine ideal. It must be that goodness in the King's presence takes rank of ducats. It must be also that character built on goodness shall outrank, in the divine estimation, the accidental circumstances of wealth or inherited name. It must be that character building is for the present and forever the work of the individual, and in so far as the ministry and the Church can assist the individual in building up a noble character, and in the realization of saintliness in life, in so far the manifested purpose of Christ is realized. Christ showed us the line of success when he preached the Gospel to the poor, when he consorted with the poor, when he bore upon his great, loving heart the interests and destinies of the poor. The divine purpose is the conquest of this world to Christ, the overthrow of the prince of this world, the bringing in of universal peace. Christ is now carrying on this great and glorious war. His assaults upon the prince of darkness and the empire of Satan are ordinarily made through individual hearts. The great victories are the results of hand-to-hand fights by the servants of peace, in the use of the weapons of peace, inspired and enthused by the Prince of Peace.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty, and base things of the world and things which are despised hath God chosen—yea, and things which are not—to bring to nought things that are,—that no flesh should glory in his presence."

Here is the fact. Christ lifts society by lifting those who lie at the bottom of society. He places his Gospel in the hearts of the poor, and thereby changes the entire nature of the man, with all new aspirations and hopes fires the heart of the poor and illiterate, enshrines himself in their hearts, sanctifies their lives, lifts them up. He does not call many wise, mighty, or noble men, but, under the tuition of the cross, he makes them wise. He makes such men as Adam Clarke, Francis Asbury, and Matthew Simpson, or he gives the opportunity for them to grow. Men grow. They grow by the meat they feed on. Give them the Gospel as a blessed experience, and the product is a man of God, doing his work, anxious to honor him and to extend the borders of his kingdom to "earth's remotest bounds."

It is the mission of Methodism not so much to occupy as to build, not so much to enter into possessions as, by God's help, to create possessions, to enlarge borders. And there is always the consciousness of need on the part of unsaved men, a yearning for an improved and better condition, and this without regard to their temporal surroundings, their bank

accounts, houses and lands, or earthly possessions. Only now and then can there be found a worldling, no matter how rich or learned or high-born, so thoroughly possessed with the importance of the material as to utterly lose sight of the spiritual, so thoroughly possessed with the importance of the temporal as to have no longing for the eternal, as to say: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

Recognizing the fact that Methodism is not confined to castes or classes, to countries or nationalities, to states of society or conditions in life, is not lawfully confined at all, but has its share of the work to do in enthroning Christ in the hearts of men, in incorporating the principles of Christianity in the institutions and laws of nations, in "ringing out the false" and in "ringing in the true," we are to push the battle to the gates by the use of methods that have always proved successful. The preaching meeting, the prayer and class meeting, the camp-meeting, are not to be ignored or neglected. The preachers must, however, get down from their theological stilts, thunder the law in accents of love, proclaim the wonderful love of God in Christ. They must be found face to face with the sinner, not because he is rich or learned or great or poor or ignorant or criminal, but because he is a sinner, for whom Christ has died. The extremes of society can be reached and blessed in this way.

The Church edifice is to be more of a workshop and less of a place for dress parade. It is the place where instruction is to be given. Is it not the school-house where men are to be taught the rudiments and also the doctrines of Christ? But recruits are to be brought from without, not because of the rank or position they may have in society, but because they are out of Christ and need salvation, and the truth or argument that will fit one soul will be likely to be adapted to another for the reason that it is a soul. It should not be the position we seek to convert, but the man who holds it. The position follows its owner.

Ought we not, minister and people, to feel that it is our first and chief business in this world to build up Christ's kingdom? And as we do not know the value Christ puts upon any particular soul, ought it not to be our first work, personally, to look after the unsaved man next to us? And is not the duty of each individual saved to see that he is instrumental in the salvation of others?

Methodism exists because of a providential necessity. If we would know what Methodism is, and why it is, we must go back to the state of the Church as it existed in the latter part of the seventeenth and early in the eighteenth century. The great body of believers and members of the visible Church at that time were largely permeated with what was styled philosophy, and Christianity was at a painful discount. The Reformation, as it was styled in England, spent its force before the work which necessitated it had been fully accomplished. There was so much of ecclesiasticism brought into the Protestant Church and so little of evangelism, so much of state craft and so little of soul-saving energy, so much of worldly wisdom and so little of wisdom from above, that a gorgeously splendid Establishment was the result instead of the divinely ordained agent for the salvation of men.

The masses can not be controlled by state craft or by mere ecclesiasticism, except in the line of repression and imbruted ignorance. But if

Christianity is not to be written up as a failure; if the Galilean King is not to appear in the future as the most stupendous failure whose story is written in recorded time; if the Day-star from on high is competent to guide the inquiring and anxious traveler to a safe haven; if, indeed, there is salvation in that name still, if there ever was saving power in him, then certain doctrines peculiar to his system and especially emphasized by him must have potency still.

For such is the structure of the human mind, such the ever-present needs of the human soul, such the conscious longing of the soul after a higher and better condition than worldliness or the world can give, as to amount to a prophecy and promise of a better condition possible to this life, and as possible to another life.

What are these doctrines? "The necessity of immediate repentance," thorough and deep. "The atonement by Jesus Christ" (as held by the evangelical Churches). The supreme religious authority of God's Word (as contained in the Scriptures, Old and New). Given, then, a thoroughly consecrated ministry and a body of believers holding these doctrines and believing them, so as that active Church-work, individual and family life are permeated and inspired by these doctrines, and the outcome is inevitable, there will be a revival of religion pure and undefiled. These doctrines have potency. They can not be actually believed and followed without evangelical results. Heart will be changed. Thought will be changed. Life will be changed, and all the motives and inspirations of life will be changed. The result—a new creature. And there is a divine contagion where such work is being realized. The externals of life show the change as actually as the internal. Material transformations follow along the line of spiritual transformations, and a general uplift of individual, family, society, State, and nation follows. Thus we have a revival of religion and the extremes of society feel its influence and are measurably under its power. An individual who had great following when discussing the possibility of the resumption of specie payment said, oracularly, "The way to resume is to resume." We are inclined to answer the question how to reach the masses in the same way—the way to reach the masses is to reach them. Go to them as Christ went to them; go to them as Wesley, Whitefield, and their compeers went; no matter whether in lordly mansion or prison. Wherever lives a sinner, there is a call to preach and a place to go. Go to them as Coke, Asbury, and Garretson went, and everywhere preach Jesus and the resurrection, and the revival goes on. Has not the good and great God reserved this nation and these years for the final and glorious triumphs of the cross, for the inauguration of a reign of righteousness, universal righteousness, which may roll over the old nations and countries, changing thought and life there, changing social and civil institutions, recasting them by a force of mighty love, and all in the interest of the Redeemer's kingdom?

What can arrest the work of God thus carried on? So far it has been successful, and we have no cause to fear or be discouraged. Let us hopefully and boldly look out into the coming century, in the possession of the old beliefs and in the employment of the old methods, supplemented by all possible of science and culture, of position and power, and wealth and name, just as boldly going, just as humbly believing, just as absolutely trusting as the fathers in Methodism ever went and trusted.

With 4,000,000 of communicants we have a right to expect, if we humbly trust the King of kings, that the next hundred years will show that the power of the Gospel is felt in all places of power, in all seats of learning, in all centers of business on this rolling globe; that islands and continents, that country and city, that Church and home, are alike pervaded by the Gospel; that idolatry and mammon are dethroned, and that Jesus is enthroned "where'er the sun does his successive journeys run."

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

R. H. MAHON, D. D.

If the Gospel of our Lord Jesus Christ has a mission to the whole world irrespective of class or condition in life, so has the Methodist Church; and it is peculiarly fitted to reach the extremes of society if its manifold agencies are wisely employed. Its pure and simple theology, its plain spiritual form of worship, its spirit of aggression, and the lofty standard of piety that it presents to the world commend it in a paramount degree to all mankind.

That which I conceive to be one of the distinctive advantages of Methodism for reaching the extremes of society, and in fact all men, at least all thoughtful men, is *the simple and easy terms of its membership*. It demands no subscription to creeds or dogmas in order to admission to its fellowship. The greatest freedom of conscience and liberty of opinion are allowed, and the right to a private interpretation of the Scriptures is not denied. There was only "one condition" previously required of those who desired admission into the first Methodist Societies, and that was "a desire to flee from the wrath to come, and to be saved from one's sins." That was all. No matter what the station in life, or the peculiarities of belief might be, if this "one desire" was truly fixed in the soul and manifest in the life, a hearty welcome was extended. Salvation, not creeds, was the object. The Methodist Episcopal Church slightly, though not materially, amended this "one condition." A public vow to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," and a declaration of belief in the Apostles' Creed, is now required. Methodism requires nothing more than this as a condition of membership, except it be the promise to lead a godly life, assumed in the baptismal covenant.

True, Methodism has its most perfect system of theology, which is Arminian to the core; but an Arminian belief is not required as a condition of membership. One may believe in "predestination" with all his heart, if he can not help it, and yet be a Methodist, provided he uses "all diligence to make his calling and election sure." One may believe in immersion, and be immersed if he chooses, and still be a Methodist, provided he extends to every other one the same liberty of choice that he himself enjoys. One may believe in the "unconditional final perseverance of the saints," and yet be a Methodist, provided he does not "fall from his own

"steadfastness." Inward and practical godliness is the great condition of fellowship among Methodists.

Another thing that has greatly forwarded the work of Methodism in the world, and that must continue to give it power over men, is its *deep spirituality*. Salvation—personal, present, conscious, complete—is offered to every one, and the witness of the Spirit to afford assurance and peace. What the world needs is a higher life, and there is nothing so powerful to draw the hearts of men as a religion that affords life. Jesus said, "And I, if I be lifted up, will draw all men unto me." It must never be forgotten that the success of the Church depends upon the abiding presence of God in it, strengthening and blessing all its agencies. But this presence can be expected and realized only by faith and humility, and thorough consecration to God. If Methodism can preserve its spiritual-mindedness, it will continue to be "mighty through God to the pulling down of strongholds."

But how can the Church best reach the extremes of society, and what adaptation has Methodism to this end? The main instrument for the conversion of the world is the Gospel itself. There may be various methods of publishing it, and many ways of getting the people to hear it, but after all it is the Gospel *preached and pounded into the ears and hearts of men that is to save them*. Nothing else can do it. The marvelous success of Methodism thus far must be attributed to its promptness in following the openings of Providence in the use of the best methods, and to the *character and power of its preaching*. All along its ritual has been kept in subordination to the public proclamation of the Word of God. In every service the prominent feature is the sermon. Its very style of church architecture, if it can be said to have any style, is made to afford the best acoustic advantage; all of which is in striking contrast with the sacerdotal Churches. Methodism can do nothing better than to continue an earnest, faithful preaching of the Word of God, by a ministry sanctified and well-qualified for its work. Jesus gathered his disciples by preaching, and he sent them out to convert the world by preaching. It was in this way that Paul accomplished what he did, and his utterance is that "it has pleased God by the foolishness of preaching to save them that believe."

The refined and the opulent may demand something more elaborate and pleasing than the simple truths of the Gospel, but there must, there *can* be no compromise in this direction if souls are to be saved. It is one thing to gather people into a Church, and quite another thing to save them. Music, pageant, pomp, parade—in fact, any thing that pleases the eye or gratifies the tastes will "draw." But these appliances have all been tried in vain to work a reformation in the world. Says Isaac Taylor, himself a Churchman, "No form of worldliness or frivolity is more absolutely remote from the Christianity of the apostolic writings than is the ritualism which now draws the crowd." Methodism might have added thousands of the luxurious to its membership if it had observed greater form and pomp in its worship, but it would have been at the expense of that spirituality which has been its chief characteristic. A rigid conformity to style, at the sacrifice of the spirit of worship, is what rendered the established Church of England so lifeless, and made the Wesleyan reformation a necessity. Some form is no doubt needful for the sake of order, but Methodism can never hope to accomplish its great mission to the extremes

of society, or to the world, by taking on the ornate simply to gratify the refined and draw the multitude. Culture and refinement, however valuable and much to be desired, are not religion.

It is by *preaching*, then, that the work is to be done; but that this may be done effectively, Methodism must continue to *raise the standard of its ministry*. I mean by this that an educated and refined ministry is of prime importance. Men of ordinary mind and culture can never exert a controlling influence over the extremes of society. The very best talent in the world is needed. Men of small attainments can not command in any great measure the favor and attention of such as occupy a high station in life. A preacher may affect all grades below himself, but his influence rarely extends in any powerful measure to those who are his superiors in intelligence and culture. Understand I do not mean to depreciate the ministry of my own Church. Far from it. In devotion, purity of life, self-sacrifice, and zeal for the cause of God, they are inferior to no body of men on the earth. Among them too are men of the greatest learning, culture, and rhetorical power. But the demand now is that the standard of excellence in the rank and file of the ministry be elevated. Graduation or thorough theological training need not be made a prerequisite to preaching the Gospel. Men of small opportunities sometimes make wonderful preachers. But the standard should be high, and if men of culture and talent do not enter at once into the work of the ministry, the Church should see to it that those who do enlist shall have the very best possible advantage to prepare for their work. At no period was learning so far advanced as at the present time. The elements of society are being lifted up and refined. If Methodism would keep pace with the age, and subdue these elements under the power of religion, it must supply its ministry with men of the first order. Not that science so-called is to be preached. Far from it. The philosophy of the plan of salvation is to be expounded, and this is deep enough and high enough and broad enough to engage the wisest and the best of men.

The Church has a great responsibility to meet here. It should "pray the Lord of the harvest that he will send forth laborers into his harvest." The Church must also provide for their competent support. Said Jesus to his disciples: "When I sent you without purse and scrip and shoes, lacked ye any thing?" And they said: "Nothing." There must be no lack to the ministry to enable it to do its work. This itinerant system is a hard and expensive one, and if able and competent men are to be enlisted and retained in it, the Church must share in the sacrifice, and render suitable provision for the work.

A word as to methods. Hitherto Methodism has relied mainly on its revival methods to awaken men. These sudden, periodic, and sometimes spasmodic efforts at converting men have been wonderfully successful. The Church had so long relied on stately forms to do its work that, when a few preachers, more in earnest than the rest, left the Churches and took to the streets and to the fields to preach to the crowds that might assemble, a great sensation followed. Since that time these urgent, declamatory appeals, on special occasions, have been extremely fruitful in awakening souls. All the Churches, except the Romish and Episcopal Churches, have adopted this apostolic method to some extent, but none so successfully as the Methodists. But, while this method of Church work has been

a marvel of success among the masses, it has not affected the rich and the refined so fully. They affect to dislike the excitement and the fervor that usually attend such exercises, and demand a worship that is not quite so emotional. They may be wrong about it, and supersensitive. Nevertheless, the fact exists, and the Church must look around for some agency that will reach these classes. I can scarcely venture to offer a solution of this difficult problem. One thing is sure, however. Methodism can not afford to abandon its revival spirit nor its revival methods. These trumpet-blasts have kept the world awake during the hundred years last gone by. But other means may and should be employed. More reliance, perhaps, should be placed on the ordinary means of grace, such as reading the Scriptures in assemblies, and the distribution of tracts and good religious literature. Above all, there should be a diligent pastorate. Methodism has lost much for lack of this in some places. Thousands that were awakened under its ministry have been lost to it because they were not visited and talked to and advised at the critical period. And thousands more could have been brought to Christ if they had only been pursued by a loving, diligent ministry. It may sound strange, but in this way we have neglected the rich and such as occupy high places. To stand off at a distance and declaim against pride and extravagance and worldly folly are not enough. Closer contact and a more direct personal influence would often succeed better.

But, as said above, if Methodism succeeds in its work among the extreme classes, especially the refined, a refined Christian ministry must continue to be employed. Learning and culture, sanctified by religion, can command respect and exert an influence where nothing else can.

The attitude of Methodism toward all worldliness, opposing not only such forms of it as are commonly practiced among men, but those more elegant vices that the rich and the luxurious alone can afford, gives it a mission in the world that hardly any other Church has. Its progress in reaching the refined classes may seem slow, but it is not more so than that of the Gospel itself. If Methodism can keep clear of worldly affiliations, and stand firm against all ungodliness, its success in the end is sure, and the wonders of its achievements eternity alone will disclose.

THE MISSION OF METHODISM TO THE MASSES.

HON. J. W. F. WHITE.

NEARLY all the benefactors of the race have come from the masses. The discoveries and inventions which have contributed most largely to human progress and happiness have been made by men from the common walks of life. They have been the educators of the race. Their brawny hands and strong arms were underneath the race in every upward movement. Their vigorous intellects gave inspiration and impetus to every moral, social, or political reformation.

All moral reforms work upward. As the mountains were upheaved by the natural forces underneath, so in every uplift of the human race the moral forces were from beneath. Christ understood the philosophy, as

well as the needs, of humanity. He was born of the common people. He commenced his ministry among the humble poor. He chose his apostles from fishermen and publicans. Had he been born in a palace, and chosen his apostles from the doctors of the Sanhedrim, his mission would have been a failure. Very few educated or wealthy Jews became followers of Christ. Very few educated or wealthy of heathen nations became converts. The learned Athenians listened to Paul on Mars' Hill, but mocked at his doctrines. He planted no Church in Athens, but planted Churches among the humble poor of Thessalonica and Corinth. The first converts at Rome were slaves. It took two centuries for the truth to work its way up into the imperial palace.

Christianity is the religion of the masses, and the fulfillment of God's wonderful dealings with the human race. In the formation of the earth there were successive geological eras of development. In the history of man there have been successive eras of development. The civilization of Mesopotamia was the lowest type. That of Egypt was next. These fulfilled their respective missions, and ceased to exist. Then followed that of Greece and Italy, of a much higher type, which carried the race up to the highest perfection possible for unaided human reason. The Jews had a civilization, literature, and religion of their own. But the Grecian and Hebrew dispensations accomplished their divinely appointed missions. The time came, in God's great plan, for a new era of progress and development. Jesus Christ came. Old things had to pass away. Jerusalem had to fall to bury Judaism in its ruins. Rome had to fall to bury paganism in its ruins. Classic civilization and literature had to be buried in the tomb of the dark ages to prepare the way for the spread of the Gospel.

The old religions, Jewish and pagan, consisted mainly of bleeding sacrifices and pompous ceremonies administered by a priestly order. The common people had no part, except to bring their offerings to the priests, to join in processions, or celebrate festivals. The pagan religions had no instructions for the people, and the Jewish very little. The Gospel of Christ was a system of *instruction*, with nothing of ceremony, pomp, or parade. It was the religion of the *heart* instead of the *temple*. It was intended for the family, the social circle, in the work-shops, along the marts of trade, in prisons and dungeons, everywhere, and for every day. In its freedom from costly sacrifices, from forms and ceremonies, in its simplicity, its plain, practical truths, easily understood by all, it was pre-eminently a religion of the masses. During the middle ages there was a splendid priesthood, but no instruction for the people. They were denied the Bible, and amused with miracle-plays. It was the age of magnificent cathedrals and profound ignorance of the masses. The Reformation was mainly a rebellion against the corruptions and heresies that had crept into the Church, and a struggle for independence of thought. It was a reformation in the *doctrines* of the Church. The separation of the Church of England, under Henry VIII, was begun in selfish motives, and carried out for political ends. The reformation of the masses was not thought of in the controversy between Henry and the pope. The separation left them in the same condition it found them.

Methodism was a Reformation; greater than that under Henry VIII, and not inferior to that under Luther. It was the Reformation of the masses. Its object was not to reform the creed or polity of the Church, but to reform

the lives of the people. Methodism was born in a college, but, like Romulus, was immediately banished from home and brought up among peasants and common laborers. Its first converts were criminals and outcasts. From the lower classes Methodism has gradually worked upwards through the whole mass of society until now all classes and all Churches on both continents feel and acknowledge its quickening and renovating power. But its greatest triumphs have been among the common people, and its heroes, with few exceptions, have been from the common walks of life. The mission of Methodism at first was to preach the Gospel to the poor. Grandly has it fulfilled that mission for nearly a century and a half. Its mission to-day is the same as at the first. Not that it has no message for the upper classes. Its message is for all, the rich and poor, the high and low. Its present high social status and vastly greater wealth only increase immeasurably our responsibilities. I rejoice at this high social position of Methodism and the number of wealthy and influential men in her communion.

But right here there is danger; we may forget or neglect our great mission. There is danger of indulging too much in the contemplation of our achievements and greatness. There is danger of sitting down contentedly in our cushioned pews and doing little or nothing for the good of others. Fine churches are all right if the right spirit prevails. But it must be admitted that fine churches have a tendency to repel the masses. They know they are not built for them, and don't feel at home in them. Too often they are not wanted there. God forbid we should ever forget that the Methodist Church is the Church of the people. It is too often the case that the worshipers in grand churches partake largely of a worldly spirit and are more formal than spiritual in their devotions.

Nor is it best for a number of wealthy men to collect in one society. In the Church, as in the world, the men who accomplish the most are the hard workers; generally men of humble birth and little means; very often persecuted when living, and neglected when dead. The folly of grasping after the "better classes" to the neglect of the masses is apparent when we look at their relative numbers. The total number of clergymen, lawyers, and doctors in the United States, according to the last census, is, in round numbers, 214,000; of merchants, traders, and manufacturers, 387,000; together making 601,000. Not more than one-fourth of these can be counted as men of wealth or high social position, or 150,000 all told. On the other side we have, farmers and planters, 4,225,000; agricultural laborers, 3,323,000; mechanics, 2,536,000; clerks, small traders, and laborers in cities, 3,000,000; making a total of over 13,000,000. In other words, the masses compared with what are commonly called the "upper classes," number a hundred to one.

Another fact should not be forgotten. The present upper classes will not long remain at the top. Society is constantly changing, the upper strata sinking down and the lower rising up. There can be no permanent upper class in a nation where the common people have a chance of rising. But do not misunderstand me. The Church should seek to save all classes and gather into her communion the most wealthy and honorable. The point I wish to make is this: Do not lower the standard of the Church to get them in, or retain them when once in, and never forget it is far more important to gather in the great body of the people.

Why has not Methodism made more growth in the large cities? The statistics show that in these it has not kept pace with its progress in the small towns and rural districts. In the cities more money has been paid, in proportion to members for the erection of churches. The statistics show that, as a general rule, the cities having the finest churches have the fewest members in proportion to population. What is the explanation of these figures? Manifestly that in the large cities the energies of the Church have been directed mainly to building fine churches and securing the wealthy. I believe our cities can be saved only through the Churches. I have no faith in any permanent reform in municipal affairs through political parties or organizations, or any moral reform in the lower classes through penal statutes. There must be a radical change in the moral nature of the voters. Education can and will do much. But the evil lies deep down in the hearts of the men who decide elections. Nothing can effectually change them but the grace of God.

Methodism has peculiar adaptations for this work. Its preaching is just the kind to take with the masses, provided it is of the genuine Methodist ring, full of fire and zeal and the Holy Ghost. Its doctrines are just what they need—a free and full salvation for all, even the vilest, and not merely for a part chosen as the elect from all eternity. It preaches a religion that can be felt in the heart, that changes and purifies and uplifts and fills with conscious joy. Its system of itinerant, local, and lay preachers can give preaching and a Sabbath-school in every locality. But its two greatest agencies with the masses are its songs and experience-meetings. In the early days of Methodism the singing of a hymn opened the way of the pioneer preacher to many a family and neighborhood. It has arrested the careless, convicted sinners, and quieted mobs. Class-meetings were training-schools for young converts, and love-feasts seasons of rejoicing. These agencies would have as much effect to-day in New York or Chicago as they had in London a hundred years ago. Nothing so captivates a crowd as heart-touching song. This is fully one-half the power in Mr. Moody's meetings. Good singing is the life of the prayer-meeting, and the soul of public worship in the congregation. There is no grander spectacle on earth, or one more pleasing to heaven, than a vast congregation uniting heartily in songs of praise and adoration to the Most High. Let us come back to congregational singing. Street preaching and Gospel songs will reach the lower city classes as nothing else will. A celebrated public lecturer—not a Methodist—recently said that the Methodist Church has more power to save the masses in our cities than any other Church, and if it can not save them no other can.

The great want of the day is *practical preaching*. What a fearful mistake some preachers make on this point! Most people who go to Church want to hear the Gospel, and those who don't need it most. All men of good sense despise a preacher who seeks popularity by preaching to please his hearers instead of doing them good. Daniel Webster was present when a common colporteur preached in a church in Marshfield. The pastor always preached to please Mr. Webster when he was present, but on this occasion, not expecting him, invited the colporteur to preach. He preached a plain, practical sermon with great earnestness, but many blunders in manner and language. At the close of the service the mortified pastor hastened to apologize to Mr. Webster. The great statesman showed his

appreciation of the sermon by inviting the colporteur to dinner and leaving the mortified pastor behind.

Pulpit discussions of theological dogmas, or questions of science and philosophy, may interest a few, but they are dry stubble to the common people. They want the bread of life—plain Gospel truths. They care very little for infidel scoffings or scientific speculations. It is useless to spend time in warding off infidel attacks, and supreme folly to explain away the cardinal doctrines of the Bible to make them suit the vagaries of skeptical scientists. The best way to vindicate Christianity is to preach the Gospel. The strongest arguments in its favor are the lives of sincere Christians. If the Church is made interesting to parents and the Sabbath-school to children they will be unwilling to exchange the holy Sabbath for a day of amusement. Get the people to read and study the Bible; they will not doubt its inspiration; tell them "the old, old story," as *you* believed it, and *they* will believe it; let them be soundly converted in the name of Christ, and all the world can't persuade them he is not divine.

The tide of foreign immigration is flooding our country with the worst ideas and customs of foreign lands. How shall we counteract their baneful influence? Methodism saved England in the days of Wesley; it can save America to-day. But here, as there, it must be done in the same way—*by saving the masses.*

MISSION OF METHODISM TO ALL CLASSES OF SOCIETY.

PROFESSOR W. T. DAVIS.

THE theme assigned me is, "The Mission of Methodism to all Classes of Society." To arrive at a clear understanding of the subject, and fully to appreciate the beneficent influence of Methodism upon the people who embraced its teachings, as also on the world at large, it will be necessary for us briefly to consider the condition of the moral world, especially in England, at the time it had its origin, and the seemingly providential circumstances conspiring to educate and prepare the leader who taught its distinguishing doctrines, and united in an organized association those who accepted and practiced his teaching.

The Church of Rome, under its dogma of popish infallibility, had crushed out all liberty of conscience, until in the sixteenth century men began to resist the claim of the Church to obedience in matters of conscience, and to demand freedom of thought and action in the worship of God. So completely had the teachings of Christ been forgotten, and the spirit of Christianity departed from the Church, that Pope Leo X sold indulgences, and authorized the monk Tetzel, "whom he sent out carelessly in the way of trade," to go to Saxony, and under the authority of the Church, to use his eloquence in persuading the people to purchase for money its permission to violate the laws of God.

Luther had been raised up and prepared to meet this great crisis. He had sought the assurance of God's acceptance, forgiveness and approval, by diligent and prayerful study of the Bible, by fastings, and a rigid conformity to all the forms and ordinances of the Church; but he realized

that assurance only when in his extremity he accepted, and in utter helplessness threw himself upon, the declaration of the Bible, "The just shall live by faith." But great and glorious as was the work of Luther its immediate effect was upon the mind of the world rather than upon its heart. In like manner was the English reformation incomplete. Not only did it retain many papal errors in doctrine, especially respecting the sacraments, the priestly offices, the hierarchical constitution of the Church, and its relation to the state, but by these very errors it failed to restore adequately the primitive idea of Christianity, as the kingdom of God within you. Southey says: "The clergy had lost that authority which may always command at least the appearance of respect."

At this crisis in the history of the Church Wesley appeared at the University of Oxford, a young man, earnest and energetic in character, having the form and seeking the power of godliness. In his heart loyal to the truth, he was indefatigable in his search after it, and clear in his apprehension of it when found. He was the chosen instrument of God to arrest the attention of men, turn them away from wickedness, and lead them to know and do his will. He was to be the great recruiting and drill officer, to enlist men in the Christian army, and train them for the great contest against error and sin. While a student, he prepared himself for his work by subjecting his physical, mental, and moral powers to a rigid discipline, and in all things seemed to be guided by a sense of duty. He possessed a burning zeal to teach God's Word to all to whom he could gain access. But he had not escaped from all the errors which existed at his day, and like others called of God to a great work, he must learn in the school of bitter trial and suffering the grand lessons he was to teach the world.

Moses was miraculously preserved to be the leader of God's people from Egypt to the promised land, but forty years of training at the court of Pharaoh were not enough to fit him for his work. Forty years of exile from the home of his childhood, during which he communed with God as he watched the flocks of Midian, were still necessary to prepare him for his mission. David was selected when a boy, and anointed king of Israel, but he must learn wisdom in the hard school of experience before he was fitted successfully to rule the great and rebellious people over whom he was called to reign. Paul, though miraculously smitten down, and favored with a vision of the risen Savior, must spend years in Arabia, in Tarsus, and in Antioch before he is prepared to be the leader in the mission to the Gentiles. Wesley passed through a training severe and of long continuance, but was conqueror through grace. Stevens says in the thirty-fifth year of his age, after twenty-five years of religious solicitude and struggles did he, by a clear apprehension of the doctrine of justification by faith, find rest to his soul, and feel himself at last authorized to preach that blessing to all contrite men from his own experimental proof of its reality. The propagation of Wesley's conception of the plan of salvation, gained by prayerful study of the Bible, and close and constant communion with God, is the mission of Methodism, and we propose to consider now—

1st. What did Wesley teach?

2d. To whom did he address his teachings?

3d. What agencies did he devise for publishing these teachings?

It has been said the "design of Christianity is purification of individual man, pursued in individual freedom, on responsibility of individual conscience." The Methodism which Wesley organized has been characterized as an invasive encampment upon the field of the world. The servants of God and the servants of the wicked one, truth and falsehood, confront each other in the fearful contest.

Milton has said: "Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field we do injuriously to misdoubt her strength. Let her and falsehood grapple; who ever knew truth to be put to the worst in a free and open encounter?" But to secure her success truth must be separated from the errors which have been united with her teachings, and obscured their clearness, beauty, and power. The extent of Christ's atonement was a vital question. Was it partial or universal? This question must be met and answered. Wesley, believing that "Jesus Christ, by the grace of God, tasted death for every man," taught that redemption was co-extensive with the ruin. To learned and unlearned, to bond and free, to rich and poor, to the colliers of Kingswood and Newcastle, to the great multitudes who listened to his preaching in Churches or in the open air, he offered a full and free salvation. Wesley and Whitefield were united by what seemed an indissoluble love till Whitefield decided that Calvinistic and not Arminian Methodism must be taught from his pulpit. Wesley decided that this error must be separated from the truth, and fearlessly and successfully urged the cheering doctrine of universal redemption.

The mission of Methodism is to make prominent this old and cheering doctrine, joyous to him who teaches it, and to him who hears and accepts it. It meets the wants of all classes and conditions of men. Another distinguishing characteristic of Wesley's teaching and of the mission of Methodism is that it offers an experimental, satisfying religion. Christ announces: "If any man will do His will, he shall know of the doctrine whether it be of God." The blind man to whom Christ gave sight, unlearned and forsaken of kindred and friends, but fearless because conscious of support from above, met one or all of the Sanhedrim, and answered their questions in a manner so overwhelming that they expelled him from the synagogue because they could not confute his simple but unanswerable reasoning. Peter said to the Sanhedrim: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Paul, tossed by a tempest for fourteen days on the Adriatic, stood in the midst of the crew and passengers, and said: "Sirs, be of good cheer; lo, God hath given me all them that sail with me." This same Paul had, on a previous occasion, prayed and sung praises in the dungeon at Philippi. He knew something of the power which makes us "joyful in tribulation."

Consciousness is the most satisfactory evidence of which the human mind is capable, and is suited to the capacities of all classes of men in all parts of the world. When the mind attains this evidence it rests on an immovable foundation. Threats and pains may extort a seeming concession of doubt, but consciousness says that forced concession does not affect the truth. When any man opens the door of his heart to Christ, the

blessed Spirit enters and regenerates that heart. He can now say with Charles Wesley:

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear."

Wesley taught the witness of the Spirit and a conscious assurance of acceptance which brings rest amid all the dangers and trials of life.

The mission of Methodism is to preach these cheering doctrines. This glorious doctrine of conscious acceptance and rest in God's love is especially characteristic of the mission of Methodism. To whom does Methodism go with these teachings? The orders of him who purchased this redemption at so great a price are: "Go ye into all the world and preach the Gospel to every creature." Methodists in common with other denominations send and support in distant lands missionaries called of God and set apart for this great work. But Methodism recognizes its mission to those who are near, as well as those afar off. Its mission is to all. It provides for all. Its mission is to follow the example of the Great Teacher; to go to the abodes of suffering humanity, relieve as far as they can the miseries of their fellow-men, to preach the Gospel to the poor. This will require labor, self-sacrifice, and endurance. But Christ has said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Methodism recognizes this as its special mission, and says it accepts the trials and crosses which it imposes. Its ministers for the joy set before them endure the cross. They go into the highways and hedges, and, as far as they can, compel men to come to the prepared feast.

We next notice the agencies by which Methodism proposes to accomplish its great mission. We mention among these class-meetings, class-leaders, exhorters, local preachers, and the itinerant ministry. Passing over all other agencies, we consider the mighty power which Methodism wields by its itinerant ministry. This ministry we assume to be composed of men called of God, and trained and set apart for their work. They go into the sparsely settled portions of the country, and into the lanes of the city, where men are ignorant of God and degraded by sin; they enter the hovels of the poor and the homes of the wealthy, and with all the zeal of loving hearts urge men to seek this great salvation. Many are thus converted and brought into the Church. These converts furnish the agents by which, under the direction of the pastor, other departments of the work may be carried forward successfully.

To take the vows of an itinerant Methodist minister honestly and unreservedly, and do the work where and when assigned him, is most humiliating to selfishness. It requires thought, prayer, trust. Obedience to properly constituted authority must be the law and the habit of life. Called of God to this work, they feel that to obey is better than sacrifice, and to hearken than the fat of rams. The itinerant ministry, organized one hundred years ago, and regularly increased and strengthened by accessions every year, has, with God's direction and blessing, accomplished a work which we wonder in beholding and rejoice to commemorate. We recognize this as the most efficient agency in carrying forward successfully the mission of Methodism.

We have hurriedly named those teachings of Wesley which are made especially prominent in the mission of Methodism. We have considered

briefly the classes to which these doctrines were preached. We have designated some of the agencies by which these teachings were published to men and impressed on their consciences. We see the adaptation of these teachings and agencies to the moral condition of men one hundred years ago, and to men in our day. We rejoice that we were led to take part in carrying forward this work. From the high position she has attained, and the firm foundation on which she rests, Methodism enters upon the second century of her work under circumstances which promise the largest measure of success.

Cemented and energized by love of Christ and his cause, Methodism shall see results at its next centennial inconceivable and incomprehensible to our minds now, and glorious to those who shall be so happy as to witness them. This Centennial Conference is an emphatic point in the history of Methodism, and now, in the closing hours of its session, I would point you to the invisible hosts of glorified ones who, during the past one hundred years, have passed from our fold to the green pastures on the other side, and from the margin of the river look back to see how we bear ourselves in the conflict. From the memory of their heroic deeds, and the thought of their presence as witnesses, may we gain a new inspiration for the warfare we have to make.

MISSION OF METHODISM TO ALL CLASSES OF SOCIETY.

J. O. PECK, D. D.

METHODISM was born in a pulsation of the heart of God. It came to the world on a wave of divine love. It brought warmth into coldness, zeal into formalism, power into infirmity, hope into despair, and life—glowing, throbbing, propulsive life into dying ecclesiasticisms. The same infinite love that gave a Savior to the race gave a revival to languishing religion. The world gave no welcome to Christ; ecclesiasticism no fellowship to Methodism. “There was no room for them in the inn.” Because they were not of the world and the world knew them not, one was remanded to the manger and the cross, and the other excluded from the churches, and sent to the barns, commons, and grave-yards. In both was life, and the life was the light of men. One rose from the dead, and lifted humanity to the throne of mercy; the other transformed barns into Bethels, commons into cathedrals, grave-yards into resurrections, awoke slumbering Churches, and thrilled perishing multitudes with the hope of eternal life.

Begotten thus of a divine inspiration, cradled in the arms of Providence, baptized with the baptism of Christ, speaking the dialect of the Holy Ghost, burning with a passion for souls, thrust out in the purpose of God, and moving on in the power of God, Methodism, for a century, has swept on in marvelous conquests with the precision and power of divine foreordination. The voice of history has pronounced her mission divine, her triumphs matchless. Protestantism has felt the thrill of a new life, and Romanism the blow of a mailed hand.

(1.) God wants this world evangelized, converted to Christ. For a century Methodism has spurred all Protestantism to a new and higher evangelical zeal, and has won more of the world to Christ than any other Church. Why does not God want this inspiring and aggressive corps in his allied army the next century?

(2.) The doctrines of Methodism have permeated the old theologies, and now constitute the staple thought of all living, winning pulpits. The genius of Methodism, as charioteer, has mounted all pulpits that are chariots of fire, to drive their horses of fire. Does that look like passing away? In fact, how could you destroy Methodism without destroying the other Churches into whose living organisms the genius and methods of Methodism have been incorporated? Sir, she is here to stay!

(3.) The birth of Methodism in the English language is significant of permanence. God chooses the agents and instruments of his great purposes with infinite prescience. He selected Luther and Germany to shiver the colossal tyranny of Rome. He raised up Wesley and Methodism to supplement the Lutheran Reformation, to develop a spiritual religion on that politico-religious upheaval. The selection of the English language as the vehicle of this great movement is full of auroral promise. This language is more and more becoming the great language of the world, in commerce, treaty, literature, and international intercourse. It is most saturated with Christianity of any tongue. It is spoken by the peoples deepest wrought by the missionary spirit. God would not have incarnated an evanescent religion in a world-conquering language. These great facts are not indicative that Methodism is a receding wave, but a rising tide, swelling on every coast, and sweeping into every inlet of the extending kingdom of Christ.

(4.) Here is another massive fact. The mission of Methodism is the *precise mission of Christianity* to society. It has no new dogmas, new conditions to offer society, that differentiate it from the apostolic Church. It is only primitive Christianity revived. Her message is the message of the Son of God. Therefore, if true to this great trust, not till the mission of Christianity is canceled will the mission of Methodism be annulled.

Our mission, being identical with the mission of Christianity, to bring mankind into the kingdom of God, it must include all classes of society. Here we postulate a fundamental truth of Scripture, viz.: *The solidarity of humanity*. "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." God never made classes in society, and never recognizes them. He is without respect of persons. All men have sinned. Hence all equally need a Savior. All must come to Christ. All must be born again. The *essential* needs of one heart are the needs of all. Means and methods may vary, but the voiceless need of each soul alike is the need of a supernatural Book as an infallible rule of faith and conduct, and a supernatural Savior to justify the ways of God and cover the guilt of man with atonement, and a supernatural life in the heart, begotten by the Holy Ghost, and maintained by living faith in Christ. Without the Bible believed and obeyed, without the Son of God as Savior, without regeneration by the Holy Ghost, no man in any class of society can be saved. There are no different terms for different classes, no favoritism, with an impartial God. The millionaire and mendicant must be saved on precisely the same terms—repentance and faith—or be

lost. Heaven has no class privileges, and hell no partiality. God is not more elated when nobles than when peasants bow to his scepter. . He sends the rich man to hell by the same justice that he brings Lazarus, on angels' wings, to Abraham's bosom.

Accepting this Scriptural commonalty of man, Methodism is to spread the Gospel, on precisely the same terms, to high or low, rich or poor, together.

Methodism fears no soiling of her white robes as she lifts up the poor and lowly into the sunlight of God's mercy and the joy of eternal life. She goes down among them with the mission of the sun on a June day. All day long he sends his golden beams of light, pure as the radiance of the throne of God, down, down into the bogs and marshes and stagnant pools, eliminating atom after atom of pure water from the surrounding defilement, lifting them into the heavens to float there in new-born purity, and, when he sinks to rest behind the western horizon, every golden beam is pure and unsullied as in the morning, and the elevated, purified atoms of water, the trophies of his mission, gather in clouds of gorgeous splendor around that departing hour, the glorified witnesses of the noble work done to-day, and the harbingers of a bright future on which he shall rise to-morrow.

Let me conclude by formulating this discussion of the mission of Methodism for the next century in three statements.

I. *Methodism must maintain evangelical doctrines.* Modern thought is in agitation. Theologies are thrown into solution. Agnosticism invades religion. What shall men believe? We must hold fast to the unchallengeable authority of God's Word. We must anchor fast to the Book, and wait for daylight. Amid the disintegrations of many creeds, we must contend earnestly for the faith once delivered to the saints, until the troubled thought of the age shall crystallize along the lines of evangelical doctrine in imperishable Arminianism. While our friends are seeking for a new theology that is preachable, and a faith that is believable, this new movement has scarcely touched the outworks of Methodism, and in no manner has loosened a stone or silenced a gun in the citadel of her faith. And in the latest deliverances of new creeds, as also in the pulpits and religious press that are feeling after solid ground for their slipping feet, they are all coming, save in their agnostic groping in the labyrinths of eschatology, to the Christocentric system that for a century Methodism has preached with assurance and exultation. Though falling into line behind our Arminian banner, which has been floating proudly in the sunlight of a hundred years, our friends have been so exhilarated with the new views which have dawned on them that they innocently suppose them to be new discoveries of truth. Why, Methodism has been preaching and singing them in city church, and negro cabin, and frontier chapel, for generations! We are happy to recognize the paternity of this child which seems not to know its own father! In that remarkable book, "Greater Britain," is developed the fact that her outside possessions in India, South Africa, Australia, and the Dominion of Canada far exceed the Great Britain of Europe. Great as is the empire of Methodism in her own domains, there is a greater Methodism taking possession of all denominations, leavening them with her doctrines, and enfranchising them with her propulsive methods and genius. Therefore, not only for herself, but for this greater Method-

ism, and for humanity, she must maintain inviolate the cardinal doctrines of evangelical faith. Prof. Park, of Andover, recently said that they must look to Methodism as the conservator of orthodoxy. Accepting the sublime trust, she must maintain the truth of God's Word, uphold essentials at any cost, and preach the strong doctrines that build strong Christians. Strong doctrines on fire with conviction, solid shot heated red-hot in the furnace of a glowing heart, are the best pulpit ammunition. We must keep busy the old foundries casting evangelical shot, and heat up the furnaces of the heart a little more for the new century! Vealy theology and accommodation morals are in the air. Society needs more robust evangelical doctrines.

In the scientific ferment that disturbs the public mind, which is but preparing the way for a more perfect concord in nature and religion, and therefore for the reaffirmation of the indestructible foundation and larger triumphs of Christianity, Methodism must stand by the evangelical batteries, serve them valiantly, and gallantly keep the front line of revealed religion unbroken, until the splendid legions of positive science, won over to the faith by ampler light and more exact knowledge, as every day gives glad assurance, shall throw down their arms, re-enlist under the banner of Christ, and reinforce mightily the sacramental hosts for the final victorious conquest of the world to our Lord and Redeemer. The Church that believes omnipotently in the Word of God, and upholds it without compromise, will lead the hosts of Israel for the twentieth century. Let Methodism be true to this mission, and her future is refulgent with the presage of grander triumphs.

II. *Methodism must emphasize experimental religion.* Theoretical religion will not do. Ritualism and intellectualism abound in forms of truth, but are wanting in power. The heart is the seat of power in religion. It includes the will and affections. The heart supremely controls the whole man. Suppression of the emotions smothers the furnace-fires of religion. Cold intellectualism means religious death.

Methodism, with her increasing culture, must intensify her emphasis of experimental religion. The conversion of the heart by regeneration in the Holy Ghost, making every member a new creature in Christ Jesus, must be earnestly and persistently affirmed as the only basis of Christian hope against the errors of human morality, educational development, the saving efficacy of the sacraments, and the grace of Churchism. A holy life is the unanswerable argument of the truth of Christianity. Saintly souls are living epistles, known and read of all men, bearing apostolic seals. Our mission is to present to the world millions of converted men and women, assured of their adoption, rich in growing Christian experience, sanctified in heart and life, whose experimental knowledge of these great verities will swell into anthems of praise and song and toil and benevolence and testimony that shall resound down the coming century.

III. *Methodism must continue a revival Church.* She was born in a revival. She was commissioned as a revival Church. When she ceases to be a revival Church, she ceases to be a true Church of Christ. The conversion of souls is the fundamental work of Christianity. They can not be saved until converted. They can not be edified till converted, more than a man can be grown till he is born. Ministers and Churches that have no conversions, but talk loftily of edifying the Church members as

the great work, would have no Christians to edify but for the conversions of other men. They are stepmothers and Shakers, raising children to which others gave birth. Methodism is no stepmother. She bears children. Her motherhood is sublime. She glories in it. But the conversion of souls is a revival. This is the normal state of Christianity. The Christian Church was born in a revival. It has never lived without revivals, and never will. Every stage of the progress of Christianity has produced a revival. The normal state of Methodism is a chronic revival. The millennium will be the climax of a universal revival. Hence the mission of Methodism is unchanged and unchangeable. She must intensify and multiply revivals—not excitements, nor ranting, nor sham revivals, but genuine revivals, wrought by Gospel truth, moved by the Holy Ghost, and directed by intelligent, sane, sober men. Our altar-fires must never go out. This world must be converted. Methodism must excel herself the next century. Her mission is to a lost world. In her palatial churches and humble chapels alike the old revival work and the old revival power are demanded. Zeal for souls must consume her, and copious, manifold, mighty baptisms of the Holy Ghost must inspire and empower her for her supreme mission. If she continues a revival Church, she can never die. Her mission will only end with the advent of the millennium, and the songs of her latest converts shall melt into the loud acclaims of saints and angels that fill heaven and earth with the unmeasured joy of the great consummation: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.”

MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

E. A. YATES, D. D.

Mr. Chairman, Ladies, and Gentlemen,—The theme for discussion this evening touches the vitality of the Church at a salient point. Heaven itself, in the very first movement towards earth, addressed itself to extremes, and it would be a misnomer to call any organization a Christian Church that did not make conspicuous its mission to the poor. The only apology the Church has to offer for being in the world at all is that she is here to seek and to save that which is lost.

In discussing this subject we sincerely deprecate every thing that would savor of pride or mere boasting. And yet certain facts, for which we humbly thank God, must be stated, and however much we may disclaim empty parade and show, the statement will have this appearance.

The qualifications of Methodism to reach and save the extremes of society are emphatically conspicuous and efficient. Other evangelical forces have wrought well, but by reason of their ancient origin they were lacking in organization and appointment. A building is more or less imperfect in proportion as the architect has wrought under insufficient light and with imperfect material. Methodism was built for the world and is roomy enough for the ages. Her foundations were laid amidst the piety and learn-

ing of the eighteenth century, and she is prepared to invite all alike to become fellow-citizens with the saints and of the household of God.

Mr. Wesley never left the established Church, but the established Church *left him*; and it left him pretty much as the mountain-cave leaves the eagle when he soars, simply remains as it is, while he has use for more light and a broader field. The time to judge him as to the true dimensions of greatness was not in his own day. There was too much mist generated by bigotry, ignorance, and religious decay for him to have been seen then as he must and will be through the current ages as they go. Like a mountain that discloses its grandeur as the fogs and mists of the morning are cleared away by the growing light, so Mr. Wesley's sanctified genius, as Scriptural holiness spreads and the Sun of righteousness ascends, will be seen in the glory of its breadth and altitude to cover earth and touch heaven. It was the Gospel reach and spirit of the mind and heart of Mr. Wesley that started Methodism upon her wondrous career, and it is this spirit that will keep her upon her course until her triumphs meet around the world.

We stand to-day upon sacred ground. One hundred years ago the first Methodist conference met in this city. From that time down to the present, through all the intervening years, Methodism has magnified her mission to all classes of society. Like her founder, and still more like her divine Head, she has been no respecter of persons. She has carried the cross of the world's Redeemer to all. Like the gold that seams the rocks and enriches every stratum of earth, she has carried the riches and beauty of holiness even to the extremes of society and caused the wilderness and the solitary place to be glad. Her rejoicing is this, that through her the "poor have the Gospel preached unto them." And the life of any Church is in the ratio of the possession of this spirit. It was one of the chief proofs which Christ gave of the divinity of his mission, and it constitutes the sign and seal of his Church and ministry throughout the ages. It is possible to have much of Churchism and very little of this true spirit of religion. A cemetery may have many a column of Parian marble curiously carved and polished. The vines of Summer may be trained upon their sculptured beauty, and moonbeams may tangle themselves with those vines into many an admirable shadow, but, after all, beneath are dead men's bones and rottenness. Only the Spirit of Christ is the element of life.

The proposition that we desire to carry as a thread through this discussion is, that *the spirit of the Gospel and the genius of Methodism are identical.*

Like the Gospel, Methodism was designed for the world. Whatever power essays to lift a material world must grip the weight upon all sides and from center to circumference. So the sun fastens his attraction upon every atom, directly as to the mass and inversely as to the distance, and holds the earth to its constant source of light and life.

The moral and spiritual world is governed by the same *law*. Whoever lifts this to God, as a sun, must have such a reach of power as to go below to the bottommost atom, and such attraction of goodness as to hold the mass. The discoverer of the lever boasted that if he had a solid foundation as a fulcrum, he could with his lever-power move the world; and natural philosophy doubtless justifies the boast. But Christ in saving the

world was able to provide the fulcrum as well as the power. The *atonement* is a lever of the *third kind*. By his labor and sufferings Christ put himself between, the majesty of *law* and the *guilt* of the world. The altitude of his spiritual power gave infinite force to his reach and grasp. And so he went *down* where the soul in sinfulness revolved around *self* and shattered the orbit; down where lusts rotted and destroyed the soul; down below envies and hates and jealousies and murders; down where perditions gather and wrath reigns; down where torments rave and hells are born. And there, where the roadways of wickedness issued in death, he found the hill of Calvary. Planting the lever-power of his cross thereon he lifted the world unto himself—out of its old orbit and into the new—into *new conditions of probation*, out of the old conditions of law and death and into those of grace and mercy.

So Methodism, with a power born of the spirit of Christ's work, grips the world as it is and *preaches the Gospel to every creature*. From above in her divine power she goes down to the *extremes of society*; and upon the principle of philosophy, that in sin all extremes are *down*, she emphasizes her *mission to extremes*.

If we had space for statistics it might be shown that Methodism has reached all classes in foreign lands. But coming to our own country, and particularly in the South, the progress of the colored people in religion and education within the last two decades, is phenomenal. And to many there is involved in this problem an unknown quantity. There is too much evolved to have been provided for in any mere hot-house and brief cause. The truth is, that prior to the war the forces of Methodism were largely directed to this point. Large sums of money were contributed annually by the conferences for *home missions*, and it is safe to say that at least *one-half* of this money went to support missionaries to the colored people, and some of the best and ablest preachers were so employed. They were persecuted by pharisaic professors, and frequently ostracized by the more pretentious in society; but they "endured as seeing Him who is invisible," and, like Peter, cried, "Repent and believe the Gospel." Thousands and tens of thousands were converted, and up to 1866 the white and colored race occupied the same church building and constituted a unity of membership.

Now, here was laid the solid foundation for the builders of to-day, a foundation of doctrine and polity and intelligent piety that survived the iconoclastic forces of civil war, and upon which Methodism, North and South, is to-day erecting monuments to the praise of the Gospel of our Lord and Savior.

The mission of Methodism to the extremes of society is verified first in the *emphasis she lays upon her distinctive doctrines*, to wit:

1st. Salvation, full and free, present and forever, to *every man*, upon the condition of repentance toward God, and faith in our Lord Jesus Christ. If the Gospel be for sinners, and all men are sinners, then the Gospel is *for all men*.

2d. The possibility of *apostasy*. This is almost of prime importance in the economy of grace, and particularly needful to the extremes of society, because *extremes* are more *liable to temptation*.

3d. The *witness of the Spirit* to the *new birth*.

4th. As to her polity, her Scriptural *itinerant ministry*.

In the next place, Methodism emphasizes her mission to the extremes of society:

1st. To the educated classes, upon the philosophical principle that knowledge of the good gives happiness by imparting it to others.

2d. To the uneducated classes, in the double effort to save the soul, first, from sin; and, secondly, from ignorance. And never has there been so much necessity for heroic courage since the ten Greek generals stood in council above the plains of Marathon, or Charles Martel hurled the Saracen invasion from Europe beyond the Pyrenees, and saved Christian civilization! Education is the dominant idea of this nation. As the flowers rise up to kiss the sun, or the tides of ocean spring to the attraction of the moon, so surely does the nation spring to the cry for education. It is bound to come! The only question for Methodism is, Shall it be *infidel* or *Christian*? Shall America be turned into the hell of skepticism with all the nations that forget God?

3d. To the rich in this world's goods Methodism warns against the sin of Dives. She does not mince her words in teaching that the request of Midas was a fatal error, and that in obtaining the power to turn every thing he touched to gold, he lost every thing but unutterable wretchedness.

4th. She finds her peculiar joy in her mission to the *poor*. In the white man's humble home, or the negro's little cabin, she extends the lifting hand of the Gospel. Her mission is, "Go; and as ye go preach, saying the kingdom of heaven is at hand." Go,

"From Greenland's icy mountains
To India's coral strand;"

and as ye go, tell of the fullness and freeness of salvation in Christ.

"Go to many a tropic isle
In the bosom of the deep,
Where the skies forever smile,
And the oppressed forever weep."

Go, Methodism, go! God speed you. Carry the Gospel to the extremes of society, and the extremes of earth; and never write upon your banners, "It is finished," until the kingdoms of the world become the kingdoms of our Lord and his Christ.

MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

REV. R. B. WILBURN.

In this age of reading and religious thought, Methodism needs no definition.

If I were called upon to define it, I should give two of its principal elements as all-comprehensive:

(a.) It is essentially Protestant.

(b.) It is a pure Arminianism.

These are apparently trite definitions.

By Protestantism, we mean that the Bible is the One Book. It is the only rule of life and action. It is the teaching of Methodism, wherever

found, that the Bible contains the whole of the revealed will of God in its relation to the salvation of fallen men.

We believe the decrees and dogmas of the Fathers and the councils are good as human opinions, and only as such. These dogmas must not bind men's consciences nor control their actions.

The final appeal, in all questions of virtue, morality, and salvation, is to the Bible. The traditions of the past are dead issues, with which we have little, if any thing, to do. These are questions of to-day, living issues, and to these it is the constant effort of Methodism to adjust herself.

By a pure Arminianism we mean the doctrines of universal depravity of the heart, universal atonement in Christ, justification by faith, regeneration by the Holy Ghost, the witness of the Spirit, and adoption into God's family. Out of these primal elements of our faith flow necessarily two results:

Our relation to other ecclesiastical organizations, and our relation to society.

Our relation to other Churches is not one of toleration.

That word does not belong to Methodist nomenclature. In all my reading, I have never seen it in pure Methodistic literature.

It is a plant that will not grow in Methodistic soil. It needs a more sterile zone, some place more Arctic. We have a word more sympathetic—fraternity. Our relation to other Churches is defined by a broad, comprehensive Christian sympathy and love. Our relation to society is that of a solidifying, unifying power.

The natural tendency of society is to the establishment of castes and privileged classes. Methodism was born in an age when the Churches had taken radical ground on the question of caste and class. The priesthood was a privileged class. The priest alone could give the Word of Life to dying man. The Gospel could be preached and the sacraments administered in consecrated Churches. Perhaps one of the wisest things Mr. Wesley did was to tear down this stronghold of superstition that had survived the dark ages, and from the store, the shop, and the mine send out holy men of God to preach in the street, on the common, in the shop. This is one of our most precious heritages. Methodism puts her hand on the young man behind the counter or in the shop or as he follows the oxen, as did Elisha. She throws her mantle about him. The inspiration of the Holy Ghost is on him, and he goes out with an eloquence that the schools can never teach. He reasons of temperance, righteousness, and judgment; the great and noble hang on his eloquence, and "the common people hear him gladly."

May Methodism never forfeit this heritage! By these things we demonstrate that our plans and usages are in harmony with the divine plans and the divine ideal. God has his plans and his ideals. Deity never moves tentatively. God never experiments. Every thing in creation is fashioned after a divine ideal. The ideal was perfect before the reality had existence. Before man was created he existed in perfect ideal in the mind of God. No part of social or redemptive agencies was an after thought with God. From the beginning, the redemptive work of Jesus Christ took hold on the social element in man with vital grasp. Perhaps Paul, in the twelfth chapter to the Corinthians, gave us the divine idea of society: "Now hath God set the members, every one of them in the body, as it hath pleased

him;" and "God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no schism." This is, no doubt, the divine ideal expressed in apostolic teaching. The early Church embraced the idea, but pressed it to an extreme point. The men and women "sold their possessions, and brought the price and laid it down at the feet of the apostles; and they had all things in common." This was a tendency to unity, but in the wrong direction. It had too much of the spirit of Communism. It was unifying on a descending scale. Methodism reverses this plan. She seeks to unify on an ascending scale. She does not drag the high down to the low. She starts out with the assumption that all are radically wrong, and all need to be made radically right. She brings the extremes together, not on some mean ground, but on a plane higher still than that occupied by the highest. Her motto is: "The whole man for Jesus Christ." First the heart and then the head. She builds chapels and churches, and then she endows schools and colleges. She draws her teachers and preachers from every grade of society. She finds work for every shade of intellect within her pale, and she finds a place of usefulness for every one in her communion. I may safely say that Methodism is a vast mutual aid association. Every loyal Methodist feels that he is only a helper, bearing the burdens of humanity along the highway to perfection.

Here again we find Methodism in harmony with a primal law of creation. God perfects his plans and purposes, and carries on his administration in creation by a system of mutual helps and mediations. In every department of his dominions there are wants to supply, injuries to repair, and deficiencies to make up. "Bear ye one another's burdens, and thus fulfill the law of Christ," is not restricted in its application to Christian intercourse. It is a primal law of creation, encircling every thing material and spiritual in the universe. It is the law of earth and sky; the law of winds and waves; the law of seasons. Everywhere wants are supplied, injuries repaired, and deficiencies made up by this law.

An old field is worn out; winds and waves, rain and snow, heat and cold combine to repair the injury and make up the deficiency. Some part of the body is diseased; at once every other organ of the body is put to work to repair the injury and make up the deficiency. This law is a great zone, girding material creation. In the spiritual world it is pre-eminent. In its application to the restoration of fallen man, it is wrought out by the three Persons in the Godhead: God, the Father, supplying all our needs; God, the Holy Ghost, repairing all our injuries by the regeneration; God, the Son, making up our deficiencies, till we stand complete in him, "perfect and entire, lacking nothing." We find this law flowing in all the rivers; wafted on all the winds; tossed on all the waves; blushing in every flower; flashing in the lightning; beaming in the star; blazing in the sun-beam; breaking in waves of light along the lines of eternity.

Methodism, born under the baptism of fire and the Holy Ghost, grasped the idea of this primal law. It was the bounding of a new life. Her bands of holy men and women went out. They compassed land and sea; traversed deserts, and penetrated forests. They had but one idea and one aim: to help men. Their money, their homes, their friends, their hearts, their hands, their brains, their blood were consecrated to this work. No wonder the Church has succeeded. Wherever she found a man, Pagan or

semi-civilized, or civilized, she saw traces of God's Fatherhood, and tokens of a common brotherhood, and she laid hold on that man and won him for Jesus Christ.

We have not come up to this Mecca of Methodism in the spirit of mere sentimentalism. Our hearts are beating in harmony with the great primal law of the universe. From the North and the South, from the East and the West the holy tribes have come with their thank-offerings for God's altar. From beyond the great lakes Canada sends her consecrated veterans, bringing trophies for Jesus almost "from Greenland's icy mountains." From beyond the Gulf, Mexico sends her consecrated son with joyous greeting: We have been enlarged by your liberality till "the wilderness and the solitary place rejoice for them, and the desert blossoms as the rose." They have come, singing as they come, "A charge to keep I have, a God to glorify."

Thus the great conquering host moves on, till from every land and every isle they bring their trophies to his feet, and join in the great swelling song, "All hail the power of Jesus' name," then "We'll join the everlasting song, and crown him Lord of all."

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

B. K. PEIRCE, D. D.

LECKY says, in his remarkable chapter on the "Religious Revival," in his valuable historical work, "England in the Eighteenth Century," "that, although the career of Pitt, and the splendid victories by sea and land, were dazzling episodes in the reign of George III, yet they must all yield in real importance to the religious revolution which had just begun under the Wesleys and Whitefield in England."

Born in a university, this great reformation found its first field of service in the almshouse and jail. Shut out of temples of worship by the Established Church, with which the first Methodist preachers were connected, the unchurched multitudes that never entered the walls of Christian sanctuaries, in the fields, in the market-place, at the mouths of their mines, around the tomb-stones in the cemeteries, offered to them their immense and deeply moved audiences.

Of the adaptation of Methodism to the poor, the ignorant, and the vicious—the lowest extreme of society—there can be no question. Indeed, some within its own body, and many without, have been disposed to think that this is its principal, if not its only, hopeful field. Masses of people that failed of being reached by all the existing instrumentalities of the day, at once, with the deepest emotion, and with amazing results as to character and social condition, responded to the earnest and tender open-air discourses of these early preachers wearing the opprobrious title of Methodists. The colliers of Kingswood stood, with tears washing white channels down their cheeks, under the sermons of these evangelists, and astonishing spiritual reformations occurred even among the brutal criminals of Newgate Prison. Lecky attributes the salvation of England from

the horrors of the French Revolution to the effect of this marvelous reformation in the lower and middle classes of the English population.

The special adaptation of Methodism to this mission among the poor, the ignorant, and the vicious, is seen in many of its features. When our Lord chose and sent out his earliest apostles, they were men of the people, untrained in schools, but well trained by himself, familiar with the habits of the people, speaking in their common language, touching them at every point of human sympathy, knowing their spiritual difficulties and needs. The time came when another order in his ministry was called into the field, but at the first the men of the people were the evangelists. So Mr. Wesley was impelled, by unmistakable, providential intimations, somewhat reluctantly at first on his own part, to call to his help the extraordinary lay talent which offered to him its service, bearing the credentials of no school, but the unquestioned seal of a heavenly call, and to thrust it out into this wide-opened field.

These unlearned, but eloquent, men, familiar only with the Scriptures and a rich personal experience of the doctrines of grace, stood before these morally neglected people, and declared, with all the earnestness of a profound conviction, without the intervention of a manuscript, in the vigorous and plain language of working-men, the divine change that had been wrought in their own hearts, the infinite and impartial love of God for all the race, and the efficacious atonement of Jesus Christ.

There has never been a period in the century and a quarter of Methodism, with all her schools, her colleges, and seminaries, with her many liberally educated pastors, when it has not been found necessary to call a large portion of her ministry from men outside of the training of her institutions. There have always been thus providentially thrust into her ministry these men of the people, with rare natural endowments, but with their habits, language, and sympathies closely allied to the laboring classes, and able and eager to address them in terms that awaken the quickest and strongest responses.

Besides this, from time to time, special, and occasionally somewhat eccentric, but devout, ministers have been providentially called out and sent into the field. Our itinerant and elastic polity has rendered the introduction of this element both safe and often very effective. There is always sifting down through our Christian institutions a large body of persons that seem almost beyond the reach of our established instrumentalities. The sound of our Sabbath bells, the open doors of our sanctuaries, the sight of Sabbath-keeping people, awaken no spiritual desires in their hearts, and they seem impervious to all ordinary Christian approaches. We have had, from time to time, rising up among us, these peculiar and singularly endowed men, these rough John the Baptists in the garb of the wilderness, these unaccountable men, who, against all human reasoning, reach with astonishing power and success this morally inert mass, and awaken it into spiritual life. Such a man was Lorenzo Dow, who never failed to draw a crowd unaccustomed to worship around his extemporized pulpit, and who secured hundreds of true and faithful disciples of the Master from among the most pronounced foes of revealed religion, and the subjects of the lowest temptations. In different guises, other prophets of the desert have, from time to time, appeared, bearing the marks of a heavenly call, and speaking to the publican and prodigal with an almost irresistible

voice. Such was Edward T. Taylor, the great preacher to the men of the sea, a natural poet without the ability to write a stanza, who, although he could not read his text or his hymn at first, could preach with such mighty power that thousands were converted under his ministry.

At this hour we are not without many of these exceptional men, who are constantly breaking out into the ranks of the unchurched and apparently morally hopeless, and are gathering the lost children of God into Christian folds. Our admirable system of supervision and means for Christian nurture afford the happiest measures for training and saving these persons snatched "as brands from the burning," and ignorant of religious truth and duty.

But the power which the Methodist preacher had over the masses of the people arose from the evangel he had to deliver. The Methodist minister has never been obliged to preach an apologetic Gospel. He has not been forced to justify the purposes of God toward man. He has had little occasion to reconcile divine sovereignty with human responsibility. He has been permitted to declare, without hesitation or qualification, the impartial love of God for every man, and to offer a Savior able and willing to save every sinner upon the earth. The system of grace which he has preached has readily commended itself to the common-sense, the spiritual apprehension and necessities of every hearer. He has been enabled to declare the Fatherhood of God, the brotherhood of man, and the solemn and sublime freedom of every soul to accept or reject the simple and effectual offers of grace. Joseph Cook once said that Methodism was a system of grace specially adapted to the pulpit, as it could be preached readily.

From the first, the Methodist preacher gave utterance to a Gospel which he had himself experienced, and in the present enjoyment of which he was living. Lecky says: "The scene which took place in Aldergate Street [where, under the reading of Luther's preface to the Epistle to the Romans, Mr. Wesley felt his heart strangely warmed] formed an epoch in English history." It was this supernatural renewal of the heart, the introduction of a new and victorious life, the divinely attested recovery in the soul of the image of God, as the direct and promised work of the Gospel of the New Testament, and the personal experience of the preacher, that gave the Wesleyan evangelist his power over the uncultivated masses, and over the higher and educated classes as well.

There are two great human wants of which all are conscious—the deepest in our human nature—a divine pardon for sin and a divine power to overcome temptation, which the experimental preacher met in his discourses. The mere preaching of the love of God and the beauty of holiness would do little for the dispirited, beer-and-whisky-drinking, coarse and criminal men of Kingswood and the Moorfields. It amounted to little to tell them that they were sinners and were hastening on their way to hell. All this they knew well enough, and would hear the utterance of it with a sullen and hopeless apathy. But to be told in plain language, by one holding many sympathetic relations with themselves, in terms with which they were perfectly acquainted, that God loved *them*, every one of them, as no earthly father could; that He had sent his Son to die for every one of them; that he was then praying for them and eager and ready to forgive their sins, and, above all, to give them new hearts, to take away bad appe-

tites, to enable them to conquer every temptation and to enjoy the peace and favor of God—this was just what they all needed; it was what they had despaired of, and never dared to believe possible in their own case.

This Wesleyan revival was, therefore, a grand reformation. It was, indeed, what Lecky calls it, "a religious revolution." It did not expend its force in crowded and heated conventicles, in overwhelming excitements, in passionate ejaculations, in the temporary loss of physical strength, in simply breaking away from former ecclesiastical faiths, but it was a mighty physical, social, and religious resurrection. And this has ever been the fruit of the Wesleyan movement in England and America, down to the present hour among the apparently morally hopeless populations of our cities. Between thirty and forty years ago Rev. L. M. Pease, of our Church, accompanied by a devoted band of Methodist ladies, went into one of the most wretched and desperate portions of New York City, near the Tombs—the City Prison. The whole vicinity had long been given up to vice, and its five converging streets were as notorious as the Seven Dials in London. The tenement houses on every side, loathsome in the extreme, were inhabited by the lowest and most abandoned of the city population. It was even dangerous to visit the locality in the day-time without the companionship of the police. One of the most terrible descriptions of misery and sin, in all his books, is that of the night-tour of Dickens, when visiting this country, through this awful region of moral despair, accompanied by the guardians of the night. The first, and for a long period, the only place of worship, and the refuge for any seeking reform, was the notable "Old Brewery"—the scene of many midnight murders and the home of vice and crime in every form. Standing in the center of this scene to-day upon a neat park, and asking the question, "Would you see the evidences of the divine mission of Methodism to the outcasts of society?" the answer would be the same as the inscription upon the memorial tablet of Sir Christopher Wren in St. Paul's Cathedral "*Circumspice.*" Look around you! Every physical feature of the place, as well as its moral character, has been redeemed, and hundreds of the most hopeless of men and women have been snatched from a temporal and eternal perdition, and have been made "to sit together in heavenly places in Christ Jesus." The whole history of the Church during its first century is one continual illustration of its peculiar adaptation and mission to the humblest and most neglected classes in society. When Methodism forgets this and ceases to carry her message to the poor and the prodigal, "Ichabod" will be written upon her front, she will have lost her crown, and her glory will have departed from her.

But how is it in reference to the mission of Methodism to the other extreme? When Methodism commenced its work it was simply an earnest, holy, aggressive society within the limits of the established Church of England. The reception into the fellowship of this society, or the rejection from it, did not necessarily affect the relation of the person to the communion of the Church itself. Mr. Wesley's object was by the strictest form of discipline, by constantly required spiritual activities, by pressing the highest possibilities of religious experience and consecration, and by dropping off the lukewarm and worldly, to keep a highly organized and devoted Christian body within the bosom of the Church, ever seeking the glory of God in pure lives and the salvation of their fellow-men. He thought the

rich would hardly submit to his rigid rules, and that their presence and influence in his societies would tend to lower the standard of consecration, and bring in a paralyzing worldly element. But his societies, inevitably and providentially, became a great separate Christian body, and in this country from the beginning, formed a distinct Church with all the New Testament ordinances and offices. It became necessary to provide for their own disciples. At first, through lack of houses of worship, the results of the labors of Methodist itinerants were gathered largely into other denominations. But no Church has more excellent appliances for Christian nurture, nor can train its converts more successfully into a maturity of religious experience, or into effective Christian work. It was better that they should remain in the home of their spiritual birth. Money became necessary for the erection of convenient and well-situated houses of worship. Singularly enough, these early, unschooled ministers, thrust out abruptly into the field, although endowed with remarkable natural gifts, were seized with an extraordinary zeal for the establishment of schools and colleges for the training of the children of the Church and their successors in the ministry. These schools required money for their establishment and endowing. Just at this hour the great foreign field for evangelical labor was opened wide before the eyes of our Church, and by significant indications the will of the Master that we should enter upon its cultivation was made known. So that before wealth and social station had come to the denomination, the requisition for the former had become urgent.

Our men of wealth seemed early to have apprehended the providential work to be accomplished by their temporal success. A young man was earning his living and laying the foundations of what became, ultimately, a large fortune, by the sale of fish, in a barrow, about the streets of Boston. He heard Dr. Fisk, then the only liberally educated Methodist minister in New England, preach a sermon at a camp-meeting, on Cape Cod, which powerfully moved him. The doctor, then in his young prime, was as devout and spiritually earnest as he was able and eloquent. "Our Church," said the lately converted young street peddler, "needs more just such well-educated and godly ministers, and I will devote my life to earning money to found schools for the education of such men." When wealth came in upon him his only son—a young man of remarkable promise—died in the midst of his college course. "Why should I labor now?" said the weeping father. "I can make as much money as I wish. The whole world seems open before me; but what avails it, for my son is dead!" "But there are other sons to be educated for God and the Church," said his friend to him, as they walked and wept together. His old vow came back to his remembrance. He lived to give Wesleyan University, in one gift, one hundred thousand dollars, fifty or sixty thousand to Wilbraham, and, when he died, a million to Boston University. Isaac Rich was simply a representative man, showing that God was providentially placing wealth in the hands of the people called Methodists, and, at the same time, impressing their minds that they were simply stewards of this wealth.

The first gift that one of our afterward wealthy merchants placed upon Christ's altar was the first fifty dollars that he was enabled to save from his day wages. It was all he was worth in money. He was so moved by the sublime and solemn appeals of a world that had not heard

of his Savior that, with the deepest emotion, he cast his whole estate into the treasury of the Lord. How well he was prepared by such training for the great work God had for him to do, as a president of the City Missionary Society of New York City, and member of our foreign mission board to the day of his lamented death, we all know. With the same heartiness and sweet smile with which he consecrated his first fifty dollars, he afterward subscribed five and ten thousand dollars at a time for chapels in neglected or unsupplied portions of the city, and awakened an enthusiasm in behalf of city evangelization that is not lost to-day, and we trust will not be until New York is fully redeemed.

Our men in high worldly positions and in exacting professions have found the simple and searching means of grace of our Church just the religious discipline they needed to counteract the powerful influence of the worldly associations with which they are surrounded. Our Church in Washington never had a better class-leader than Dr. Sewall, a physician of large practice; nor had he a more faithful attendant upon his meetings than Chief Justice McLean of the Supreme Court of the United States. Many of our wealthiest members in our Atlantic cities have been, and are, our most faithful class-leaders, intelligent, practical, devout, and diligent in visiting the poor and the sick. It is just the discipline they need to save them from being overwhelmed by the worldly flood continually pouring in upon them.

But there is one almost peculiar agency of the Methodist Church which specially designates it as having a mission to men of wealth and station. Such men need some positive and somewhat exacting service in the Lord's vineyard to keep their other talents, as well as that for money-making, properly developed. From the first, the Methodist Church has given special care to the active employment of lay preachers. No small portion of its aggressive work has been accomplished in this way. Its first Society in this country originated under the ministrations of a lay preacher. Some of its very able platform and pulpit speakers have been of the local order, men of business, or professional men, giving their valuable services to the Church and to the world, while still engaged in lucrative trade or professional labors. This invaluable evangelical element has failed in later years of its adequate consideration in some portions of our connection. It is not only the salvation of these highly endowed men of wealth and station, but it affords the Church the choicest instrumentalities for aggressive work among both the higher and the lower social circles among us.

Certainly, the mission of Methodism to the rich and to the poor, to the learned and to the unlearned, is not exhausted. The Master still walks amid her candlesticks. She still touches the lowest and most hopeless, and she holds and saves her children when educated, elevated to office, or endowed with wealth. All she needs is a new and powerful baptism from on high. When the venerable Dom Church, of Hamburg, Germany, was in flames, and it became evident that, in spite of all the efforts of the firemen, it must be burned down, from among the appalled and weeping people who filled the streets, the old sexton, whose life seemed to be irresistibly bound up in the fortunes of the sacred pile, sprang into the bell-tower, and, seizing the cords of the favorite chime, while the steeple was trembling in the roaring flames, ready to totter to the ground, he poured out upon the air

over the floods of fire the grand old German song, "All good people should be ever praising of the Lord."

I trust when the final flames shall begin to purify the earth, and the voice of the angel is heard closing the records of time, our Methodist disciples will be found in their ten thousand sanctuaries, or out in the broad fields of Christian service, lifting up their exultant voices, and singing:

"Happy if with my latest breath
I may but gasp His name,
Preach him to all, and cry in death,
Behold, behold, the Lamb!"

MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

REV. ISAAC J. LANSING.

THE extremes of society, in a general sense, must denote the people most distinguished and those most obscure, persons of acknowledged influence and those not recognized as influential, the best educated and the extremely ignorant, the well-born and the low-born, the politest and the rudest, the richest and the poorest. These differences may designate the extremes of society as subjects of the mission of Methodism within the scope of our theme. Between these extremes is found the great middle class, which constitutes the greater part of American society. It embraces between the two extremes that golden mean which has neither eminence nor degradation, not the greatest individual influence, but unitedly more powerful than kings; which is neither very rich nor very poor, but which, like the trunk of the body between the head and the feet, holds the vitality of a healthy social organization.

The mission of Methodism to the extremes of society may be viewed historically, with the whole world as the field of experiment, through a century of time. After an historical survey, looking deeper into the organic and essential life of Methodism, by consideration of its doctrine and spirit, and by the study of its method, we may determine whether it has any distinctive and especial power to secure the allegiance of the extremes of society. Finally, in the light of these facts and conclusions, we may state what should be the theory of the mission of Methodism on a basis broad enough to afford a working platform for a century to come. To this method of treating the very important theme before us I beg your attention.

I. HISTORICALLY.—What has been the actual success of Methodism with the extremes of society in the century passed? Has it shown great power of evangelizing these extremes, either absolutely or compared with other denominations? The leaders of the Methodist movement in England were men of fair social standing, of elevated character, large general ability, and good scholarship. A few people of exalted rank were gathered into its fold. Our denominational historian records that "many ladies of the highest rank became devout women," and names Ladies Huntingdon,

Maxwell, Mary Fitzgerald, and a few others less distinguished. Of men born to equal rank there are almost none. The humblest of the people gave to the infant movement most of its hearers and members. Whatever the reasons why the highest classes in society did not become Methodists, their actual number is so few that this in itself is one reason why they were mentioned at all. In the early Methodism of America there are less than a dozen prominent names in "Stevens's History of Methodism" who might be said to have stood at the highest extreme of society. At the same period in America, says our historian, "the peculiar mission of Methodism was among the poor." Yet not the abject poor of Old World society are to be understood; rather those in a new country, temporarily poor and unknown, who may move to the other extreme of society in one or two generations. This peculiarity of our social state deserves to be remembered in reviewing the Methodism of the past century.

At present, as in the past, in England, a few people prominent in social rank are Methodists, and only a few. Of the great names of England recognized in the world's history during the past hundred years, few have been Methodists or affiliated with Methodists. English Methodism, historically and to-day, is a Church of the middle and lowest classes.

The same is true in the United States. The men who fill positions of greatest and recognized influence in society are not Methodist to the extent that our numbers would lead us to expect. Of those most distinguished in learning and literature, famous specialists in fields of research, eminent authors and writers in reviews and magazines, statesmen, senators, governors, and legislators, mayors and municipal officers, eminent merchants and financiers, there are very few among us in proportion to our actual communicants, and fewer relatively when our adherents are compared with those of other Churches. Of the lowest class we have a great number, especially among the freedmen. Apart from these, our people belong to neither extreme. In foreign mission-fields, both European and Asiatic, our work is almost wholly confined to the lowliest.

Such are our actual fruits in society as recorded in a century's history.

Compared with other denominations, have we proved superior to them in reaching either extreme? Anglicanism in England has most of the highest classes and a multitude of attached members of the lowest. So has Lutheranism in Germany, and Romanism throughout the world. In the United States, Congregationalism in New England and the West, Presbyterianism in the Middle States, and Episcopalianism throughout the Atlantic States, have locally and generally more of the highest class than Methodism. Have they gained their hold on the highest ranks by neglecting the poor? By no means.

The Baptists more nearly resemble us, having a great following among the lower class South and North, with comparatively few of the highest, and evangelizing both with commendable and growing zeal.

From a historical survey, we conclude that Methodism has had no exclusive success with either extreme, actually or as compared with other Churches. Of the two extremes, our greatest success has been with the lowest.

II. DOCTRINE AND SPIRIT.—We now submit the inquiry whether there is any thing in the doctrine and spirit of Methodism peculiarly adapted to

the extremes of society by which, hereafter more than heretofore, we shall especially or differently affect them?

For the first seventy-five years of Methodism there was, no doubt, a special attractiveness in its doctrine, and power in its spirit, above that of most other Churches. Doctrinally, our system was far more satisfactory, and its spirit was warmer, than theirs. Barred out of the churches of England, it stood in the fields, preaching the subjective and experimental instead of the ecclesiastical idea of religion, the personal and popular rather than the national and Churchly idea of Christianity. Against formalism, which in the Anglican Church of the eighteenth century was as unspiritual as it was rigid, Methodism interposed a naturalness grateful to the human spirit, and a supernaturalism equal to the deepest needs of man.

In America ours was, in the best sense, a free Church in a free state. Against Calvinism as held in the creeds and preached in the pulpits of Congregational, Presbyterian, and affiliated Churches, ours affirmed the doctrines of free grace and full salvation, and stood almost alone in being committed to the doctrines of assurance and perfect love. To-day these Churches are practically, if not theoretically, Arminian as ourselves. Some of their representative men proclaim this openly; others assent to it tacitly; and all use it practically. So the special adaptation of our Church to the extremes of society, by reason of these doctrinal characteristics, formerly peculiarities, is fully shared by other denominations.

Of ardor for evangelism we once had almost a monopoly. Not so now, thank God. Revivals, once so rare in other Churches, are now about as common in them as in our own, and are carried forward in nearly the same way. The most renowned revivalists of our day are not Methodists. The missionary zeal of other branches of Christ's Church is in no wise inferior to our own. If we once or ever excelled them in the fervor of our spirit, the pliancy, variety, and adaptation of our activities, that time has passed.

Of the endowment of the Holy Spirit, and consequent spirituality, we have no more than others. They, too, "believe in the Holy Ghost." We do not even profess more than they. When allowance is made for differences in phraseology, and it is remembered that their forms of expression are as pregnant with meaning to them as are ours to us, we must admit that whatever in fervent and exalted piety commends itself to the extremes of society is as apparent in other Churches as in our own.

III. METHOD.—Probably the mission of Methodism to the extremes of society, when compared with that of other denominations, is more distinctively a question of method than of any thing else. All Churches, as a fact, and as a theory also, seek to save all classes of people. Have we a Church machinery better adapted to gather in the extremes of society than have our fellow-Christians who work under other names and by other modes? Under method I denote especially forms of worship, such as singing and extemporaneous preaching, and Church order, as in our discipline and our itinerant ministry. Our singing and extemporaneous preaching were formerly more distinctively our own than now; our discipline and itinerant ministry, always and now, are our marked peculiarities. Are they one and all adapted to the extremes of society?

1. The Wesleyan, like the earlier Lutheran, reformation inspired and

received boundless assistance from hearty, popular *religious music*. To this day our singing continues very influential, and, so far as judiciously adapted to them, opens the way of the Gospel to the highest and the lowest in society. It is as necessary to adapt our singing to the standard of the people's attainments and taste as our preaching and Church architecture. The hortatory address of the frontier circuit-rider is no more suited to all congregations than is the log church to all localities. Cultivated musical taste can not be satisfied with rude and inharmonious strains. To meet the demands of our Church work among the highest classes, the best composers and singers should pour their strains of Christian song into the minds and hearts of the hearers. Some Churches have recognized this necessity. Has Methodism? While our social singing is often excellent in our Sunday-schools and Churches, Methodism has not, as compared with other denominations, a due proportion of singing of a high order. This is no plea for irreligious Church music or godless choirs. We should repudiate both. But we lose our hold on many people who otherwise prefer Methodist worship because of the great want of artistic excellence in our Church music. The untutored expression of the heart's stronger emotions is not all that is desirable in sacred song. The mind's best understanding and skill must be united to the heart's best feelings in producing and rendering sacred harmonies. The power of the cultivated voice in song is not inferior to that of the most graphic and impassioned oratory. If we propose to influence the highest class of people, singing in our Churches, like preaching, must conjoin culture with fervor, art with heart.

Equally necessary is adaptation to the lowest class of people. Simple choruses, simpler than the stately versification of our stately hymnals, have their place and use. National airs, battle hymns, marching choruses, that stir the blood and inflame the heart, have not been remarkable for elegance of expression, but for truthfulness of sentiment. Once we were remarkable for singing truth in the form of ballad hymns. Now other Churches originate, publish, and sing them as much as we. The universally sung "Gospel Hymns" are not the offspring of Methodism. Our Hymnal, as such, is no more adapted to the lowest in society than are the printed sermons of John Wesley.

2. Our comparative monopoly of inspiring singing was not more marked in the earlier part of the century than our *extemporaneousness in preaching*, which was in living contrast to the homilies and essays of other Churches. Now they have, in part, accepted our method; we theirs. We may have more extemporaneous preaching than they, but the most renowned living preachers to-day, all of whom preach extempore, are not Methodists. So far as our methods in singing and preaching are concerned, I conclude that we are not any more likely to reach the extremes of society than our sister Churches.

3. *Discipline*. The most individual peculiarities of our method are in our discipline and in our rapid and orderly itinerating ministry. These we have had from the beginning, and they remain our own. How do they affect our relations to the extremes of society? In matters of morals our discipline is strict. So is the discipline of other Churches. In matters of expediency our rules are very pronounced. No leading denomination has as strict rules as we have on temperance and worldly amusements.

On account of the stringency of our rules many of the children of the highest class leave us, and many of the most prominent people in other denominations once were members of the Methodist Church, but are so no longer. On the contrary, over the minds of the lowest class I believe these demands of our discipline exert a powerful charm, setting a boundary of positive precept which they believe they ought to pass in becoming Christians. They have taken these amusements in a form so broadly at variance with all godliness that they readily identify them with the works of the world, the flesh, and the devil, which they should, must, and do renounce when truly converted.

4. *Itinerancy.* Pre-eminently Methodistic is the regular itinerating of our ministers; and as our most characteristic and essential peculiarity, we must consider what is its bearing on the mission of Methodism to the extremes of society.

Methodist usage makes the itinerant term short. This limitation of the term to one, two, or three years is in no sense essential to the idea or the practice of a regular ministerial supply stationed as ours is.

Among the lowest of our country populations are the freedmen, to whom our method seems to be adopted. But the Baptists, whose ministry is not itinerant, have gathered a multitude of these same poor. In foreign mission fields short pastoral terms are always a bar against success.

The lowest class of city populations are not brought under Methodist influence to any considerable extent. The better success of other denominations is achieved because their ministers have time to become identified with their work, a rallying point for the weak, permanent directors of the complex machinery which must be operated to aid, secure, and attach the lowest.

When we inquire about the adaptation of the Methodist limited pastorate to the highest class in city and country, we are met by the fact that in past and present we do not have many of that class in the Methodist Church. For like the other extreme of society, though for a different reason, the best class in society need, desire, and demand the care of more permanent pastors. Confirmation of this fact you can get from the mouths of many of these of whom large numbers have left us. Farther proof you can have by observing where Methodism from once being the leading denomination has fallen to the second rank. Multitudes converted at Methodist altars would not join our Church because of the instability of pastoral relations.

Upon the great middle class Methodism has had special influence. In the new West Methodism gathered them in and became the leading Church. They rapidly rose to eminence and position in that new society. But within two generations the children of those Methodist fathers and mothers have settled down in solidifying communities, and very many of them have joined other Churches with more settled pastorates. The Methodism of the Central West, east of the Mississippi River, is yielding up her primacy of social rank to younger competitors, and giving up to them many of her most desirable members. We have literally not held our own among the highest class. If we secure the highest or lowest class, it must be by adapting our methods to them.

IV. THEORY AND DUTY. These are,

1. To seek all classes. Preach the Gospel to every creature.

2. Especially to evangelize the lowest, because (1) This did our Lord, who preached the Gospel to the poor. (2) Their need is greatest, for their numbers and sufferings are greater. (3) Such work is open to no suspicion of selfish or worldly design. (4) And for that very reason powerfully impresses the highest class with the genuine piety of the Church.

3. And as dutifully should we seek the highest also. (1) Our Lord received such as his disciples. (2) They need to be saved. (3) We should show that the Gospel is greater than the great, and has power over all. (4) When such are true Christians their usefulness is unmeasured.

The Methodism of the future should be like its Lord, seeking all classes of society, and ministering to their spiritual necessities.

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

J. E. C. SAWYER, D. D.

It was one of the credentials of the Christ, that he preached the Gospel to the poor. Nevertheless, of the Church it is said by the prophet, that kings shall be her nourishers, and queens her nursing mothers. These truths are not contradictory.

The greatest of English poets has said, "One touch of nature makes the whole world kin." The Bible declares the brotherhood of all men: "The rich and the poor meet together; the Lord is the maker of them all." All conditions, as well as all nations of men, are of one blood. All have been whelmed in one common ruin. All have been redeemed by the precious blood of the loving Redeemer, who is not only the infinite Son of God, but also the sinless and sympathizing Son of Mary, and the brother of all men. The common humanity takes its rank in Christ, and finds in him its unity. All caste distinctions, whether founded on race or riches or intellect, melt into insignificance compared with the dignity that belongs to humanity, the child of God, crucified with Christ, and crowned in Christ. The loftiest and the lowliest of our race are equally near, and equally related to the God-man.

The Gospel is not chiefly for the poor, nor chiefly for the rich; it is not better adapted to the ignorant than it is to the learned, nor to the learned than to the ignorant; it makes the poor of this world rich in faith, and the rich man poor in spirit; it causes the greatest intellects to acknowledge Christ as the wisdom and the power of God, and makes the ignorant wise unto salvation. The Gospel of Christ is the power of God unto the salvation of the extremes of humanity, and unto the salvation of the humanity that is in the mean between those extremes. That form of Christianity which most effectually reaches the average or middle classes, will easiest lay the hands of its power on the lower classes and the upper classes; that form of Christianity which touches both extremes at once, will most powerfully control all that is between them. Any form of Christianity which can not effectually touch both extremes at once, is defective.

Methodism has from the beginning proclaimed the whole Gospel. Its mission accordingly is to the extremes of humanity, and to all the humanity

between these extremes. There are sects which claim to be best adapted to highly cultured minds; Methodism does not minimize itself by any such nonsensical narrowness. But it is equally free from catering especially to ignorance. The mission of Methodism is as broad as the atonement of Christ. It is as far from limiting itself to the sediment of humanity as it is from claiming only the cream; it goes for the whole humanity, from the bottom upward, and from the top downward, and from the middle outward, upward, and downward. The upper classes need the religion which is needed by the lower classes, and it is the mission of Methodism to Christianize all classes. We publish the common salvation to the common humanity. There is only one salvation for all sorts of sinners; only one Jesus for all sorts of saints. It is the glory of Methodism that it has always put faith above philosophy, and made the personal Christ the central theme of its preaching and its triumphant hymns—the personal Christ, the Son of Mary, and the brother of all men; the sympathizing Christ, whose experiences touched every possibility of human trial, and swept every chord of human feeling; the Christ whose outstretched arms embrace the world, and whose streaming blood is a cleansing fountain for universal humanity; the Christ who in dying comforted the penitent thief, and conquered the Roman centurion; the Christ of Peter the fisherman, and Paul the tentmaker; the Christ who sees with loving observation the poor widow who makes her offering of two mites, and Zaccheus who freely consecrates his millions; the Christ of John Milton, John Calvin, and John Wesley; the Christ of Pascal, the sublime religious philosopher, the morning star adored by Isaac Newton, the light of the world that gladdened the heart of Michael Faraday; the Christ preached by Francis Asbury, and by Black Harry; the Christ that inspired the songs of the slave, and nerved the heart of Abraham Lincoln, the great emancipator; the Christ whom shepherds and kings still adore with equal humility and wonder; the Christ who is the Savior of all men, especially of them that believe; the personal, the living, the eternal, the unchangeable Christ.

This personal Christ, in whom is all the fullness of humanity and all the fullness of deity, Methodism has preached, warning every man and teaching every man, that it might present every man perfect in Christ Jesus. And its history has fulfilled the saying of our Lord: "I, if I be lifted up from the earth, will draw all men unto me." Methodism commenced as a revival of personal religion among a handful of scholars. Shut out of pulpits, they went to the fields, the streets, and the market-places. Vast multitudes of the ignorant and the poor were converted. Not many mighty, not many noble, were called at first; but some were, and they were as humble and happy as the grimy colliers of Kingswood, whose tears of penitence and joy washed "white gutters" down their cheeks.

But it is on this continent that the mission of Methodism has been most broadly fulfilled, and that its development has been most free and accordingly most characteristic. It has reached the poor and the ignorant as no other form of Christianity has; but it has also become very wealthy, and leads all other Churches in the number of its institutions of learning. It builds its humble chapels among the rudest populations at the rate of two or three every day, and it multiplies stately and costly sanctuaries in great cities and beautiful villages. It has given great scholars to the realms of science, literature, and philosophy, many able and incorruptible

statesmen to Congress, wise judges to the highest courts, noble governors to States, and great presidents to the Republic. The bishops of Episcopal Methodism touch the extremes of humanity, in every sense of the phrase, as no body of men in the whole world's history have ever done.

To limit the mission of Methodism to any particular class of humanity, even that which is most numerous, would be to proclaim that the ocean exists only for the islands, and not also for the great continents which it holds tenderly in its strong embrace. It would be like saying that the sun shines only for grass and cabbages and corn, and not also for grapes and lilies and roses and oaks and cedars. The sun shines for every thing that has life, and shines for each grass blade and the humblest daisy or violet as truly as for the stateliest of the pines of Maine or the most mighty of the oaks of Georgia. So Christianity is the sunshine of all souls, and Methodism is Christianity in earnest.

Of Christ it is said: "The common people heard him gladly." This is because he was so full of human nature and of divine love. Without those blended attributes he could not save the uncommon people. The Gospel that the common people hear gladly is the only one that can reach the classes that are lowest down and those that are highest up.

The first thing needed, then, in order that Methodism may fulfill its mission to all classes of humanity, is that it remain true to its original characteristics, that its ministers fully preach the crucified and conquering Christ, the one great friend of all the sons of men, and the power of God unto the salvation of every one that believeth, that both preachers and people be baptized with the Holy Ghost and with fire, that a free and full salvation be proclaimed by the lips, and exemplified in the lives of our people. The Church that is most alive will win most converts from all ranks of society, for it is life that is needed by all. The great hunger of the world is for more vitality. Let us have done forever with the absurd and monstrous notion that the Gospel, when it is most evangelical, when it is best fitted for the masses, is not the very Gospel needed by the poorest and the richest, the most ignorant and the most cultured, the most obscure and the most honored. We should be duly careful to retain with us those who have become wealthy, intellectual, influential. We need strong Churches in our great cities and in our prosperous and beautiful villages, not for show, but for service. Churches whose appointments shall be proportionate to the comfort and beauty of the homes of their most prosperous members, but where a warm atmosphere of love and humility shall welcome the poor and go out to seek the degraded and the lost. Special efforts should be made to win and save those who are lowest down in the social, intellectual, and financial scale, the very ignorant and the very poor. Our methods of ministration should be sufficiently flexible for the requirements of every situation, and to meet the rudest classes at the level of their needs. In order to this we do not need coarse men but consecrated men; not uncultured men, but unselfish men; not boisterous ignorance, but blood earnestness. We do not need tambourines and bass drums, but we need men who will give the silver trumpet of the Gospel no uncertain sound; men who can rouse the deep diapason of mighty emotions. Above all, we need more broad, human sympathy, more invincible enthusiasm, more systematic and thorough exploration of the homes of the poor, more of the spirit that will not only be willing to use extraordinary

methods to win them in masses, but that will also seek them out family by family and one by one. We do not rise to the majesty of our mission, as indicated by our past history, if we do not distance all others in our success in saving those of the lowest classes.

The best special method of retaining the wealthier and more cultured classes is to give them larger opportunities of usefulness. Show them how their money and their talents can do most for the cause of God. There is grandeur in the mighty movements of the Church to charm the noblest minds. The development of local denominational benevolent institutions, orphanages, homes for the aged, hospitals for the sick, is one of the most hopeful elements of our recent history. We will best win the rich by doing our full duty to the poor.

If Methodism continues faithful to that lofty mission which makes her the great evangelist, not of one class, but of all classes, not of one race, but of all races, the unity of the immense nation that shall be a hundred years hence, will be the unity of a living faith in the sacrifice of the incarnate Christ—its liberty the freedom wherewith Christ makes his people free. The adherents of Methodism in this nation a century from now, if our past ratio of increase be maintained, will be more numerous than the present population of the nation. I do not undervalue the studies of sociologists. Social science is a child of Christianity, and political economy is unknown in heathen lands. But the conflict of class with class, the vexations and often violent controversies between capital and labor, the antagonisms of races, can not be disposed of by the studies of sociologists or by schemes of legislation. The great essential is love among men as men; love blending all classes into brotherhood; love that shall make capital and labor recognize that they are partners whose real interests are identical; love making the blood of all races pulsate with the harmony and vitality of the more abundant life that comes by Christ Jesus; love that shall end clamor by concord, and span every social gulf with the golden bridges of mutual sympathy and helpfulness; love that shall fill the heart of universal humanity with sunshine and music and make daily life a constant apocalypse of Christ.

THE MISSION OF METHODISM TO THE EXTREMES OF SOCIETY.

BENJAMIN W. ARNETT, D. D.

STANDING in the gateway of the second century of organized Methodism we have come from the uttermost parts of the Western continent and now stand where the most profound system of theology and the grandest organized efforts of man to save the world from the influences of sin, intemperance, ignorance, and poverty were cradled. Here Methodism was organized, crystallized, commissioned, and sent out in the name of the Son of Mary and of God. We have come hither to see what has been accomplished in the past, if any thing, for the improvement of the condition of the races; to go over the battle-fields; examine the old forts, stand on the

remains of the rifle-pits, to look at the graveyards where the heroes and heroines sleep in their graves, waiting for the final summons to appear and be rewarded with an immortal crown of glory. We have come to the starting-place; here the second Christmas Conference has assembled, and we have sung and prayed as our fathers did one hundred years ago. The fields where the sainted Asbury preached, prayed, sang, and suffered, and died, have been examined, and some of them have brought forth thirty, sixty, and a hundred fold, for the good of man and the honor of God.

We have had Wesley and the relation he sustains to American Methodism. The army of Wesley has been marshaled; the band-meetings, the class-meetings, the love-feasts, the quarterly conference, leaders' meetings, district and annual conferences, general and Ecumenical conferences, and now the Centenary Conference. All have appeared in grand review. The extremes have joined in singing:

"And are we yet alive
And see each other's face?
Glory and praise to Jesus give
For his redeeming grace."

Standing on the summit of the mountain of the first century, and at the base of the second, we look down with pleasure on the wonderful achievements of our moral and religious heroes and take courage to press forward and ascend the rugged heights which lie before us, while the voices from the clouds of history and living witnesses say to us, "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." (Ps. lxxxiv, 11.)

Before us we see the Person of grace, beauty, and glory leading to certain victories the sacramental hosts, saying unto them, "If any man will come after me, let him deny himself, take up his cross, and follow me." And again he says: "Lo, I am with you alway, unto the end." We have guarded the purity, examined the perils, and enjoyed the graces, and have felt the power of the new birth with an assurance that enables us to testify that "I know that my Redeemer liveth," and that the blood of Jesus cleanseth from all sin, and he saves to the uttermost all who will come unto him. By the light of our own experience we have been enabled to see the wants of the extremes of human society, and supplied them by their means of grace.

We have seen the work gradually increasing in number, intelligence, influences, graces, and usefulness; until other denominations have felt the power of our organization for good; they have adopted some of our methods, drunk in our spirit; they have followed our examples and had our success. Souls have been converted and God has been glorified in the sanctification of believers. We have come now to examine the mission of Methodism to the extremes of society. But some one will ask, "Who are the Methodists? From whence did they come? What is their origin and their mission?" In considering this we are confronted by the following analysis: The inside and outside view of Methodism; the central idea of Methodism, which is justification by faith; the developing power of Methodism; the correlative forces of Methodism; the sin-killing and devil-driving power; the soul-saving and heart-purifying power; the world-subduing and will-controlling power; the triumphing power of the cross, over the King of Terrors; and the voice of revelation that says, "Blessed are the dead which die in the Lord

from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

On these fundamentals Methodism has lived and grown strong in the Lord and the power of his might. Then Methodism is what? It is the doctrine and worship of the Methodists. It is Christianity in earnest. It embraces their doctrines, politics, and modes of worship. The name was first applied to John and Charles Wesley, Mr. Morgan and Mr. Kirkham, because they systematically read the Greek Testament, held prayers and weekly communion, visited the prisoners and the poor; and for so doing they were called "Sacramentarians," "Holy Club," "Godly Club," "Enthusiasts," "Reforming Club," "Bible Worms," "Religious Bigots," and finally Methodists. This occurred in November, 1729. Thus we see that Methodism means to be good and do good; and to have a method, mode or manner in thought, study, and work; to systematize times for doing good to others. Bishop Allen said, when asked why we were Methodists, "Because we have a method."

The Holy Club had a time to study the Bible; a time for private and public prayer; a time to visit the sick; a time to relieve the distressed; a time to feed the hungry and clothe the naked; a time to visit the prisoner; and they had a time to point sinners to the Lamb of God that taketh away the sins of the world. But they had no time to play cards, to drink wine, to dance, to waste in the city; for they knew that cards and wine had ruined many a noble mind.

Our missionaries have spoken the Word of Life and Truth in South America. In 1835 Rev. F. E. Pitts, of Tennessee, was appointed to Buenos Ayres and Montevideo. Rev. Justin Spaulding was sent to Brazil in 1836, and Rev. D. P. Kidder and others have done a grand work in the land of our cousins. Methodism early found its way into the Dominion of Canada. The pioneers of New York stepped over the line, and set up the banner of the living God. Nova Scotia was the first one of America's fields of labor, and the great and good man, Rev. Freeborn Garrettson, and others, were sent from this city; and, by the way, the first collection for foreign missions was taken in the city of Baltimore.

The Chinese Empire has within it one-tenth of the habitable globe, and over four hundred millions of human beings, immortal souls. In 1807 the London Missionary Society sent out Rev. Robert Morrison. In 1847 Rev. Judson Dwight Collins was our pioneer missionary to this land of the sun. The same year Henry Hickok and wife went out, and in 1852 Rev. Isaac W. Wiley and wife went to this land of pioneers, and his wife was buried on this soil. The year 1884, the same missionary, but as bishop of Methodism, comes to labor and die in the fields of his former triumphs. In 1815 the first Methodist mission was organized in Australia, and since that time the work has greatly prospered, so that four hundred and twenty-three preachers, three thousand seven hundred and sixty-three local preachers, and sixty-five thousand four hundred and five members were reported in 1875. The islands of the sea have witnessed and felt the influence of our Church. They have beheld the light, and rejoiced in that light for a season, and they have been brought as trophies to the Master's feet.

The shouts of the redeemed host have been heard in Greenland's icy mountains. The pæans of victory over the world, flesh, and the devil

have been sent back to the inhabitants of all lands, giving the praises to the King of Saints and to the Prince of Peace for perfect salvation. The hearts of many have felt the baptism of the Holy Ghost, and have joined in with the advancing column of salvation, and have declared eternal war on sin, whisky, and ignorance. There is something strange, yet wonderful, when we consider the chiefs of the host, how they lived, how they died, where they died, and where all that is mortal now rest, waiting for the last loud trumpet to sound and bid them come home. Wesley's body rests in the old burying-ground at City Road Chapel, but he has a place among the heroes, poets, statesmen, and warriors; and as long as history endures, and the men of England revere and honor the dead, the name of Wesley will be preserved to posterity. Bishop Coke went to heaven by the way of Indian Ocean; Kingsley, the just and true, went from the Lord's Land; Asbury went from the mother of Presidents, Virginia; McKendree sleeps in Tennessee, and sent word to the Church, "All is well;" Bishop Morris no longer sings,

"O bear me away on your snowy wings
To my immortal home;"

Bishop Gilbert Haven passed over without crossing the river, for there was no river—faith had bridged it! E. O. Haven has been planted on the golden coast of the Pacific; while Allen and Simpson rest in the City of Brotherly Love for the hour to come when they shall be crowned immortal heirs of that inheritance "incorruptible, undefiled, and which fadeth not away."

We hope that we may meet these in that realm of joy and happiness, and all the heroes who have suffered in the past hundred years, and who have gone to join the saints of goodness of all the foremost ages of time. We hope that, with the ten thousand times ten thousand men and women who have gone up through great tribulation, and have washed their robes and made them white in the blood of the Lamb, we all may be made kings and priests unto our God, who has given us his Son that we may be his own forever and forever.

We must go where we are wanted; go where we are not wanted; go where the battle is the hottest; go where the Church wants us to go; go in the rain and sunshine, in the calm and in the storm. We must be ready to go where the salaries are low, go where they are high. We must go to a station, circuit, or mission, when sent by the godly judgment of the council. We must be instant in season and out of season; we must be ready to live or die, to have our name cast out as evil or receive the commendation of the just; we must go to the garret or to the cellar, go to the city or to the woods, and tell the coming generation that they must be born of the water and of the Spirit, or they can not see the kingdom of heaven. We must preach in the pulpit and in the social circle that God is no respecter of persons.

What must we do in the future as Methodists? We must continue true to the traditions of the fathers; we must hold fast to our peculiar doctrines; we must hold on to the distinctive features of the organization; we must not do away with the itinerancy nor the bishopric; we must consecrate ourselves to this holy work; we must be willing to give our time, our talent, mouth and feet, and hand and voice—all are the Lord's. Then, from the valley or mountain-tops, we must proclaim the glad tidings to all

people. We must preach the Gospel of good will from man to man, from family to family, from race to race, from nation to nation, and from God to man, and work for the time when men shall learn war no more, but when Christ shall reign from sea to sea, the King of Righteousness and the Prince of Peace. We must go away from this place resolved that we will teach the coming as well as the present generation; that it matters not whether a man was born amid the dikes of Holland, in the bogs of Ireland, in the jungles of Africa, on the plains of Italy, on the mountains of Switzerland, or on one of the islands of the sea; that the mission of Methodism is to say to all, "As ye would that men should do unto you, do ye also unto them."

And, as we go from place to place on our mission of love and mercy, let us say to the people in all parts of the extreme West, that "the Lord God Omnipotent reigneth, and Jehovah is his name." Let us write on the mantel of every home in the land, "Honor thy father and mother." Then, on or over the seats of the judges in every court-house in the land, let us write, "Thou shalt not bear false witness against thy neighbor." Let us write in letters of fire over the door-way of the noble palace and the cabin alike, "Thou shalt not commit adultery." Then, in the walks of the parks, over the hall-ways of the boards of trade and chambers of commerce—yea, let us write it on the lamp-post, so that it may be read by day or night; paint it on the fences in the country, paint it on the barns and corn-cribs, brand it on the cattle, mark it on sheep, and stamp it on every garment of wearing-apparel, and then, with the Gospel sun, impress it on the human heart—"Thou shalt not steal." Then, my beloved brethren in the Lord, let us, in every church or chapel that has been or may be dedicated, write, in letters plain and clear, "God our Father, Christ our Redeemer, and man our brother." If we thus write, then our names will be written in the Lamb's Book of Life.

AFRICAN METHODIST EPISCOPAL CHURCH.

MEMBERS AND PROBATIONERS.

Number of members,	306,044
Number of probationers,	85,000

Total number of members and probationers, 391,044

SUMMARY OF MEMBERS.

Total number of traveling preachers,	1,822
Total number of local preachers,	9,760
Total number of members and probationers,	391,044

Grand total membership, 402,636

SUNDAY-SCHOOLS.

Number of Sunday-schools,	2,345
Number of teachers and officers,	15,454
Number of pupils,	154,549
Number of volumes in library,	193,358

CHURCH PROPERTY.

Number of school-houses,	88
Number of churches,	2,051
Number of parsonages,	395

METHODIST CENTENNIAL CONFERENCE

VALUE OF CHURCH PROPERTY.

Value of school-houses,	\$26,400 00
Value of churches,	2,884,251 00
Value of parsonages,	162,603 20

Total value of Church property, \$3,073,254 20

PAPER.

Number of subscriptions to *Christian Recorder*, 5,830

These figures speak for themselves. When we look at them in the light of the figures of 1826, what great things hath the Lord done for us!

ANALYSIS OF AFRICAN METHODIST EPISCOPAL CHURCH, 1884.

Bishops,	10
General departments,	7
General officers,	7
Annual conferences,	46
Presiding elders,	69
Appointments,	2,450
Ministers,	2,540
Widows of preachers,	140
Organizations,	3,978
Church buildings,	2,732
Trustee boards,	2,750
Trustees,	12,138
Stewards,	12,150
Official boards,	3,978
Stewardesses,	9,936
Stewardesses' boards,	1,550
Class-leaders,	13,550
Sextons,	2,742
Exhorters (local preachers),	9,760
Probationers,	15,000
Members,	390,000
Total members,	405,000





